

創世記結晶讀經（二）

第十篇

兩個井—兩種生活的源頭

詩歌

讀經：創二—15～34

- 創 21:15 皮袋的水用盡了，夏甲就把孩子撇在一棵小樹下，
創 21:16 自己走開約有一箭之遠，相對而坐，說，我不忍見孩子死，就相對而坐，放聲大哭。
創 21:17 神聽見童子的聲音；神的使者從天上呼叫夏甲，說，夏甲，你怎麼了？不要害怕，神已經聽見童子的聲音了。
創 21:18 起來，把童子扶起來牽着；我必使他成為大國。
創 21:19 神開了夏甲的眼睛，她就看見一口水井，便去將皮袋盛滿了水，給童子喝。
創 21:20 神與童子同在，他就漸長，住在曠野，成了弓箭手。
創 21:21 他住在巴蘭的曠野；他母親從埃及地給他娶了一個妻子。
創 21:22 當那時候，亞比米勒同他軍長非各對亞伯拉罕說，在你所作的一切事上，神都與你同在。
創 21:23 我願你如今在這裏指着神對我起誓，不要以詭詐待我與我的子孫後代。我怎樣以恩慈待你，你也要照樣待我，與你所寄居這地的民。
創 21:24 亞伯拉罕說，我願意起誓。
創 21:25 從前，亞比米勒的僕人霸佔了一口水井，亞伯拉罕為這事指責亞比米勒。
創 21:26 亞比米勒說，誰作這事，我不知道；你也沒有告訴我，今日我纔聽見了。
創 21:27 亞伯拉罕把羊和牛給了亞比米勒，二人就彼此立約。
創 21:28 亞伯拉罕把羊羣中的七隻母羊羔，另放在一處。
創 21:29 亞比米勒問亞伯拉罕說，你把這七隻母羊羔另放在一處，是甚麼意思？
創 21:30 他說，你要從我手裏接受這七隻母羊羔，作我挖這口井的證據。
創 21:31 所以他稱那地方為別是巴，因為他們二人在那裏起了誓。
創 21:32 他們在別是巴立了約。亞比米勒就同他軍長非各起身，回非利士人的地去了。

Crystallization-Study of Genesis (2)

Message Ten

Two Wells—Two Sources of Living

Hymns

Scripture Reading: Gen. 21:15-34

- Gen 21:15 When the water in the waterskin was finished, she cast the child under one of the bushes.
Gen 21:16 And she went and sat herself down opposite him, a fair distance away, about a bowshot away, for she said, Do not let me look upon the death of the child. And as she sat opposite him, she lifted up her voice and wept.
Gen 21:17 And God heard the voice of the boy. And the Angel of God called to Hagar out of heaven and said to her, What troubles you, Hagar? Do not be afraid, for God has heard the voice of the boy where he is.
Gen 21:18 Rise up; lift up the boy, and hold him with your hand, for I will make of him a great nation.
Gen 21:19 And God opened her eyes, and she saw a well of water. And she went and filled the waterskin with water and gave the boy a drink.
Gen 21:20 And God was with the boy, and he grew. And he dwelt in the wilderness and became an archer.
Gen 21:21 And he dwelt in the wilderness of Paran. And his mother took a wife for him from the land of Egypt.
Gen 21:22 And at that time Abimelech and Phicol the captain of his army spoke to Abraham, saying, God is with you in all that you do.
Gen 21:23 Now therefore swear to me here by God that you will not deal falsely with me or with my offspring or with my posterity. According to the kindness that I have shown to you, you shall do to me and to the land in which you have sojourned.
Gen 21:24 And Abraham said, I swear it.
Gen 21:25 And Abraham confronted Abimelech concerning the well of water which Abimelech's servants had taken by force.
Gen 21:26 And Abimelech said, I do not know who has done this thing; and you did not tell me about it, nor have I even heard of it until today.
Gen 21:27 And Abraham took sheep and oxen and gave them to Abimelech. And the two of them made a covenant.
Gen 21:28 And Abraham set seven ewe lambs of the flock by themselves.
Gen 21:29 And Abimelech said to Abraham, What is the meaning of these seven ewe lambs which you have set by themselves?
Gen 21:30 And he said, These seven ewe lambs you shall take from my hand, that it may be a witness for me that I dug this well.
Gen 21:31 Therefore he called that place Beer-sheba, because there the two of them swore an oath.
Gen 21:32 So they made a covenant at Beer-sheba; and Abimelech rose up with Phicol the captain of his host, and they returned into the land of the Philistines.

創 21:33 亞伯拉罕在別是巴栽了一棵垂絲柳樹，又在那裏呼求耶和華永遠之神的名。

創 21:34 亞伯拉罕在非利士人的地寄居了多日。

壹 井表徵人生活的源頭；創世記二十一章十五至三十四節的兩個井，表徵兩種生活的源頭：

創 21:15 ~ 34 (從畧。)

一 一個井是在我們魂的曠野裏天然的源頭；這源頭是由住在曠野並聯於埃及的以實瑪利所代表—19 ~ 21 節。

創 21:19 神開了夏甲的眼睛，她就看見一口水井，便去將皮袋盛滿了水，給童子喝。

創 21:20 神與童子同在，他就漸長，住在曠野，成了弓箭手。

創 21:21 他住在巴蘭的曠野；他母親從埃及地給他娶了一個妻子。

二 另一個井是在我們靈的園子裏蒙救贖的源頭；這源頭是由住在別是巴並被帶到摩利亞山的以撒所代表—25、31 節，參二二 2。

創 21:25 從前，亞比米勒的僕人霸佔了一口水井，亞伯拉罕為這事指責亞比米勒。

創 21:31 所以他稱那地方為別是巴，因為他們二人在那裏起了誓。

創 22:2 神說，你帶着你的兒子，就是你獨生的兒子，你所愛的以撒，往摩利亞地去，在我所要指示你的山上，把他獻為燔祭。

三 今天有兩種基督徒：

1 一種像以實瑪利，在魂的曠野為自己而活，並聯於世界—約壹 2:15 ~ 17。

約壹 2:15 不要愛世界，和世界上的事。人若愛世界，愛父的心就不在他裏面了；

約壹 2:16 因為凡世界上的事，就是肉體的情慾、眼目的情慾、並今生的驕傲，都不是出於父，乃是出於世界。

約壹 2:17 這世界和其上的情慾，正在過去；惟獨實行神旨意的，永遠長存。

2 另一種像以撒，在靈裏且在召會生活中為神而活，並被帶到錫安—羅八 4，十二 4 ~ 5，十六 1，啓十四 1。

Gen 21:33 And Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the Eternal God.

Gen 21:34 And Abraham sojourned in the land of the Philistines many days.

I. A well signifies the source of one's living; the two wells in Genesis 21:15-34 signify two sources of living:

Gen 21:15-34 (be omitted.)

A. One well is the natural source in the wilderness of our soul; this source is represented by Ishmael, who lived in the wilderness and was joined to Egypt—vv. 19-21.

Gen 21:19 And God opened her eyes, and she saw a well of water. And she went and filled the waterskin with water and gave the boy a drink.

Gen 21:20 And God was with the boy, and he grew. And he dwelt in the wilderness and became an archer.

Gen 21:21 And he dwelt in the wilderness of Paran. And his mother took a wife for him from the land of Egypt.

B. The other well is the redeemed source in the garden of our spirit; this source is represented by Isaac, who lived at Beersheba and was brought to Mount Moriah—vv. 25, 31; cf. 22:2.

Gen 21:25 And Abraham confronted Abimelech concerning the well of water which Abimelech's servants had taken by force.

Gen 21:31 Therefore he called that place Beer-sheba, because there the two of them swore an oath.

Gen 22:2 And He said, Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.

C. Today there are two kinds of Christians:

1. One kind is like Ishmael, living for themselves in the wilderness of their soul and being joined to the world—1 John 2:15-17.

1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him;

1 John 2:16 Because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world.

1 John 2:17 And the world is passing away, and its lust, but he who does the will of God abides forever.

2. The other kind is like Isaac, living for God in their spirit and in the church life and being brought to Zion—Rom. 8:4; 12:4-5; 16:1; Rev. 14:1.

羅 8:4 使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。

羅 12:4 正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；

羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。

羅 16:1 我向你們推薦我們的姊妹非比，她是在堅革哩的召會的女執事，

啓 14:1 我又觀看，看哪，羔羊站在錫安山上，同祂還有十四萬四千人，額上都寫着祂的名，和祂父的名。

- 3 連我們真基督徒都可能像以實瑪利，在自己裏面且爲自己而活，並聯於世界，除非我們像以撒所豫表的，活在靈裏且活在召會生活中，使我們能達到神的目標——二一 2，二二 16 上。

啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。

啓 22:16 我耶穌差遣我的使者，爲眾召會將這些事向你們作見證。我是大衛的根，又是他的後裔，我是明亮的晨星。

貳 以實瑪利的井，就是他生活的源頭，是在曠野——神所棄絕的地方——創二一 19～21，二五 12、18：

創 21:19 神開了夏甲的眼睛，她就看見一口水井，便去將皮袋盛滿了水，給童子喝。

創 21:20 神與童子同在，他就漸長，住在曠野，成了弓箭手。

創 21:21 他住在巴蘭的曠野；他母親從埃及地給他娶了一個妻子。

創 25:12 以下是以實瑪利的後代，以實瑪利是撒拉的使女埃及人夏甲給亞伯拉罕所生的兒子。

創 25:18 他子孫的住處在他眾弟兄東邊，從哈腓拉直到埃及前的書珥，正在往亞述的路上。

一 以實瑪利的井，就是他生活的源頭，使他成爲弓箭手——二一 20：

創 21:20 神與童子同在，他就漸長，住在曠野，成了弓箭手。

- 1 就如十章八至十二節的寧錄，弓箭手是兇猛的獵人，是曠野中的殺手。

創 10:8 古實又生寧錄，他是地上最早的勇士。

創 10:9 他在耶和華面前是個英勇的獵戶，所以有話說，像寧錄在耶和華面前是個英勇的獵戶。

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

Rom 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,

Rev 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

3. Even we, real Christians, may be like Ishmael, living in and for ourselves and being joined to the world, unless, as typified by Isaac, we live in our spirit and in the church life so that we might reach God's goal—21:2; 22:16a.

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 22:16a I Jesus have sent My angel to testify to you these things for the churches. ...

II. Ishmael's well, the source of his living, was in the wilderness, a place rejected by God—Gen. 21:19-21; 25:12, 18:

Gen 21:19 And God opened her eyes, and she saw a well of water. And she went and filled the waterskin with water and gave the boy a drink.

Gen 21:20 And God was with the boy, and he grew. And he dwelt in the wilderness and became an archer.

Gen 21:21 And he dwelt in the wilderness of Paran. And his mother took a wife for him from the land of Egypt.

Gen 25:12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's female servant, bore to Abraham.

Gen 25:18 And they dwelt from Havilah to Shur, which faces Egypt, as you go toward Assyria. He settled down opposite all his brothers.

A. *Ishmael's well, the source of his living, made him an archer—21:20:*

Gen 21:20 And God was with the boy, and he grew. And he dwelt in the wilderness and became an archer.

1. An archer is a wild hunter like Nimrod in 10:8-12, a killer in the wilderness.

Gen 10:8 And Cush begot Nimrod: He began to be a mighty one on the earth.

Gen 10:9 He was a mighty hunter before Jehovah; therefore it is said, Like Nimrod, a mighty hunter before Jehovah.

創 10:10 他國的起頭是巴別、以力、亞甲、甲尼，都在示拿地。

創 10:11 他從那地出來往亞述去，建造尼尼微、利河伯、迦拉，

創 10:12 和尼尼微、迦拉中間的利鮮，就是那大城。

- 2 我們若留在魂的曠野，並喝以實瑪利井（他生活的源頭）的水，我們就會為着建立我們自己的國，成為用弓箭殺害生命的弓箭手，而不是為着建立神的國，栽培生命的栽種者。

二 以實瑪利的井（他生活的源頭）使他聯於埃及，就是世界—二—21：

創 21:21 他住在巴蘭的曠野；他母親從埃及地給他娶了一個妻子。

- 1 夏甲從埃及，從她自己的源頭，為以實瑪利娶了一個妻子，給他印上了埃及的事物。
- 2 有一口井，有一種生活的源頭，能使我们成為殺害生命的兇猛獵人，並使我们聯於世界。

三 以撒的井，就是他生活的源頭，是在別是巴—25、31 節：

創 21:25 從前，亞比米勒的僕人霸佔了一口水井，亞伯拉罕為這事指責亞比米勒。

創 21:31 所以他稱那地方為別是巴，因為他們二人在那裏起了誓。

一 在聖經中有許多經節說到這口井，就是神聖的源頭：

- 1 在以琳那裏『有十二股水泉，七十棵棕樹』—出十五 27：
出 15:27 他們到了以琳，在那裏有十二股水泉，七十棵棕樹；他們就在那裏的水邊安營。
 - a 在聖經裏，水泉表徵生命在復活裏從神流出—約 4:10、14，七 37～39，啓二二 1。
約 4:10 耶穌回答說，你若知道神的恩賜，和對你說話給我水喝的是誰，你必早求祂，祂也必早給了你活水。
約 4:14 人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成為泉源，直湧入永遠的生命。

Gen 10:10 And the beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.

Gen 10:11 From that land he went into Assyria and built Nineveh and Rehoboth-ir and Calah

Gen 10:12 And Resen between Nineveh and Calah, that is, the great city.

2. If we stay in the wilderness of our soul and drink water out of the well for Ishmael, the source of his living, we will be made an archer using the bow to kill life for building up our own kingdom, not a planter growing life for the building up of God's kingdom.

B. Ishmael's well, the source of his living, joined him to Egypt, to the world—21:21:

Gen 21:21 And he dwelt in the wilderness of Paran. And his mother took a wife for him from the land of Egypt.

1. Hagar took a wife for Ishmael from Egypt, her own source, sealing him with the things of Egypt.
2. There is a well, a source of living, that can make us a wild hunter who kills life and that can join us to the world.

III. Isaac's well, the source of his living, was in Beer-sheba—vv. 25, 31:

Gen 21:25 And Abraham confronted Abimelech concerning the well of water which Abimelech's servants had taken by force.

Gen 21:31 Therefore he called that place Beer-sheba, because there the two of them swore an oath.

A. Many verses in the Bible refer to this well, the divine source:

1. At Elim “there were twelve springs of water and seventy palm trees”—Exo. 15:27:
Exo 15:27 And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the waters.
 - a. In the Bible a spring signifies life that flows out of God in resurrection—John 4:10, 14; 7:37-39; Rev. 22:1.
John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

約 7:37 節期的末日，就是最大之日，耶穌站着高聲說，人若渴了，可以到我這裏來喝。

約 7:38 信入我的人，就如經上所說，從他腹中要流出活水的江河來。

約 7:39 耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。

啓 22:1 天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。

b 棕樹表徵生命發旺、在滿足中歡樂並且勝過患難——詩九二 12，利二三 40，尼八 15，約十二 13，啓七 9。

詩 92:12 義人要發旺如棕樹，生長如利巴嫩的香柏樹。

利 23:40 第一日，你們要拿美好樹上的果子、棕樹的枝子、茂密樹的枝條、與溪邊的柳枝，在耶和華你們的神面前歡樂七日。

尼 8:15 並要在各城和耶路撒冷宣揚傳布說，你們當上山去，將橄欖樹、野橄欖樹、番石榴樹、棕樹、和各樣茂密樹的枝葉取來，照着所寫的搭棚。

約 12:13 就拿着棕樹枝，出去迎接祂，喊着說，和散那，在主名裏來的以色列王，是當受頌讚的！

啓 7:9 這些事以後，我觀看，看哪，有大批的羣眾，沒有人能數得過來，是從各邦國、各支派、各民族、各方言來的，站在寶座前和羔羊面前，身穿白袍，手拿棕樹枝，

2 『當時，以色列人唱這歌說，井啊，湧上水來！你們要向這井歌唱！這井是眾首領和民中的尊貴人，用權杖用扶杖所挖所掘的』——民二一 17～18：

民 21:17 當時，以色列人唱這歌說，井啊，湧上水來！你們要向這井歌唱！

民 21:18 這井是眾首領和民中的尊貴人，用權杖用扶杖所挖所掘的。以色列人從曠野往瑪他拿去，

a 在比珥的井豫表基督在我們裏面——16 節，約四 11～12、14。

民 21:16 以色列人從那裏起行，到了比珥；從前耶和華對摩西說，招聚百姓，我好給他們水喝，說的就是這井。

約 4:11 婦人說，先生，你沒有打水的器具，井又深，從那裏得活水？

約 4:12 我們的祖宗雅各，將這井給了我們，他自己和他的子孫並牲畜，也都喝這井裏的水，難道你比他還大麼？

約 4:14 人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成為泉源，直湧入永遠的生命。

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

b. Palm trees signify life that is flourishing, rejoicing in satisfaction, and victorious over tribulation—Psa. 92:12; Lev. 23:40; Neh. 8:15; John 12:13; Rev. 7:9.

Psa 92:12 The righteous man will flourish like the palm tree; / He will grow like a cedar in Lebanon.

Lev 23:40 And on the first day you shall take for yourselves the product of stately trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you shall rejoice before Jehovah your God for seven days.

Neh 8:15 And that they publish and proclaim in all their cities and in Jerusalem, saying, Go out to the mountain and bring olive branches and wild olive branches and myrtle branches and palm branches and branches of other leafy trees to make booths, as it is written.

John 12:13 Took the branches of the palm trees and went out to meet Him, and cried out, Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel!

Rev 7:9 After these things I saw, and behold, there was a great multitude which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes and palm branches in their hands.

2. “Then Israel sang this song: Spring up, O well! Sing to it! / The well, which the leaders sank, / Which the nobles of the people dug, / With the scepter, with their staffs”—Num. 21:17-18:

Num 21:17 Then Israel sang this song: Spring up, O well! Sing to it!

Num 21:18 The well, which the leaders sank, / Which the nobles of the people dug, / With the scepter, with their staffs. And from the wilderness they journeyed to Mattanah;

a. The well here at Beer typifies Christ within us—v. 16; John 4:11-12, 14.

Num 21:16 And from there they journeyed to Beer; that is the well where Jehovah said to Moses, Gather the people together, and I will give them water.

John 4:11 The woman said to Him, Sir, You have no bucket, and the well is deep; where then do You get this living water?

John 4:12 Are You greater than our father Jacob, who gave us the well and drank of it himself, as well as his sons and his cattle?

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

b 挖井表徵挖去『髒污』，就是我們心—心思、情感、意志和良心—中的阻礙，使那靈作活水能從我們裏面湧上來，並湧流通暢—參創二六 15、18。

創 26:15 當他父親亞伯拉罕在世的日子，他父親的僕人所挖的井，非利士人全都塞住，填滿了土。

創 26:18 當他父親亞伯拉罕在世之日所挖的水井，因非利士人在亞伯拉罕死後塞住了，以撒就重新挖出來，仍照他父親所起的，叫那些井的名字。

3 『你是園中的泉，活水的井，從利巴嫩流下來的溪水』—歌四 15：

a 園中的泉，以及賜生命之靈活水的井，乃是從復活與升天生命（利巴嫩—8 節）流下來的溪水—約七 38 ~ 39。

歌 4:8 我的新婦，求你與我一同從利巴嫩來，與我一同從利巴嫩來，從亞瑪拿頂，從示尼珥與黑門頂，從有獅子的洞穴，從有豹子的山嶺，來觀看。

約 7:38 信入我的人，就如經上所說，從他腹中要流出活水的江河來。

約 7:39 耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。

b 泉和井從得勝者流出來，從他們的所是和他們的所在流出來。

b. The digging of the well signifies the digging away of the “dirt,” the barriers in our heart—our mind, emotion, will, and conscience —so that the Spirit as the living water may spring up within us and flow freely—cf. Gen. 26:15, 18.

Gen 26:15 Now all the wells which his father's servants had dug in the days of Abraham his father the Philistines had stopped up and filled with earth.

Gen 26:18 And Isaac dug again the wells of water which had been dug in the days of Abraham his father and which the Philistines had stopped up after the death of Abraham; and he called them by the same names which his father had given them.

3. “A fountain in gardens, / A well of living water, / And streams from Lebanon”—S. S. 4:15:

a. The fountain in gardens and the well of living water of the life-giving Spirit are streams from the resurrection and ascension life (Lebanon, v. 8)—John 7:38-39.

S.S. 4:8 Come with me from Lebanon, my bride; / With me from Lebanon come. / Look from the top of Amana, / From the top of Senir and Hermon, / From the lions' dens, / From the leopards' mountains.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

b. The fountain and the spring stream out from the overcomers, flowing out from what they are and from where they are.

B. The well for Isaac was a redeemed well—Gen. 21:28-32:

Gen 21:28 And Abraham set seven ewe lambs of the flock by themselves.

Gen 21:29 And Abimelech said to Abraham, What is the meaning of these seven ewe lambs which you have set by themselves?

Gen 21:30 And he said, These seven ewe lambs you shall take from my hand, that it may be a witness for me that I dug this well.

Gen 21:31 Therefore he called that place Beer-sheba, because there the two of them swore an oath.

Gen 21:32 So they made a covenant at Beer-sheba; and Abimelech rose up with Phicol the captain of his host, and they returned into the land of the Philistines.

1. Abraham redeemed this well at the cost of seven ewe lambs.

二 以撒的井乃是贖回的井—創二一 28 ~ 32 :

創 21:28 亞伯拉罕把羊羣中的七隻母羊羔，另放在一處。

創 21:29 亞比米勒問亞伯拉罕說，你把這七隻母羊羔另放在一處，是甚麼意思？

創 21:30 他說，你要從我手裏接受這七隻母羊羔，作我挖這口井的證據。

創 21:31 所以他稱那地方為別是巴，因為他們二人在那裏起了誓。

創 21:32 他們在別是巴立了約。亞比米勒就同他軍長非各起身，回非利士人的地去了。

1 亞伯拉罕以七隻母羊羔的代價，贖回那口井。

2 在豫表上，這些羊羔表徵基督完全的救贖，這指明神聖的活水已藉基督完全的救贖被贖回、買回—弗一7，彼前一18～19，約十九34：

弗 1:7 我們在這蒙愛者裏面，藉着祂的血，照着神恩典的豐富，得蒙救贖，就是過犯得以赦免，

彼前 1:18 知道你們得贖，脫離你們祖宗所傳流虛妄的生活，不是用能壞的金銀等物，

彼前 1:19 乃是用基督的寶血，如同無瑕疵無玷污的羔羊之血。

約 19:34 惟有一個兵用槍紮祂的肋旁，隨即有血和水流出來。

a 今天全人類都是憑着未蒙救贖的源頭活着，我們卻是憑着蒙救贖的源頭活着。

b 今天我們所喝的活水不是天然的，乃是用極大的代價所贖回來的。

2. In typology these lambs signify the full redemption of Christ, indicating that the divine living water has been redeemed, bought back, by Christ's full redemption—Eph. 1:7; 1 Pet. 1:18-19; John 19:34:

Eph 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

1 Pet 1:18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,

1 Pet 1:19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

a. Today the whole human race is living by a source that is without redemption; we are living by a redeemed source.

b. The living water that we are drinking today is not natural; it is water that has been redeemed at a great cost.

三 以撒的井也需要約—創二—31～32：

創 21:31 所以他稱那地方為別是巴，因為他們二人在那裏起了誓。

創 21:32 他們在別是巴立了約。亞比米勒就同他軍長非各起身，回非利士人的地去了。

1 這裏的約與贖回別是巴的井有關，乃是那藉着基督救贖的血所立定之新約的種子—太二六28，路二二20，來八8～13。

太 26:28 因為這是我立約的血，為多人流出來，使罪得赦。

路 22:20 飯後，也照樣拿起杯來，說，這杯是我用我血所立的新約，這血是為你們流出來的。

來 8:8 但神既找出祂百姓的瑕疵，就說，『看哪，日子將到，主說，我要與以色列家和猶大家，立定新約，

來 8:9 不是照着我拉他們祖宗的手，領他們出埃及的日子，與他們所立的約；因為他們沒有恆守我的約，我也不理他們；這是主說的。

來 8:10 主又說，因為這是那些日子以後，我要與以色列家所立的約：我要將我的律法賜在他們心思裏，並且將這些律法寫在他們心上；我要作他們的神，他們要作我的子民。

來 8:11 他們各人絕不用教導自己同國之民，各人也絕不用教導自己的弟兄，說，你該認識主；因為他們從最小的到至大的，都必認識我；

來 8:12 因為我要寬恕他們的不義，絕不再記念他們的罪。』

C. The well for Isaac also needed a covenant—Gen. 21:31-32:

Gen 21:31 Therefore he called that place Beer-sheba, because there the two of them swore an oath.

Gen 21:32 So they made a covenant at Beer-sheba; and Abimelech rose up with Phicol the captain of his host, and they returned into the land of the Philistines.

1. The covenant here, involving the redeeming of the well at Beer-sheba, is a seed of the new covenant, enacted through Christ's redeeming blood—Matt. 26:28; Luke 22:20; Heb. 8:8-13.

Matt 26:28 For this is My blood of the covenant, which is being poured out for many for the forgiveness of sins.

Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.

Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,

Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

來 8:13 既說新約，就以第一約為舊了。但那漸漸陳舊並衰老的，就快要消逝了。

2 以撒喝贖回的水，立約的水；照樣，新約信徒今天所喝的活水，乃是經過救贖和立約的水—約四 14，來八 10～13。

約 4:14 人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成為泉源，直湧入永遠的生命。

來 8:10 主又說，因為這是那些日子以後，我要與以色列家所立的約：我要將我的律法賜在他們心思裏，並且將這些律法寫在他們心上；我要作他們的神，他們要作我的子民。

來 8:11 他們各人絕不用教導自己同國之民，各人也絕不用教導自己的弟兄，說，你該認識主；因為他們從最小的到至大的，都必認識我；

來 8:12 因為我要寬恕他們的不義，絕不再記念他們的罪。』

來 8:13 既說新約，就以第一約為舊了。但那漸漸陳舊並衰老的，就快要消逝了。

肆 『亞伯拉罕在別是巴栽了一棵垂絲柳樹，又在那裏呼求耶和華永遠之神的名』—創二一 33：

一 生命樹如何是創世記二章的中心，垂絲柳樹也照樣是創世記二十一章的中心：

創 2，21（從畧。）

1 垂絲柳樹有細長的枝條，葉子很細，描繪生命之豐富的湧流，就是經歷生命樹的結果；因此，垂絲柳樹表徵被人經歷並得着彰顯的生命樹—二 9～10。

創 2:9 耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。

創 2:10 有一道河從伊甸流出來滋潤那園子，從那裏分為四道。

2 亞伯拉罕為別是巴的井立約以後，栽上一棵垂絲柳樹，這指明他所喝的是豐富湧流的水—二一 32～33，參約七 37～39。

創 21:32 他們在別是巴立了約。亞比米勒就同他軍長非各起身，回非利士人的地去了。

Heb 8:13 In saying, A new covenant, He has made the first old. But that which is becoming old and growing decrepit is near to disappearing.

2. Isaac drank of redeemed water, the water of the covenant; likewise, the living water that the New Testament believers drink today is redeemed and covenanted water—John 4:14; Heb. 8:10-13.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

Heb 8:13 In saying, A new covenant, He has made the first old. But that which is becoming old and growing decrepit is near to disappearing.

IV. “Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the Eternal God”—Gen. 21:33:

A. As the tree of life is the center of Genesis 2, the tamarisk tree is the center of Genesis 21:

Gen 2, 21 (be omitted.)

1. A tamarisk tree, having slender branches and very fine leaves, portrays the flow of the riches of life, the issue of the experience of the tree of life; thus, the tamarisk tree signifies the tree of life experienced and expressed—2:9-10.

Gen 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Gen 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.

2. The fact that Abraham planted a tamarisk tree after making the covenant for the well at Beer-sheba indicates that the water of which he drank was flowing in a rich way—21:32-33; cf. John 7:37-39.

Gen 21:32 So they made a covenant at Beer-sheba; and Abimelech rose up with Phicol the captain of his host, and they returned into the land of the Philistines.

創 21:33 亞伯拉罕在別是巴栽了一棵垂絲柳樹，又在那裏呼求耶和華永遠之神的名。

約 7:37 節期的末日，就是最大之日，耶穌站着高聲說，人若渴了，可以到我這裏來喝。

約 7:38 信入我的人，就如經上所說，從他腹中要流出活水的江河來。

約 7:39 耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。

3 今天召會生活乃是在別是巴的井旁；我們喝這水，並且憑這水活着，我們就像一棵湧流生命豐富的垂絲柳樹：

a 召會該在誓約的井這裏，也該滿了垂絲柳樹，就是我們所經歷的生命樹——4，十10。

約 1:4 生命在祂裏面，這生命就是人的光。

約 10:10 賊來了，無非是要偷竊、殺害、毀壞；我來了，是要叫羊得生命，並且得的更豐盛。

b 我們的基督徒生活和正當的召會生活，都是一棵垂絲柳樹，彰顯我們所憑以活着的生命樹——六57下。

約 6:57 活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。

二 亞伯拉罕在別是巴垂絲柳樹那裏，呼求耶和華永遠之神的名——創二一33：

創 21:33 亞伯拉罕在別是巴栽了一棵垂絲柳樹，又在那裏呼求耶和華永遠之神的名。

1 在這裏我們看見神另一特殊的名稱——耶和華伊勒俄拉姆（**El Olam**）；伊勒，意，大能者；俄拉姆，意，永遠的或永遠，原文字根意，隱藏、遮藏：

a 亞伯拉罕經歷神是永遠者，是隱密且奧秘的一位。

b 神的存在是永遠的，因祂無始也無終；祂是永遠的神——詩九十2，賽四十28。

詩 90:2 諸山未曾生出，地與世界你未曾造成，從亙古到永遠，你是神。

Gen 21:33 And Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the Eternal God.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

3. The church life today is by the well in Beer-sheba; when we drink of this water and live by it, we will be like a tamarisk tree flowing with the riches of life:

a. The church should be at the well of an oath with a covenant and should also be full of tamarisk trees, the tree of life experienced by us—1:4; 10:10.

John 1:4 In Him was life, and the life was the light of men.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

b. Our Christian life and the proper church life are both a tamarisk tree, expressing the tree of life by which we live —6:57b.

John 6:57b ... so he who eats Me, he also shall live because of Me.

B. *There in Beer-sheba by the tamarisk tree Abraham called on the name of Jehovah, the Eternal God—Gen. 21:33:*

Gen 21:33 And Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the Eternal God.

1. Here we have a special title of God—Jehovah, El Olam; El means “the Mighty One,” and Olam, meaning “eternal” or “eternity,” comes from a Hebrew root meaning “to conceal,” “to hide”:

a. Abraham experienced God as the Eternal One, as the secret and mysterious One.

b. God’s existence is eternal, for He has neither beginning nor ending; He is the Eternal God—Psa. 90:2; Isa. 40:28.

Psa 90:2 Before the mountains were brought forth, / And before You gave birth to the earth and the world, / Indeed from eternity to eternity, You are God.

賽 40:28 你豈不知道麼？你豈不曾聽見麼？永遠的神耶和華，創造地極的主，並不疲乏，也不困倦；祂的聰明無法測度。

c 伊勒俄拉姆這神聖的稱呼，含示永遠的生命—約壹一 2，二 25，五 11～13。

約壹 1:2 (這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在，且顯現與我們那永遠的生命傳與你們；)

約壹 2:25 祂所應許我們的，就是那永遠的生命。

約壹 5:11 這見證就是神賜給我們永遠的生命，這生命也是在祂兒子裏面。

約壹 5:12 人有了神的兒子，就有生命；沒有神的兒子，就沒有生命。

約壹 5:13 我將這些話寫給你們信入神兒子之名的人，要叫你們曉得自己有永遠的生命。

2 在創世記二十一章亞伯拉罕經歷神是永遠的生命，就是一位隱蔽、遮藏、隱藏、奧祕、隱密，卻又是真實、永在、永活、無始無終的神聖者—出三 14，約三 16：

創 21 (從畧。)

出 3:14 神對摩西說，我是那我是；又說，你要對以色列人這樣說，那我是差我到你們這裏來。

約 3:16 神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。

a 永遠的生命就是『那真實的生命』—提前六 19 下。

提前 6:19 下 …叫他們持定那真實的生命。

b 生命乃是三一神分賜到我們裏面，並活在我們裏面：

(一) 父神是生命的源頭 (約五 26)，子神是生命的具體化身 (一 4)，靈神是生命的湧流 (四 14 下)。

約 5:26 因為父怎樣在自己裏面有生命，就賜給子也照樣在自己裏面有生命；

約 1:4 生命在祂裏面，這生命就是人的光。

約 4:14 下 …我所賜的水，要在他裏面成為泉源，直湧入永遠的生命。

(二) 父神是生命的光 (啓二一 23，二二 5)，子神是生命樹 (2)，靈神是生命河 (1)。

啓 21:23 那城內不需要日月光照，因有神的榮耀光照，又有羔羊為城的燈。

Isa 40:28 Do you not know, / Or have you not heard, / That the eternal God, Jehovah, / The Creator of the ends of the earth, / Does not faint and does not become weary? / There is no searching out of His understanding.

c. The divine title El Olam implies eternal life —1 John 1:2; 2:25; 5:11-13.

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

1 John 2:25 And this is the promise which He Himself promised us, the eternal life.

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

1 John 5:13 I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.

2. In Genesis 21 Abraham experienced God as the eternal life, as the divine person who is concealed, veiled, hidden, mysterious, secret, and yet real, ever-existing, and everliving, without beginning or ending—Exo. 3:14; John 3:16:

Gen 21 (be omitted.)

Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

a. The eternal life is the life “which is really life”—1 Tim. 6:19b.

1 Tim 6:19 Laying away for themselves a good foundation as a treasure for the future, that they may lay hold on that which is really life.

b. Life is the Triune God dispensed into us and living in us:

1) God the Father is the source of life (John 5:26), God the Son is the embodiment of life (1:4), and God the Spirit is the flow of life (4:14b).

John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

John 1:4 In Him was life, and the life was the light of men.

John 4:14b ... but the water that I will give him will become in him a spring of water springing up into eternal life.

2) God the Father is the light of life (Rev. 21:23; 22:5), God the Son is the tree of life (v. 2), and God the Spirit is the river of life (v. 1).

Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

啓 22:5 不再有黑夜，他們也不需要燈光日光，因為主神要光照他們；他們要作王，直到永永遠遠。

啓 22:2 在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子，樹上的葉子乃為醫治萬民。

啓 22:1 天使又指給我看，在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。

c 永遠的生命就是子，在永遠裏不僅與父同在，並且在與父的交通裏生活行動——約壹 1:1-2；約 1:1-2。

約壹 1:1 論到那從起初原有的生命之話，就是我們所聽見過的，我們親眼所看見過的，我們所注視過的，我們的手也摸過的；

約壹 1:2 (這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在，且顯現與我們那永遠的生命傳與你們；)

約 1:1 太初有話，話與神同在，話就是神。

約 1:2 這話太初與神同在。

d 永遠的生命顯現與使徒們，他們看見、作見證，又將這生命傳與人；永遠生命的顯現包含將生命啓示並分賜給人，為要把人帶進永遠的生命裏，帶進與父的聯結並交通裏——約壹 1:1-3。

約壹 1:1 論到那從起初原有的生命之話，就是我們所聽見過的，我們親眼所看見過的，我們所注視過的，我們的手也摸過的；

約壹 1:2 (這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在，且顯現與我們那永遠的生命傳與你們；)

約壹 1:3 我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。

e 永遠的生命是神所應許的，藉着基督的死釋放出來，並藉着基督的復活分賜給信徒——二 25，約三 14-15，十二 24，參路十二 49-50，彼前一 3。

約壹 2:25 祂所應許我們的，就是那永遠的生命。

約 3:14 摩西在曠野怎樣舉蛇，人子也必照樣被舉起來，

約 3:15 叫一切信入祂的都得永遠的生命。

約 12:24 我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。

路 12:49 我來要把火丟在地上，若是已經着起來，那是我所願意的。

路 12:50 我有當受的浸，還沒有成就，我是何等的困迫！

Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

Rev 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

c. The eternal life, which is the Son, not only was with the Father but also was living and acting in communion with the Father in eternity—1 John 1:1-2; John 1:1-2.

1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 He was in the beginning with God.

d. The eternal life was manifested to the apostles, who saw, testified, and reported this life to people; the manifestation of the eternal life includes the revelation and impartation of life to men, with a view to bringing man into the eternal life, into its union and communion with the Father—1 John 1:1-3.

1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

e. The eternal life was promised by God, released through Christ's death, and imparted to the believers through Christ's resurrection—2:25; John 3:14-15; 12:24; cf. Luke 12:49-50; 1 Pet. 1:3.

1 John 2:25 And this is the promise which He Himself promised us, the eternal life.

John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

John 3:15 That everyone who believes into Him may have eternal life.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!

Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

彼前 1:3 我們主耶穌基督的神與父是當受頌讚的，祂曾照自己的大憐憫，藉耶穌基督從死人中復活，重生了我們，使我們有活的盼望，

f 永遠的生命已經為信徒藉着相信子所得着；信徒得着永遠的生命之後，這生命就成了他們的生命—約三 15 ~ 16、36 上，西三 4 上，約一 12 ~ 13。

約 3:15 叫一切信入祂的都得永遠的生命。

約 3:16 神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。

約 3:36 上 信入子的人有永遠的生命；…

西 3:4 上 基督是我們的生命，…

約 1:12 凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。

約 1:13 這等人不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。

1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

f. The eternal life was received by the believers through believing in the Son; after the believers receive eternal life, this life becomes their life —John 3:15-16, 36a; Col. 3:4a; John 1:12-13.

John 3:15 That everyone who believes into Him may have eternal life.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

John 3:36a He who believes into the Son has eternal life; ...

Col 3:4a When Christ our life is manifested, ...

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.