

## 二〇一四年夏季训练

### 创世记结晶读经（三）

#### 标语

雅各的梦乃是神目标的梦，  
也就是伯特利的梦，神家的梦，  
这家就是今日的召会，要终极完成于新耶路撒冷，  
作神和祂所救赎之选民永远的居所。

当我们为着神的建造，  
经历天然生命的破碎，  
并经过变化时，我们就会有一个重要且根本的转弯，  
就是从对神个人的经历转到对神团体的经历—  
经历神作伯特利的神。

雅各带着祝福说预言论到他的十二个儿子时，  
他乃是一个神人，就是一个为神所充满、构成、  
浸透、甚至重组的人；  
无论他思想什么，都是神的思想；  
无论他发表什么意见，都是神的意见。

神按着祂的形像造人并给人管治权，  
目的是要人成为神的复制，作祂团体的彰显，  
并施行神的权柄  
对付仇敌、恢复地、并带进神的国。

## 2014 Summer Training

### Crystallization-Study of Genesis (3)

#### BANNERS

Jacob's dream was a dream of God's goal,  
the dream of Bethel, the dream of the house of God,  
which is the church today and which will consummate in the New Jerusalem  
as the eternal dwelling place of God and His redeemed elect.

After we experience the breaking of our natural life  
and undergo transformation for God's building,  
we will make a crucial and radical turn  
from the individual experience of God to the corporate experience of God—  
the experience of God as the God of Bethel.

When Jacob prophesied concerning his twelve sons with blessing,  
he was a God-man, a man filled, constituted,  
permeated, and even reorganized with God;  
whatever he thought was God's thought, and  
whatever opinion he expressed was God's opinion.

God's intention in creating man in His image and in giving him dominion  
was that man would become a reproduction of God for His corporate expression  
and would exercise God's authority  
to deal with the enemy, recover the earth, and bring in the kingdom.

## 创世记结晶读经 (三)

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- 第二篇 蒙拣选、受对付、被破碎
- 第三篇 为着神的建造而变化
- 第四篇 伯特利的实际，  
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- 第五篇 长子名分
- 第六篇 成熟的过程
- 第七篇 约瑟的一生乃是基督一生的  
翻版，以及生活如生命的  
禾捆和发光的星
- 第八篇 约瑟——成熟生命掌权的一面
- 第九篇 祝福
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## Crystallization-Study of Genesis (3)

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## 二〇一四年夏季训练标语诗歌

D大调 4/4

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①雅各的梦 乃是神目标的梦，也就是伯特

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利的梦，神家的梦， 这家就是 今日

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的召会，要 终极完成于新耶路撒冷，作神

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和祂所 救赎 之选民 永远的居所。

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②当我们为着神的建造经历天然生命的破碎，并

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经过变化时，我们就会有一个重要且根本的转

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弯，就是从对神个人的经历转 到对神团体的

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经历一经历 神作伯特利...伯特利的神。

5-3 2 1 | 7--1 7 | 6·1 7 6 | 5-0 5 5 | 6 1 7 6 6 |

③ 雅各带着祝福说预言论到他的十二个

5 5 1- | 6 6 7 1 1 1 | 2--0 | 5-3 2 | 3--3 5 | 6-

儿子时,他乃是一个神人,就是一个为神

5 4 | 5--- | 6-5 4 | 5 3 0 4 3 | 2 2 #4 6 | 5 - - 0 |

所充满、构成、浸透、甚至重组的人;

6 6 5 4 | 5 3 1 0 | 4·3 2 1 | 3 5-0 | 6 6 6 5 5

无论他思想什么,都是神的思想;无论他发表

4 | 5 3 1 0 | 4·3 2 1 7 | 2 1 - - | 0 0 0

什么意见,都是神的意见。

5 | 1 1 1 2 | 3 4 5 3 | 4 3 3 2 1 | 2--5 | 1 1 1

④ 神接着祂的形象造人并给人管制权,目的是要

2 | 3 5-5 | 6-6- | 5--5 | i i 7·6 | 6 5 - 5 | 6 6

人成为神的复制,作祂团体的彰显,并施行

5·4 | 4 3-3 | 4-3- | 1--2 3 | 4·3 4 4 4 4 | 5 - -

神的权柄对付仇敌、恢复地并带进神的国。

5 | 6-7- | i--i 7 | 6--6 | 7 i 2·i | i--- | i--0 ||

对付仇敌、恢复地、并带进神的国。

壹 雅各的梦乃是神目标的梦，也就是伯特利的梦，神家的梦（创二八 10 ~ 22），这家就是今日的召会（提前三 15），要终极完成于新耶路撒冷，作神和祂所救赎之选民永远的居所（启二一 3、22）：

一 神有一个梦，就是要得着新耶路撒冷这座建造的城市，作祂经纶的终极完成；这建造就是神建造到人里面，人建造到神里面——神的建造乃是一位神人，在这建造里，神是人的家（诗九十 1，九一 1、9），人也是神的家（赛六六 1 ~ 2，五七 15，约十四 20、23，十五 5，启二一 3、22）。

二 我们的梦就是要成为新耶路撒冷，作神经纶的终极完成——9 ~ 10 节。

三 梦的原则就是说，在梦中有些不可能的事临到了我们——参路一 37，十八 27，伯四二 2 ~ 3，诗一二六 1，耶三二 27：

**I. Jacob's dream was a dream of God's goal, the dream of Bethel, the dream of the house of God (Gen. 28:10-22), which is the church today (1 Tim. 3:15) and which will consummate in the New Jerusalem as the eternal dwelling place of God and His redeemed elect (Rev. 21:3, 22):**

**A. God had a dream, and that dream was to have the New Jerusalem, a built-up city, as the consummation of His economy; this building is the building of God into man and of man into God—God's building is a God-man, a building in which God is man's home (Psa. 90:1; 91:1, 9) and man is God's home (Isa. 66:1-2; 57:15; John 14:20, 23; 15:5; Rev. 21:3, 22).**

**B. Our dream is to become the New Jerusalem as the consummation of God's economy—vv. 9-10.**

**C. The principle of a dream is that in it something impossible happens to us—cf. Luke 1:37; 18:27; Job 42:2-3; Psa. 126:1; Jer. 32:27:**

- 1 每一个属灵的异象，都是一个梦；每一个属灵的经历，也都是一个梦。
- 2 大多数属天的异象是在受苦时临到的，那时我们与属人的东西断绝，而信靠属神的东西—参创二八 10 ~ 12。
- 3 我们属灵生命第一次的梦是我们的得救；进到召会生活是一个梦，认识召会的实行也是一个梦。
- 4 每一个属灵的梦的中心，总是基督这梯子，祂是那将天带到地，并将地联于天的一位—约一 51。

## 周 二、周 三

贰 雅各在创世记二十八章的梦，是整本创世记最紧要的点，也是神启示中最重要的话语：

- 一 基督在祂成为伯特利的天梯这事上，对我们说出神如何渴望在地上得着一个由蒙祂救赎并变化的选民所构成的家，使祂可以把天（神）带到地（人），并把地（人）联于天（神），使二者成为一，直到永远—约一 51，创二八 10 ~ 22。
- 二 在雅各之梦的记载里，石头（11、18、22）、柱子（18）、神的家（17、19、22）和油（18），是特出的项目，也是组成圣经的基本因素：
  - 1 石头象征基督是基石、顶石和房角石，为着神的建造，就是祂属灵的殿—赛二八 16，亚四 7，徒四 10 ~ 12。

1. Every spiritual vision is a dream; every spiritual experience is a dream.
2. Most heavenly visions come in times of suffering, when we are cut off from what is of man and put our trust in what is of God—cf. Gen. 28:10-12.
3. The first dream of our spiritual life is our salvation; coming into the church life is a dream; knowing the practicality of the church is also a dream.
4. The center of every spiritual dream is Christ as the ladder, as the One who brings heaven to earth and joins earth to heaven—John 1:51.

## Day 2 & Day 3

**II. Jacob's dream in Genesis 28 is the most crucial point in the whole book of Genesis and the most crucial word in the revelation of God:**

- A. Christ, in His being the heavenly ladder at Bethel, speaks to us concerning how God desires to have a house on the earth constituted with His redeemed and transformed elect so that He may bring heaven (God) to earth (man) and join earth (man) to heaven (God), to make the two as one for eternity—John 1:51; Gen. 28:10-22.
- B. In the account of Jacob's dream, the stone (vv. 11, 18, 22), the pillar (v. 18), the house of God (vv. 17, 19, 22), and the oil (v. 18) are outstanding items and are the basic factors with which the Bible is composed:
  1. The stone symbolizes Christ as the foundation stone, the topstone, and the cornerstone for God's building, His spiritual house—Isa. 28:16; Zech. 4:7; Acts 4:10-12.

- 2 石头也象征变化过的人，由基督这变化人的元素所构成，成为建造神家的材料（创二 12，太十六 18，约一 42，林前三 12，彼前二 5，启二一 11、18～20）；神的家就是今日的召会（提前三 15），要终极完成于新耶路撒冷，作神和祂所救赎之选民永远的居所（启二一 3、22，约十四 23）。
- 3 雅各用石头作枕头，表征基督神圣的元素借着我们对祂主观的经历，构成到我们这人里面，成为给我们安息（包括满足）的枕头，在我们里面坚固地扶持我们——参太十一 28。
- 4 雅各从梦中醒来，把所枕的石头立作柱子，表征我们所经历那作到我们里面、我们凭祂得安息的基督，成了神的建造——神的家——的材料和支撑——参王上七 17、21，加二 9，启三 12。
- 5 最后，雅各浇油在柱子上面，油象征那灵作为三一神的终极完成临到人（出三十 23～30，路四 18），柱子象征变化过的人与三一神是一，并且彰显三一神。

## 周 四

- 6 那石头成了伯特利，神的家（创二八 17、19、22）：
  - a 神的家是神与祂所救赎的人相互的居所（约十四 2、23）——人作神的居所（赛六六 1～2，林前三 16，弗二 22，来三 6，启二一 3），神作人的居所（诗九十 1，九一 1，约十五 5，启二一 22）。
  - b 因此，神的家是由神与人调和为一所构成；在神的家里，神在人性里彰显祂自己，并且神与人都得着相互并永远的满足和安息——诗一三二 13～14。
- 7 今天在召会生活里，我们乃是在伯特利的实际里，应验了雅各的梦，这里有天梯、石头、柱子、神的家和

2. It also symbolizes the transformed man, who has been constituted with Christ as the transforming element to be the material for the building of God's house (Gen. 2:12; Matt. 16:18; John 1:42; 1 Cor. 3:12; 1 Pet. 2:5; Rev. 21:11, 18-20), which is the church today (1 Tim. 3:15) and which will consummate in the New Jerusalem as the eternal dwelling place of God and His redeemed elect (Rev. 21:3, 22; John 14:23).
3. Jacob used a stone for a pillow, signifying that the divine element of Christ constituted into our being through our subjective experience of Him becomes a pillow for our rest (which includes satisfaction), the solid support within us—cf. Matt. 11:28.
4. After awaking from his dream, Jacob set up the pillow-stone as a pillar, signifying that the Christ whom we have experienced, who has been wrought into us, and on whom we rest becomes the material and the support for God's building, God's house—cf. 1 Kings 7:17, 21; Gal. 2:9; Rev. 3:12.
5. Eventually, Jacob poured oil, a symbol of the Spirit as the consummation of the Triune God reaching man (Exo. 30:23-30; Luke 4:18), on the pillar, symbolizing that the transformed man is one with the Triune God and expresses Him.

## Day 4

6. That stone became Bethel, the house of God (Gen. 28:17, 19, 22):
  - a. God's house is the mutual dwelling place of God and His redeemed (John 14:2, 23)—man as God's dwelling place (Isa. 66:1-2; 1 Cor. 3:16; Eph. 2:22; Heb. 3:6; Rev. 21:3) and God as man's dwelling place (Psa. 90:1; 91:1; John 15:5; Rev. 21:22).
  - b. Hence, the house of God is constituted of God and man mingled together as one; in God's house God expresses Himself in humanity, and both God and man find mutual and eternal satisfaction and rest—Psa. 132:13-14.
7. Today in the church life we are in the reality of Bethel, in the fulfillment of Jacob's dream with the heavenly ladder, the stone, the pillar, God's house, and

油；这要终极完成于新耶路撒冷，作永远的伯特利，就是神永远的家——提前三 15，启二一 3、22。

8 神的家是由神与人联结、调和、合并为一所构成——约十四 23，约壹四 15～16，参徒十七 24。

## 周 五

叁 “他梦见一个梯子立在地上，梯子的顶通着天，有神的使者在梯子上，上去下来”（创二八 12）；“又对他说，我实实在在地告诉你们，你们将要看见天开了，神的使者上去下来在人子身上”（约一 51）：

一 这梯子是雅各之梦的中心、焦点；这梦乃是启示基督，因为基督是雅各所见梯子的实际。

二 基督作为人子，在祂的人性里乃是立在地上的梯子，将天（神）带到地（人），并将地与天联合为一——参十四 6：

1 主耶稣借着成为肉体而来，将神带到人里面——一 14。

2 主耶稣借着死与复活而去，将人带到神里面——十四 6、20。

三 我们重生的灵是神今日的居所（弗二 22），是基督这天梯立在地上的基础（创二八 12，提后四 22）；因此，我们一转向我们的灵，就经历基督作梯子，将神带给我们，也将我们带给神：

the oil; this will consummate in the New Jerusalem as the eternal Bethel, the eternal house of God—1 Tim. 3:15; Rev. 21:3, 22:

8. The house of God is constituted of God and man united, mingled, and incorporated together as one—John 14:23; 1 John 4:15-16; cf. Acts 17:24.

## Day 5

**III. “And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it” (Gen. 28:12); “and He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man” (John 1:51):**

A. The ladder is the center, the focus, of Jacob’s dream; this dream is a revelation of Christ, for Christ is the reality of the ladder that Jacob saw.

B. Christ as the Son of Man, in His humanity, is the ladder set up on earth that brings heaven (God) to earth (man) and joins earth and heaven as one—cf. 14:6:

1. By His coming through incarnation, the Lord Jesus brought God into man—1:14.

2. By His going through death and resurrection, the Lord Jesus brought man into God—14:6, 20.

C. Our regenerated spirit, which is God’s dwelling place today (Eph. 2:22), is the base on earth where Christ as the heavenly ladder has been set up (Gen. 28:12; 2 Tim. 4:22); hence, whenever we turn to our spirit, we experience Christ as the ladder bringing God to us and us to God:



- 1 “弟兄们，我们既因耶稣的血，得以坦然进入至圣所”——来十 19：
- a 今天至圣所是在主耶稣所在的天上（九 12、24）；当我们还在地上时，如何能进入？
  - b 秘诀就是四章十二节所说我们的灵；这位在天上的基督，现今也在我们的灵里——提后四 22。
  - c 祂是那天梯（创二八 12，约一 51），将我们的灵联于天，也将天带到我们的灵里；因此，我们一转到灵里，就进入了至圣所，在那里与施恩宝座上的神相会。
- 2 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助”——来四 16：
- a 这里所说的宝座，毫无疑问，是指天上神的宝座（启四 2）；神的宝座，对全宇宙是掌权的宝座（但七 9，启五 1）。
  - b 但对我们信徒，却成了施恩的宝座，由至圣所里的遮罪盖（施恩座）所表征（出二五 17、21）；这也是神和羔羊的宝座（启二二 1）。
  - c 当我们还活在地球上时，怎能来到天上神和羔羊（基督）的宝座前？秘诀在于希伯来四章十二节所说我们的灵。
  - d 那在天上坐在宝座上的基督（罗八 34），现今也在我们里面（10），就是在我们的灵里（提后四 22），这灵就是神居所的所在（弗二 22）。
  - e 伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，把地联于天，并把天带到地（创二八 12～17，约一 51）；我们的灵今天既是神居所的所在，这灵就是天的门，在这里基督是梯子，把我们在地上的人联于天，并把天带给我们。

1. “Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus”—Heb. 10:19:
- a. The Holy of Holies today is in heaven, where the Lord Jesus is (9:12, 24); how, then, can we enter the Holy of Holies while we are still on earth?
  - b. The secret is our spirit, referred to in Hebrews 4:12; the very Christ who is in heaven is now also in our spirit—2 Tim. 4:22.
  - c. As the heavenly ladder (Gen. 28:12; John 1:51), He joins our spirit to heaven and brings heaven into our spirit; hence, whenever we turn to our spirit, we enter into the Holy of Holies; there we meet with God, who is on the throne of grace.
2. “Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help”—Heb. 4:16:
- a. Undoubtedly, the throne mentioned here is the throne of God, which is in heaven (Rev. 4:2); the throne of God is the throne of authority toward all the universe (Dan. 7:9; Rev. 5:1).
  - b. But toward us, the believers, it becomes the throne of grace, signified by the expiation cover (the mercy seat) within the Holy of Holies (Exo. 25:17, 21); this throne is the throne of both God and the Lamb (Rev. 22:1).
  - c. How can we come to the throne of God and of the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in Hebrews 4:12.
  - d. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22).
  - e. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51); since today our spirit is the place of God’s habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven and brings heaven to us.

- f 因此，每当我们转到灵里，就能进入天的门，借着基督作天梯，摸着天上施恩的宝座。
- 四 这梯子所在之处，有敞开的天、变化过的人、这人身上的膏油涂抹、以及用这人所建造神的家。
- 五 基督作天梯的结果是伯特利，就是召会，基督的身体；这梯子的终极完成乃是新耶路撒冷。
- f. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder.
- D. Where this ladder is, there are an open heaven, the transformed man, the anointing upon this man, and the building up of the house of God with this man.**
- E. The issue of Christ as the heavenly ladder is Bethel, the church, the Body of Christ; and the consummation of this ladder is the New Jerusalem.**

## 晨兴喂养

## Morning Nourishment

创二八 11~12 “〔雅各〕到了一个地方，因为太阳落了，就在那里过夜；他拾起那地方的一块石头枕在头下，在那里躺卧睡了。他梦见一个梯子立在地上，梯子的顶通着天，有神的使者在梯子上，上去下来。”

Gen. 28:11-12 And he came to a certain place and spent the night there, because the sun had set. And he took one of the stones of the place and put it under his head, and he lay down in that place. And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

由于抓夺而陷入麻烦的青年抓夺者雅各，在孤寂的旅途上作了一个梦。雅各所看见的是一个梦，还未成为事实，因为雅各仍是一个抓夺者。在他的深处，他可能还抓着以扫的脚跟。这样一个抓夺者，怎能成为神的家？这是不可能的。因此，在那时候，雅各的梦只是一个梦。…每一个属灵的异象都是一个梦。

While Jacob, the young supplanter who had gotten into trouble due to his supplanting, was on his lonesome journey, he had a dream. What Jacob saw was a dream; it was not yet a fact, because Jacob was still a supplanter. Deep within, he was probably still holding on to Esau's heel. How could such a supplanter be the house of God? It was impossible. Hence, at that time, Jacob's dream was only a dream....Every spiritual vision is a dream.

梦的意义是什么？梦的原则乃是，在梦中有些不可能的事临到了我们。我们的得救是一个梦，那是我们属灵生命中的第一个梦。虽然得救是件不可能的事，但是我们得救了。进入召会生活也是一个属灵的梦。每一个进入召会生活的人都有过一个梦，在梦中不可能的事发生了。我喜欢这些属天的梦（创世记生命读经，一一一六至一一一七页）。

What is the significance of a dream? The principle of a dream is that in it something impossible happens to you. Our being saved was a dream, the initial dream in our spiritual life. Although getting saved was an impossibility, we have been saved. Coming into the church life was also a spiritual dream. Everyone who has come into the church life has had a dream in which something impossible took place. I like these heavenly dreams. (Life-study of Genesis, pp. 928-929)

## 信息选读

## Today's Reading

几乎所有蒙召的人都能作见证，在他们得救以前，他们被迫受苦，忍受寂寞，并且在每样人造的东西都变为无有的环境中。按照他们的领会，一切人造的东西都是无用的，他们信靠神的创造，信靠神所造的东西。在这样的时刻，属天的梦就来了。

As nearly all the called ones can testify, before they were saved, they were forced to suffer, to be lonesome, and to be in an environment in which everything man-made had become nothing. According to their understanding, everything man-made was useless, and they trusted in God's creation, in the things made by God. It was at such a time that the dream from heaven came.

今天原则是一样的。你若要另一个属天的异象，你就必须受一些苦…。大多数属天的异象是在你受苦或被苦待时临到的。…当我们正在美妙的召会生活中喜乐时，属天的梦可能不会来。…然而每当我们许多人造的东西被剥夺，并且被带到一个地方，只有神造的东西，也就是说，当我们与属人的东西断绝，而信靠属神的东西，那时异象就来了。

雅各在伯特利的梦不是出于他，乃是完全出于神。雅各已经失去一切，完全失望。他无望无家，然而，令他大感意外，在他失望之中，梦来了。这梦是什么？这梦就是异象，就是看见。在我们的经历中，梯子在那里，但我们没有看见。现在我们有了视力，看见了一直在那里的梯子。这就是雅各的梦的意义。

每一个属灵的经历都是一个梦。我无法告诉你这些年来我作了多少梦。进到召会生活是一个梦，认识召会的实行也是一个梦。许多时候我们说，“天哪，这个经历真好！这必是个梦。我得了怎样的梦！”我们的梦越多越好，因为梦越多，我们接触并享受那梯子也越多。

每一个属灵梦的中心总是基督这梯子，祂是那将天带到地，并将地联于天的一位。每当我们里面深处觉得被带到天上，并且联于天，与天成为一，天也与我们成为一，那就是对基督的经历。我们应当把胜过罪和软弱的想法忘掉。正确生命的经历乃是梦见基督这天梯，已经立在地上，并且将我们带到天上。…当你接触这梯子，你就在天上，天就是你的。在天和地，地和天之间会有许多交通。你要得着你所需要的，一切消极的事物都要在你脚下。这就是经历基督作天梯（创世记生命读经，一〇六六至一〇六七、一〇七二页）。

参读：创世记生命读经，第六十八篇。

The principle is the same today. If you want another heavenly vision, then you must have some suffering....Most heavenly visions come at a time when you are suffering or ill-treated....When we are happy in the wonderful church life, the heavenly dream may not come....But whenever we are deprived of so many man-made things and are brought to the place where there are only the God-created things, that is, when we are cut off from what is of man and put our trust in what is of God, the vision comes.

Jacob's dream at Bethel was not of him; it was absolutely of God. Jacob had lost everything and was fully disappointed. He had become a hopeless and homeless case. But, much to his surprise, in the midst of his disappointment, the dream came. What is this dream? It is simply a vision, a seeing. In our experience, the ladder was there, but we did not see it. Now that we have the sight, we see the ladder which was there all the time. This is the significance of Jacob's dream.

Every spiritual experience is a dream. I cannot tell you how many dreams I have had through the years. Coming into the church life is a dream. Knowing the practicality of the church is also a dream. Many times we have said, "My, this experience is so good that it must be a dream. What a dream has come to me!" The more dreams we have, the better, for the more dreams we have, the more we touch and enjoy the ladder.

The center of every spiritual dream is Christ as the ladder, as the One who brings heaven to earth and joins earth to heaven. Whenever we sense deep within that we have been brought into heaven and have been joined to and made one with heaven, and that heaven has been made one with us, that is an experience of Christ. We should forget about trying to overcome sin and weaknesses. The proper experience in life is to have a dream of Christ as the heavenly ladder which has been set up on earth and which brings us into heaven....When you touch this ladder, you will be in heaven, heaven will be yours, and there will be much traffic between earth and heaven and between heaven and earth. You will have whatever you need, and every negative thing will be under your feet. This is the experience of Christ as the heavenly ladder. (Life-study of Genesis, pp. 884-885, 889-890)

Further Reading: Life-study of Genesis, msg. 68

### 晨兴喂养

创二八 18 “雅各清早起来，把所枕的石头立作柱子，浇油在上面。”

22 “我所立为柱子的石头，也必作神的家…”。

雅各的梦是整本创世记中最紧要的点（二八 10～22）。…这梦最显著的一面是石头。雅各经过了长途的跋涉，疲倦而孤寂，拾起一块石头作枕头，露天而睡。这可能是历史上第一次人用石头作枕头。你曾将头枕在石头上休息么？我从来没有这样作过。首先，雅各用石头作枕头；其次，他把这石头立作柱子（18）。枕头是为着休息，柱子是为着建造。你有没有领悟，有一天你的枕头要成为柱子？…在二十二节，雅各说，“我所立为柱子的石头，也必作神的家〔殿〕。”除了石头、柱子和家（殿）之外，还有浇在石头顶上的油（18）。雅各这孤寂的流浪者，怎会随身带着油？我不知道。然而，他清早将油浇在石头上。因此，在这梦中有四个基本元素：石头、柱子、家（殿）和油。这四项是组成圣经的基本因素（创世记生命读经，一一一五页）。

### 信息选读

什么是神的家？神的家就是神的满足、安息和彰显。你住在怎样的家里，就显出你是怎样的人。…神的家也是神的彰显。至终，祂的家要扩大成为一座城，那城显出来的样子与神一样。按照启示录四章二至三节，神显出来的样子好像碧玉；按照二十一

### Morning Nourishment

Gen. 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.

22 And this stone, which I have set up as a pillar, will be God's house...

Jacob's dream is the most crucial point in the whole book of Genesis (28:10-22)...One of the most striking aspects of this dream is the stone. After traveling on a long journey, Jacob, being tired and lonesome, took a stone, made it his pillow, and slept in the open air. This might have been the first time in history that a man used a stone for a pillow. Have you ever laid your head upon a stone for rest? I have never done this. Firstly, Jacob made that stone a pillow; secondly, he set it up for a pillar (28:18). A pillow is for resting and a pillar is for building. Do you realize that one day your pillow will become a pillar?...In 28:22 Jacob said, "This stone, which I have set up as a pillar, will be God's house." In addition to the stone, the pillar, and the house, there was the oil poured upon the top of the stone (28:18). How could Jacob, a lonesome wanderer, have had oil with him? I do not know. Nevertheless, early in the morning, he poured oil upon the stone. Hence, in this dream there are four basic elements: the stone, the pillar, the house, and the oil. These four items are the basic factors with which the Bible is composed. (Life-study of Genesis, p. 927)

### Today's Reading

What is God's house? God's house is simply God's satisfaction, rest, and expression. The kind of house you live in expresses the kind of person you are....God's house is His expression. Eventually, His house will be enlarged into a city, and that city will have the same appearance as God. According to Revelation 4:2 and 3, God has the appearance of jasper, and according to Revelation 21:11,

章十一节，整座新耶路撒冷城显出来的样子也好像碧玉。这就是说，那城有神显出来的样子，而成了祂的彰显。我们甚至可以说，这城就是神的扩大。

虽然石头和家（殿）是最紧要的，但仍然需要油。在预表里，油表征临到人的神。神是三一的。父是源头，子是流道，灵是临到我们的流。雅各浇油在石头上，表征三一神流到了人。神是在天上，但祂已经浇灌到人身上。当三一神临到人的时候，祂就使人成为神的家（殿）。在油浇石头以前，石头仅仅是石头；但在油浇石头以后，石头就成了神的家（殿）。

在创世记二十八章，雅各是在无家可归、没有安息的光景中（10）。人无家可归的时候，神也无家可归（赛六六1）。所以在创世记二十八章，神与雅各都无家可归。…当人无家可归，没有安息，神也无家可归，没有安息。二十八章是一幅图画，表明神和人都无家可归。人真正的家是什么？就永远来说，人的家乃是神。如果你没有神，你就没有家。没有得救的人，总不会觉得在家，因为人真正的家乃是神。神的家是什么？乃是人。人的家是神，神的家是人。什么时候人与神分开，神与人就都没有家了。例如，离婚总是影响夫妻二人。我们不能说，妻子离婚，丈夫没有离婚。因此，当人无家可归的时候，神也成了无家可归的。但是当我们在家里，神也有了家。当我们得着神作我们的家，我们就成了神的家。在二十八章那个晚上，雅各与神分开，他与神就都无家可归。雅各因着没有家，也就没有安息。没有家的人，就是没有安息的人。家是甜美的，因为有安息。很多时候，我经过了长途旅行，回到家里，我就说，“赞美主，我回家了！”这意思就是，我可以安息了。但是在那个晚上，雅各和神都没有家，也没有安息（创世记生命读经，一一一九至一一二一页）。

参读：创世记生命读经，第七十二篇。

the whole city of New Jerusalem will also have the appearance of jasper. This means that the city will have God's appearance and be His expression. We may even say that this city will be God's enlargement.

Although the stone and the house are most crucial, there is still the need of the oil. In typology, oil signifies God reaching man. God is triune. The Father is the source, the Son is the course, and the Spirit is the flow reaching us. Jacob's pouring oil upon the stone signifies the Triune God flowing to reach man. God is in heaven, but He has been poured out upon man. When the Triune God reaches man, He makes man the house of God. Before the oil was poured upon the stone, the stone was merely a stone. But after the oil had been poured upon it, the stone became the house of God.

In Genesis 28, Jacob was in a homeless and restless situation (v. 10). When man is homeless, God also is homeless (Isa. 66:1). Thus, in Genesis 28, both Jacob and God were homeless...When man is homeless and restless, God is also homeless and restless. Genesis 28 is a picture showing that both God and man were homeless. What is man's real home? For eternity, man's home will be God. If you do not have God, you do not have a home. No unsaved person can ever feel at home, for man's real home is God. What is God's home? Man. Man's home is God, and God's home is man. Whenever man is separated from God, both God and man are homeless. For example, a divorce always affects both the husband and the wife. We cannot say that the wife is divorced and that the husband is not. Thus, when man is homeless, God is made homeless, but when we are at home, God also has a home. When we have God as our home, we become God's home. That night in Genesis 28, Jacob was separated from God, and both he and God were homeless. Since Jacob was homeless, he was also restless. A homeless person is a restless person. Home is sweet because it is restful. Many times after I have completed a long journey, upon returning home, I have said, "Praise the Lord, I'm home!" This means that I can rest. But that night Jacob and God were homeless and without rest. (Life-study of Genesis, pp. 930-932)

Further Reading: Life-study of Genesis, msg. 72

## 晨兴喂养

## Morning Nourishment

彼前二 5 “〔你们〕也就像活石，被建造成  
为属灵的殿…”。

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house...

启三 12 “得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名（这城就是由天上从我神那里降下来的新耶路撒冷），并我的新名，都写在他上面。”

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

雅各的梦是〔整本创世记〕最重要的一点，二十八章十至二十二节揭示神启示中最重要的一件事。神渴望在地上得着一个家，并且祂的心意是要将祂所呼召的人变化成石头，作祂建造的材料。在雅各之梦的记载里，石头（11、18、22）、柱子（18）、神的家（17、19、22）和油（18），是特出的项目。石头象征基督是基石、顶石和房角石，为着神的建造（赛二八 16，亚四 7，徒四 10～12）。石头也象征变化过的人，由基督这变化人的元素所构成，成为建造神家的材料（创二 12，太十六 18，约一 42，林前三 12，彼前二 5，启二一 11、18～20）；神的家就是今日的召会（提前三 15），要终极完成于新耶路撒冷，作神和祂所救赎之选民永远的居所（启二一 3、22）。在创世记二十八章十一节，雅各用作枕头的石头，表征基督神圣的元素借着我们对祂主观的经历，构成到我们这人里面，成为给我们安息的枕头（参太十一 28）（圣经恢复本，创二八 12 注 1）。

Jacob's dream is a most crucial point in this book, and Genesis 28:10-22 unveils the most crucial matter in the revelation of God. God desires to have a house on earth, and His intention is to transform His called ones into stones, material for His building. In the account of Jacob's dream, the stone (vv. 11, 18, 22), the pillar (v. 18), the house of God (vv. 17, 19, 22), and the oil (v. 18) are outstanding items. The stone symbolizes Christ as the foundation stone, the top stone, and the cornerstone for God's building (Isa. 28:16; Zech. 4:7; Acts 4:10-12). It also symbolizes the transformed man, who has been constituted with Christ as the transforming element to be the material for the building of God's house (Gen. 2:12; Matt. 16:18; John 1:42; 1 Cor. 3:12; 1 Pet. 2:5; Rev. 21:11, 18-20), which is the church today (1 Tim. 3:15) and which will consummate in the New Jerusalem as the eternal dwelling place of God and His redeemed elect (Rev. 21:3, 22). In Genesis 28:11 a stone was used by Jacob for a pillow, signifying that the very divine element of Christ constituted into our being through our subjective experience of Him becomes a pillow for our rest (cf. Matt. 11:28). (Gen. 28:12, footnote 1)

## 信息选读

## Today's Reading

雅各从梦中醒来，把所枕的石头立作柱子，表征

After awaking from his dream, Jacob set up the pillow-stone as a pillar,

那作到我们里面、我们凭祂得安息的基督，成了神的建造—神的家—的材料和支撑（参王上七21，加二9，启三12）。最后，雅各浇油在柱子上面，油象征那灵作为三一神的终极完成临到人（出三十23~30，路四18），柱子象征变化过的人与三一神是一，并且彰显三一神（圣经恢复本，创二八12注1）。

创世记二十八章十八节说，“雅各清早起来，把所枕的石头立作柱子，浇油在上面。”雅各把石头立作柱子是何等的希奇。我若是他，绝不会用石头作柱子。这是什么意思？这必定符合圣经的整个启示。这里最显著的是用油膏石头。…照着圣经，这个举动非常有意义。在圣经里，石头无疑是表征变化过的人，一团泥已变化为一块石头。在预表里，油表征三一神的第三者临到人。当神临到你的时候，祂乃是灵。因此，被立作柱子并被浇油其上的石头，象征变化过的人与三一神是一。现在三一神不仅在天上，也在一个变化过的人身上，并且与这变化过的人成为一。这人是神在地上的彰显。当你注视那石头，你就看见油。当你注视那立在地上变化过的人，你就看见神的彰显。雅各怎么知道要把油浇在石头上？在二十八章以前，从未记载过这样的举动。然而，雅各从他的梦中醒来，却作了这事。

雅各把油浇在柱子上面以后，“就给那地方起名叫伯特利。”（19）雅各为什么给那地方起名叫伯特利，神的家（殿）？当他膏柱子的时候，他自己也在那灵的膏抹之下。那柱子就代表他自己—那变化过的雅各。我不相信那时雅各知道自己在作什么。他不像我们今天这么清楚（创世记生命读经，一〇八四至一〇八五页）。

参读：创世记生命读经，第六十九篇。

signifying that the Christ who has been wrought into us and on whom we rest becomes the material and the support for God's building, God's house (cf. 1 Kings 7:21; Gal. 2:9; Rev. 3:12). Eventually, Jacob poured oil, a symbol of the Spirit as the consummation of the Triune God reaching man (Exo. 30:23-30; Luke 4:18), on the pillar, symbolizing that the transformed man is one with the Triune God and expresses Him. (Gen. 28:12, footnote 1)

Genesis 28:18 says, "Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it." How peculiar it was that Jacob set up the stone for a pillar. If I had been he, I would never have done that with the stone. What is the meaning of this? It certainly corresponds to the whole revelation of the Bible. The most striking thing here is the anointing of the stone with oil....According to the Bible, this act is very significant. In the Bible, the stone undoubtedly signifies a transformed man, a lump of clay which has been transformed into a stone. In typology, the oil signifies the third person of God reaching people. When God reaches you, He is the Spirit. Thus, the stone which was set up as a pillar and which had the oil poured upon it, is a symbol that the transformed man is one with the Triune God. Now the Triune God is not only in heaven but also on a transformed man and is one with this transformed man. This man is God's expression on earth. When you look at the stone, you see the oil. When you look at the transformed man standing on the earth, you see the expression of God. How did Jacob know to pour oil on the stone? Before chapter 28, there is no record of this type of action. Nevertheless, after waking up from his dream, Jacob did this.

After pouring oil upon the top of the pillar, Jacob "called the name of that place Bethel" (v. 19). Why did Jacob call the name of that place Bethel, the house of God? As he was anointing the pillar, he was under the anointing of the Spirit. That pillar represented himself, the transformed Jacob. I do not believe that at that time Jacob understood what he was doing. He was not as clear as we are today. (Life-study of Genesis, pp. 899-900)

Further Reading: Life-study of Genesis, msg. 69



## 晨兴喂养

## Morning Nourishment

创二八 18 ~ 19 “雅各清早起来，把所枕的石头立作柱子，浇油在上面。他就给那地方起名叫伯特利…”

Gen. 28:18-19 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it. And he called the name of that place Bethel..

那石头成了伯特利，神的家（创二八 19、22）。神的家是神与祂所救赎的人相互的居所（约十四 2、23）—人作神的居所（赛六六 1 ~ 2，林前三 16，弗二 22，来三 6，启二一 3），神作人的居所（诗九十 1，约十五 5，启二一 22）。因此，神的家是由神与人调和为一所构成。在神的家里，神在人性里彰显祂自己，并且神与人都得着相互并永远的满足和安息（圣经恢复本，创二八 12 注 1）。

That stone became Bethel, the house of God (Gen. 28:19, 22). God's house is the mutual dwelling place of God and His redeemed (John 14:2, 23)—man as God's dwelling place (Isa. 66:1-2; 1 Cor. 3:16; Eph. 2:22; Heb. 3:6; Rev. 21:3) and God as man's dwelling place (Psa. 90:1; John 15:5; Rev. 21:22). Hence, the house of God is constituted of God and man mingled together as one. In God's house God expresses Himself in humanity, and both God and man find mutual and eternal satisfaction and rest. (Gen. 28:12, footnote 1)

## 信息选读

## Today's Reading

我们人是用地上的尘土造的（创二 7）。罗马九章指明我们是泥土器皿，不是石头器皿。如果我是雅各，我要堆一堆土安枕在上面。但在神的眼中，泥土永远不能成为我们的安息。我们人的生命，天然人的生命和所是，不能成为我们的安息。无论我们受了多好的教育，得着多高的地位，只要我们里面没有神圣的性情，我们就不过是泥土。这种泥土不能作我们坚固的支持。我们没有一个人寻得安息，直到我们得救的时候。在那一天，一种神圣、属基督的东西，作到我们里面，成了我们里面坚固的支持。这是我们的安息，我们的枕头。我们的枕头就是那已经作到我们里面的神圣元素，基督。

As men, we were made from the dust of the ground (Gen. 2:7). Romans 9 indicates that we are vessels of clay, not of stone. If I had been Jacob, I would have made a pile of clay and rested upon it. In God's eyes, however, clay can never be our rest. Our human life, our natural human life and being, cannot be our rest. It does not matter how well educated we are nor what position we have. As long as we do not have the divine nature within us, we are merely clay. This clay cannot be our solid support. None of us found rest until we were saved. On that day, something divine, something of Christ, was wrought into us and became the solid support within us. This is our rest, our pillow. Our pillow is the divine element, the very Christ, which has been wrought into our being.

雅各梦醒以后，就把这块石头立作柱子（创二八 18）。我们所安枕的石头，必须成为建造的材料。在

After having the dream, Jacob set up the stone for a pillar (Gen. 28:18). The stone upon which we lay our head must become building material. Before

进入召会生活以前，我们不明白这点。但现在我们已进入召会生活，领悟我们所安枕的石头必须成为柱子，也就是说，那块石头必须成为神建造的材料。…在进入召会生活以后，一天又一天，我们把我们对基督的经历立作柱子。它不再只是枕头，乃是柱子。这不仅是我们安息的问题，乃是神的建造为着祂安息的问题。

雅各不但把石头立作柱子，他也浇油在石头上（18）。…只要你把枕头立作柱子，油就会浇在上面。…枕头立作柱子的时候，便完全受了浸。这才是真正圣灵的浸。在约翰一章也有浸、石头和雅各的梦（33、42、51）。

对基督真正的经历，成了建造的材料，这建造的材料终结于神家的建造。在这里神有安息和满足，在这里我们也有安息和满足。雅各的梦第一次是应验在以色列人被救出埃及，帐幕立起来的时候。那是神在人中间的第一个家，是雅各的梦第一次的应验。帐幕指明神与人寻得了安息，指明神在地上的居所是神与人的满足和安息。以色列人在美地建造圣殿之后，神在地上有了更坚固的家。然后在新约里，召会是神的家（提前3:15）。至终，在新天新地，将有新耶路撒冷作神永远的居所（启二一1~3）。在那里神与我们要有永远的安息，享受永远的满足。今天，我们都在雅各之梦的应验中。我们不仅有石头和柱子；我们也有家。事实上，我们就是家（来三6）。这家是神性与人性的组成，是三一神与人的组成。在这里有成为神与人共同安息的家。现在我们不仅在这梦中，也在这梦的应验中。感谢主给我们石头、柱子、家和油。在召会生活中，这四样东西我们都经历了（创世记生命读经，一一二一至一一二七页）。

参读：创世记生命读经，第七十二篇；亚伯拉罕以撒雅各的神，第九章。

coming into the church life, we could not understand this. But now, having come into the church, we realize that the very stone upon which we lay our head for rest must become a pillar, that is, the stone must become the material for God's building....After coming into the church life, day by day we are setting up our experience of Christ to be a pillar. It is no longer just a pillow but a pillar. It is not only a matter of our rest; it is a matter of God's building for His rest.

Jacob not only set up the stone as a pillar; he also poured oil upon it (28:18)....As long as you set up your pillow to become a pillar, the oil will be poured upon it....When the pillow is set up to be a pillar, it is fully baptized. This is the genuine baptism of the Holy Spirit. In John 1 we also have the baptism, the stone, and Jacob's dream (vv. 33, 42, 51).

The genuine experience of Christ becomes the building material, and this building material consummates in the building of the house of God. Here God has rest and satisfaction, and here we also have rest and satisfaction. Jacob's dream was first fulfilled when the children of Israel erected the tabernacle after being delivered out of Egypt. That was the first house of God among men, the first fulfillment of Jacob's dream. The tabernacle indicated that God and man had found rest, that God's dwelling place on earth was the satisfaction and rest for both God and man. After the children of Israel had constructed the temple in the good land, God had a more solid house on earth. Then, in the New Testament, we have the church as the house of God (1 Tim. 3:15). Eventually, in the new heaven and the new earth, we shall have the New Jerusalem as God's eternal dwelling place (Rev. 21:1-3). There God and we shall have eternal rest and enjoy eternal satisfaction. Today we are all in the fulfillment of Jacob's dream. We not only have the stone and the pillar; we also have the house. In fact, we are the house (Heb. 3:6). This house is the composition of divinity with humanity, the composition of the Triune God with human beings. Here we have the house which becomes the rest for both God and man. Now we are not only in the dream but also in the fulfillment of the dream. Thank the Lord for the stone, the pillar, the house, and the oil. In the church life we experience all four of these. (Life-study of Genesis, pp. 932-936)

Further Reading: Life-study of Genesis, msg. 72; CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 9

## 晨兴喂养

创二八 12 “他梦见一个梯子立在地上，梯子的顶通着天，有神的使者在梯子上，上去下来。”

约一 51 “又对他说，我实实在在地告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。”

[创世记二十八章十二节的] 梯子是雅各之梦的中心、焦点。这梦乃是启示基督，因为基督是雅各所见梯子的实际（约一 51 与注）。基督作为人子，在祂的人性里乃是梯子，将天（神）带到地（人），并将地与天联合为一（参十四 6）。我们重生的灵是神今日的居所（弗二 22），是基督这天梯立在地上的基础（提后四 22）。因此，我们一转向我们的灵，就经历基督作梯子，将神带给我们，也将我们带给神（见来十 19 注 1）。这梯子所在之处，有敞开的天、变化过的人、这人身上的膏油涂抹以及用这人所建造神的家。基督作天梯的结果是伯特利，就是召会，基督的身体；这梯子的终极完成乃是新耶路撒冷（圣经恢复本，创二八 12 注 2）。

## 信息选读

在约翰一章五十一节主耶稣对拿但业说，“我实实在在地告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。”人子这名称指明神不再只是神，祂也成了人。这启示神不再只是在天上，祂成了一个活在地上的人。梯子已经立在地上，因为神已经成了人。在祂成为肉体以前，祂不能称为人子。当主耶稣告诉拿但业说，他要看见使者上

## Morning Nourishment

Gen. 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

[The] ladder [in Genesis 28:12] is the center, the focus, of Jacob's dream. This dream is a revelation of Christ, for Christ is the reality of the ladder that Jacob saw (John 1:51 and footnotes). Christ as the Son of Man, in His humanity, is the ladder that brings heaven (God) to earth (man) and joins earth and heaven as one (cf. John 14:6). Our regenerated spirit, which is God's dwelling place today (Eph. 2:22), is the base on earth where Christ as the heavenly ladder has been set up (2 Tim. 4:22). Hence, whenever we turn to our spirit, we experience Christ as the ladder bringing God to us and us to God (see footnote 1 on Hebrews 10:19). Where this ladder is, there are an open heaven, the transformed man, the anointing upon this man, and the building up of the house of God with this man. The issue of Christ as the heavenly ladder is Bethel, the church, the Body of Christ, and the consummation of this ladder is the New Jerusalem. (Gen. 28:12, footnote 2)

## Today's Reading

In John 1:51 the Lord Jesus said to Nathanael, “Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.” The title the Son of Man indicates that God no longer is merely God but that He has become a man. This reveals that God is no longer just in the heavens but that He has become a man living on the earth. The ladder has been set up on earth because God has become a man. Before He was incarnated, He could not be called the Son of Man. When the Lord Jesus told Nathanael that he

去下来在人子身上，拿但业必定立刻明白，这是雅各之梦的应验（创世记生命读经，一〇八五至一〇八六页）。

雅各说到天的门〔创二八17〕，这指明天是敞开的，人有可能进入天里面。换句话说，人有可能进入神里面。梯子是一条路，就像街道一样，只不过是垂直的。那条梯子是介于地和天之间，就是从人上到神那里，从神下到人这里一条垂直的路。在这梯子，这条垂直的路上面，乃是神所在之天的开口之处。这表征有一条途径，让人可以来摸着神并接触神。

就着敞开的天而言，这地方乃是天的门，而就着地上那个地点而言，这乃是伯特利，神的家，神的居所和安息之处。神的安息之所不是在天上，而是在地上。我们可能想到天上，但是神却想下到地上来。马太六章十节说，“愿你的旨意行在地上，如同行在天上。”神渴望来到地上，因为地已经被神的仇敌不正当地败坏、篡窃并霸占了。神的心意是要恢复这地。今天基督教中有一个错误的观念，人常常说到“天家”，然而在圣经里没有这种东西。反之，神的心意是要在地上得着一个居所，一个伯特利。

在创世记二十八章有一个梯子，上面有神的使者上去下来，而在约翰一章，这梯子乃是人子，在祂身上有神的使者上去下来。所以，梯子就是主耶稣自己这位人子，这位成为肉体的基督。

不仅如此，在十四章六节主说，“我就是道路…；若不借着祂，没有人能到父那里去。”祂不是水平的路，而是垂直的路，我们凭着祂并借着祂，可以到神那里去。作为道路，祂乃是梯子。乃是祂将天带到地上，也是祂将地联于天。是祂将神带到人里面，并将人带到神里面。祂是那条垂直的路，把神和人带在一起，使天和地成为一（神建造的概论，一四至一五页）。

参读：神建造的概论，第二至三章。

would see the angels ascending and descending on the Son of Man, Nathanael must have realized immediately that this was the fulfillment of Jacob's dream. (Life-study of Genesis, pp. 900-901)

In speaking of the gate of heaven, [Jacob] indicated that heaven was open, and there was the possibility for people to enter into it. In other words, there was the possibility for people to enter into God. A ladder is a way, like a street, except it is vertical. That ladder was a vertical way between earth and heaven, that is, from man up to God and from God down to man. With this ladder, this vertical way, is the opening of heaven where God is. This signifies that there is an access for man to touch God and contact God.

As far as the opened heavens are concerned, this place is the gate of heaven, but as far as the very spot on the earth is concerned, it is Bethel, the house of God, the dwelling place and resting place for God. The resting place for God is not in heaven but on earth. We may want to go to heaven, but God wants to come down to earth. Matthew 6:10 says, "Your will be done, as in heaven, so also on earth." God is desirous to come to earth because earth has been corrupted, usurped, and occupied in a wrong way by the enemy of God. God's desire is to recover this earth. Today in Christianity there is a wrong concept. People often speak about a "heavenly home," but there is not such a thing in the Scriptures. Rather, God's intention is to have a dwelling place, a Bethel, on the earth.

In Genesis 28 there is a ladder upon which the angels of God ascend and descend, and in John 1 this ladder is the Son of Man, upon whom the angels of God ascend and descend. Therefore, the ladder is the Lord Jesus Himself as the Son of Man, the incarnated Christ.

Moreover, in John 14:6 the Lord said, "I am the way...; no one comes to the Father except through Me." He is not the flat way but the vertical way by whom and through whom we come to God. As the way, He is the ladder. It is He who brings heaven to earth, and it is He who unites earth with heaven. It is He who brings God into man and man into God. He is the very way, the vertical way, to bring God and man together and to make heaven and earth one. (The Building of God, pp. 16-17)

Further Reading: CWWL, 1963, vol. 3, "The Building of God," chs. 2-3

## 晨兴喂养

## Morning Nourishment

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

十 19 “弟兄们，我们既因耶稣的血，得以坦然进入至圣所。”

10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus.

今天至圣所是在主耶稣所在的天上（来九 12、24）。当我们还在地上时，如何能进入？秘诀就是希伯来四章十二节所说我们的灵。这位在天上的基督，现今也在我们的灵里（提后四 22）。祂是那天梯（创二八 12，约一 51），将我们的灵联于天，也将天带到我们的灵里。因此，我们一转到灵里，就进入了至圣所，在那里与施恩宝座上的神相会（圣经恢复本，来十 19 注 1）。

The Holy of Holies today is in heaven, where the Lord Jesus is (Heb. 9:12, 24). How, then, can we enter the Holy of Holies while we are still on earth? The secret is our spirit, referred to in 4:12. The very Christ who is in heaven is now also in our spirit (2 Tim. 4:22). As the heavenly ladder (Gen. 28:12; John 1:51), He joins our spirit to heaven and brings heaven into our spirit. Hence, whenever we turn to our spirit, we enter into the Holy of Holies. There we meet with God, who is on the throne of grace. (Heb. 10:19, footnote 1)

## 信息选读

## Today's Reading

希伯来四章十六节所说的宝座，毫无疑问，是指天上神的宝座（启四 2）。神的宝座，对全宇宙是掌权的宝座（但七 9，启五 1），但对我们信徒，却成了施恩的宝座，由至圣所里的遮罪盖（施恩座）所表征（出二五 17、21）。这也是神和羔羊的宝座（启二二 1）。当我们还活在地上时，怎能来到天上神和羔羊（基督）的宝座前？秘诀在于希伯来四章十二节所说我们的灵。那在天上坐在宝座上的基督（罗八 34），现今也在我们里面（10），就是在我们的灵里（提后四 22），这灵就是神居所的所在（弗二 22）。伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，把地联于天，并把天带到地（创二八 12~17，约一 51）。我们的灵今天既是神居所的所在，这灵就是天的门，在这里基督是梯子，

Undoubtedly, the throne mentioned in Hebrews 4:16 is the throne of God, which is in heaven (Rev. 4:2). The throne of God is the throne of authority toward all the universe (Dan. 7:9; Rev. 5:1). But toward us, the believers, it becomes the throne of grace, signified by the expiation cover (the mercy seat) within the Holy of Holies (Exo. 25:17, 21). This throne is the throne of both God and the Lamb (Rev. 22:1). How can we come to the throne of God and the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in Hebrews 4:12. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (Rom. 8:10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22). At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51). Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us,

把我们在地上的人联于天，并把天带给我们。因此，每当我们转到灵里，就能进入天的门，借着基督作天梯，摸着天上施恩的宝座（圣经恢复本，来四 16 注 1）。

提前三章十五节说，召会是活神的家。至终，在永世里，活神的家将是新耶路撒冷。在启示录二十一章我们看见，新耶路撒冷不是用泥巴或尘土造的，乃是用宝石造的。论到新耶路撒冷，十一节说，“城的光辉如同极贵的宝石，好像碧玉，明如水晶。”

在创世记一至二章我们看见，人虽然是按着神的形像造的，却是由尘土构成的。神的形像是为着神的彰显，尘土当然不适合彰显神。因此，就有变化的需要。变化不仅仅是形状上的改变，也是性质上的改变，因为变化这辞是指新陈代谢的改变。我们需要在性质上有所改变，使我们的性质和外表不再是属尘土的。在创世记二章，人是尘土，但在启示录二十一章，人是宝石。在永世里，…一切的尘土都要变化成为宝石。

在创世记二章有一个泥土造的人，在二十八章我们看见一个泥土造的人枕在石头上。…在十一节，我们看到雅各用作枕头的石头。大家都知道，枕头是用来枕着休息的。在十八节，这块枕石成了柱子。枕头是用来休息的，柱子却是用来支撑建筑物的。在所罗门所建造的圣殿里，有两根主要的柱子（王上七 21）。加拉太二章九节说，雅各、彼得、约翰是召会的柱石。此外，启示录三章十二节说，得胜者要在神殿中作柱子。在创世记二十八章有石头、枕头和柱子。不但如此，至终这根柱子成了伯特利，神的家。在这短短的一段话里，我们还看到一个梯子立在地上，梯子的顶通着天（12）。…雅各…看见一个梯子，神的使者在梯子上，上去下来。…雅各睡醒后，领会这地方不仅是神的家，也是天的门（17）（创世记生命读经，一〇七六至一〇七七页）。

参读：创世记生命读经，第六十九篇。

the people on earth, to heaven, and brings heaven to us. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder. (Heb. 4:16, footnote 1)

First Timothy 3:15 says that the church is the house of the living God. Ultimately, in eternity, the house of the living God will be the New Jerusalem. In Revelation 21 we see that the New Jerusalem is not built with clay or dust but with precious stones. Speaking of the New Jerusalem, Revelation 21:11 says, “Her light was like a most precious stone, like a jasper stone, as clear as crystal.”

In Genesis 1 and 2 we see that although man was made in the image of God, he was constituted with dust. While the image of God is for God’s expression, dust certainly is not suitable for the expression of God. Hence, there is the need for transformation. Transformation is not merely a change in form; it is also a change in nature, for the word transformation denotes a metabolic change. We need to have a change in nature that our nature and appearance might no longer be that of dust. In Genesis 2 man is dusty, but in Revelation 21 he is precious stone. In eternity...all the dust will be transformed into precious stones.

In Genesis 2 we have a man of clay, and in Genesis 28 we see a man of clay resting upon a stone....In verse 11 we see the stone which Jacob used for a pillow. As everyone knows, a pillow is something upon which to rest. In verse 18 this pillow-stone becomes a pillar. A pillow is for rest, but a pillar is used for support in a building. In the temple built by Solomon, there were two main pillars (1 Kings 7:21). Galatians 2:9 says that James, Peter, and John were pillars in the church. Furthermore, Revelation 3:12 says that the overcomers will be pillars in the temple of God. In Genesis 28 we have the stone, the pillow, and the pillar. But this is not all. Eventually, this pillar becomes Bethel, the house of God. Moreover, in this short portion of the Word we see a ladder set up on the earth, the top of which reached to heaven (v. 12)....Jacob saw a ladder on which the angels of God were ascending and descending...After Jacob had awakened out of his sleep, he realized that this place was not only the house of God but also the gate of heaven (v. 17). (Life-study of Genesis, pp. 892-893)

Further Reading: Life-study of Genesis, msg. 69

第二十五周 • 诗歌

<< WEEK 25 — HYMN

Hymns, #187

152 赞美主 — 祂的万有包罗性

(约翰福音) 8 7 8 7 (英 187)

G 大调

4/4

3 | 5 4 3 3 | 2 2 1 5̣ | 5̣·6̣ 7̣ 1 | 3 - 2  
 一 主, 你 于 我 何 其 丰 富, 你 爱 说 出 其 度 量!  
 5 | 4 3̣ 2̣ 3̣ 3̣ | 2 1̣ 7̣ 1 6̣ | 5̣·6̣ 7̣ 1 | 3̣ 2̣ 1 ||  
 你 的 自 己 无 限 富 有, 今 在 我 灵 给 我 享。

三 你乃是神真的帐幕, 在你我见神荣耀;  
 你也是神真的圣殿, 在你里面神住着。

五 你是人子,与我一样, 确有我们的性情,  
 使我能作神的儿子, 直到满有你荣形。

二十二 你是一粒神圣麦子, 甘愿落到死地里,  
 结出我们许多子粒, 作你奥秘的身体。

二十三 你是属天真葡萄树, 我们是你的枝子;  
 住在你里,与你联结, 享受一切你所是。

二十四 你是宇宙真的新郎, 我们是你的新妇;  
 灵里与你成为一体, 得享你爱的丰富。

二十五 你是雅各所见天梯, 借你天向地而开;  
 靠我们作神圣殿, 地联于天无阻碍。

二十六 哦主,你是那“我是”的, 应付我们所需要;  
 享受你作一切一切, 神就因你得荣耀。

1 O Lord, how rich Thou art to us, 23 Thou art the true and heav'nly vine,  
 Thy love reveals the measure! And we in Thee are branches;  
 The boundless riches of Thyself, In Thee abiding, Thou in us,  
 In spirit here we treasure. We share in all Thy riches.

3 Thou art the tabernacle true, 24 Thou art the Bridegroom from above  
 In Thee we see God's glory; To take the Bride, Thy Body;  
 For God Thou art the temple too, That we may be with Thee as one,  
 In Thee is God's full story. In life and love and glory.

5 Thou art the Son of Man like us, 25 Thou art the ladder Jacob saw,  
 And truly share our nature, By Thee the heav'n is open;  
 That we may be the sons of God In Thee we are the house of God,  
 And grow to Thy full stature. And earth is joined to heaven.

22 Thou art the grain of wheat divine, 26 O Lord, Thou art the great "I AM,"  
 That died and rose with glory, Who all our need doth furnish;  
 To bring forth us as many grains Enjoying Thee as all in all,  
 To form Thy glorious Body. God's purpose we accomplish.





读经：创二五 22 ~ 23 · 三一 38 ~ 41 · 三二 22 ~ 32 · 三四 30

周一

壹 雅各蒙神拣选；因此，在雅各身上我们看见神的拣选—创二五 21 ~ 26，罗九 11：

一 神爱雅各并且拣选了他—13 节，玛一 2，弗一 4，二 4。

二 雅各在出生以前，甚至在创世以前就蒙拣选—创二五 22 ~ 23，弗一 4：

1 雅各蒙神拣选；这不是本于他自己的行为，或自己挣扎、努力的结果—创二五 22 ~ 23、26。

2 雅各蒙拣选乃是本于那呼召人的神，在于神的怜悯，在于神的恩典—罗九 11。

三 我们象雅各一样，在创立世界以前就蒙拣选，被选上—弗一 4，帖后二 13，约十五 16 上：

1 基督是我们蒙神拣选的范围—弗一 4。

2 神照着祂的先见拣选了我们—彼前一 2，罗八 29。

Scripture Reading: Gen. 25:22-23; 31:38-41; 32:22-32; 34:30

Day 1

I. **Jacob was chosen by God; therefore, in Jacob we see God's selection—Gen. 25:21-26; Rom. 9:11:**

A. **God loved Jacob and selected him—v. 13; Mal. 1:2; Eph. 1:4; 2:4.**

B. **Jacob was chosen before His birth, even before the foundation of the world—Gen. 25:22-23; Eph. 1:4:**

1. **Jacob was chosen by God; it was not of his own works, nor was it the issue of his own struggle and strife—Gen. 25:22-23, 26.**

2. **Jacob's being chosen was of God who calls, of God's mercy, and of God's grace—Rom. 9:11.**

C. **Like Jacob, we were chosen, selected, before the foundation of the world—Eph. 1:4; 2 Thes. 2:13; John 15:16a:**

1. **Christ is the sphere in which we were chosen by God—Eph. 1:4.**

2. **God chose us according to His foreknowledge—1 Pet. 1:2; Rom. 8:29.**

3 神的拣选在于祂主宰的怜悯；我们是已经蒙神拣选的人，应当把自己投在神身上，相信祂要把我们带到一个地步，使我们蒙祂喜悦—九 11 ~ 13、16。

## 周二

4 神在已过的永远里拣选了我们，接着是祂的预定，和祂在时间里的呼召—八 28 ~ 29，弗一 5。

5 我们是为着神的定旨蒙了拣选并呼召的—罗九 11，提后一 9：

a 创世记一章二十六节启示神造人的目的，是要人有祂的形像彰显祂，并且有祂的管治权代表祂。

b 神对雅各的目的是要对付他，直到他变化为神的王子，有神的形像彰显祂，并运用神的管治权代表祂：这是神的目标—四七 7、10。

**贰 雅各的一生代表神的对付，雅各的神是对付的神—三一 38 ~ 41：**

一 神命定雅各一生要过挣扎的生活；雅各从母腹起直到他一生晚期，都在挣扎—二五 22 ~ 26，二七 1 ~ 29、41 ~ 46，二八 1 ~ 5，二九 1 ~ 三六 43。

## 周三

二 在雅各的生活和经历里，我们看见神的对付—二五 19 ~ 三二 21：

1 神主宰地安排了雅各一生的环境；神主宰的手在雅各身上，为要对付他。

2 神在雅各身上的对付不是神的惩罚；这对付的目的在使雅各变化为以色列—28 节。

3. God's selection depends on His sovereign mercy; as those who have been chosen by God, we should cast ourselves upon Him and trust that He will bring us to the point where we are pleasing to Him—9:11-13, 16.

## Day 2

4. God's selection of us in eternity past was followed by His predestination and by His calling of us in time—8:28-29; Eph. 1:5.

5. We have been selected and called for God's purpose—Rom. 9:11; 2 Tim. 1:9:

a. Genesis 1:26 reveals that God's purpose in His creation of man was that man would express Him in His image and represent Him with His dominion.

b. God's purpose for Jacob was to deal with him until he was transformed into a prince of God bearing His image to express Him and exercising His dominion to represent Him; this is God's goal—Gen. 47:7, 10.

**II. Jacob's life is a life that represents God's dealings, and the God of Jacob is the God of dealings—31:38-41:**

A. God destined Jacob to live a struggling life all his days; from his mother's womb to the end of his life, he was struggling—25:22-26; 27:1-29, 41—28:5; 29:1—34:43.

## Day 3

B. In the life and experience of Jacob we see God's dealings —25:19—32:21:

1. God sovereignly arranged the circumstances of Jacob's life; God's sovereign hand was upon Jacob to deal with him.

2. God's dealing with Jacob was not God's punishment; rather, it was for the purpose of Jacob's transformation into Israel—32:28.

3 雅各在神的主宰安排下，借着环境的折磨和神直接的对付，得以变化、成熟，达于以色列—三五 10。

三 雅各的历史乃是一幅圣灵管教的图画—四七 9，四八 15～16 上，来十二 9～11：

1 圣灵的管教是指圣灵在我们外面的环境里作工，祂安排一切的人事物和遭遇，借这些我们受管教—罗八 28。

2 神借着圣灵的管教完全拆毁我们的旧造，使新造的元素得以在我们里面建造起来。

3 我们天然的生命借着圣灵的管教受对付时，基督就构成在我们里面—加四 19，弗三 17 上。

4 在我们环境中的每件事和每个人，都是神的主宰所用来变化我们的工具—罗八 28。

## 周 四

叁 创世记三十二章二十二至三十二节叙述雅各一生中紧要并关键性的经历—他被破碎：

一 主和雅各摔跤，为要向雅各暴露他是何等的天然，他天然的力量是何等的大—24 节：

1 主“摸了雅各大腿窝的筋”（32）；摸雅各大腿窝的筋，就是他身上最有力的肌肉，表征摸雅各天然的生命，天然的力量—25 节。

2 雅各被神破碎之后，虽然外面和从前一样，但里面天然的生命已经受了对付；不是外面的生活被主摸过，乃是里面天然的力量被主破碎—三三 1～4，三二 25、32。

3. Under God's sovereignty, through his sufferings in his circumstances and through God's direct dealing, Jacob was transformed and matured so that he became Israel—35:10.

C. Jacob's history is a picture of the discipline of the Holy Spirit—47:9; 48:15-16a; Heb. 12:9-11:

1. The discipline of the Holy Spirit refers to what the Holy Spirit is doing in our outward environment, to His arranging of all people, things, and happenings, through which we are being disciplined—Rom. 8:28.

2. Through the discipline of the Holy Spirit, God completely tears down our old creation so that the element of the new creation may be built up in us.

3. As our natural life is dealt with through the discipline of the Holy Spirit, Christ is constituted into us—Gal. 4:19; Eph. 3:17a.

4. Everything and everyone in our environment is an instrument of sovereignty used by God for our transformation—Rom. 8:28.

## Day 4

III. Genesis 32:22-32 relates a vital and crucial experience in the life of Jacob—his being broken:

A. The Lord wrestled with Jacob in order to expose to him how natural he was and how great his natural strength was—v. 24.

1. The Lord “touched the socket of Jacob's hip at the thigh muscle”; the touching of the socket of Jacob's hip at the thigh muscle, the strongest muscle in the body, signifies the touching of Jacob's natural life, his natural strength—vv. 25, 32.

2. After Jacob was broken by God, outwardly he was the same as before, but inwardly his natural life had been dealt with; it was not the outward living that was touched by the Lord but the inward, natural strength that was broken by Him—33:1-4; 32:25, 32.

二 雅各的经历给我们看见，神必须破碎我们天然的生命；祂必须厉害摸着我们天然的生命—22 ~ 32 节：

- 1 宗教的路是改变人外面的行为；神在祂经纶里的路，却是摸人里面的生命，好改变人内在的所是—林后四 16。
- 2 主在某个关键点上摸我们，我们就瘸了，里面的人再也不能和以前一样了；从此以后，我们就瘸了，不再完整了—创三二 25、31。

## 周 五

三 每一个信徒都需要经历外面之人的破碎—来四 12：

- 1 基督要从魂的禁锢里出来，我们外面的人就必须破碎—弗三 16 ~ 17。
- 2 我们外面的人需要被破碎，让灵得以出来—来四 12。
- 3 我们要干干净净地流露神的生命，我们这个人就必须被破碎—约十二 24 ~ 26，十九 34，七 37 ~ 39，出十七 6 ~ 7：
  - a 林后四章十二节所说的，死在我们身上发动，那个死就是我们的被破碎。
  - b 主需要破碎的器皿作活水的管道；我们这个人被破碎越多，神的生命从我们身上出去的就越多—约十二 24 ~ 26。
- 4 我们魂里的各部分必须让神破碎—太十六 24 ~ 25：
  - a 魂被破碎，意思不是说，我们不再思想了，不再表达情感了，不再运用意志了—帖前五 23。

B. Jacob's experience shows us that God has to break our natural life, that He has to touch our natural life in a drastic way—Gen. 32:22-32:

1. The way of religion is to change man's outward behavior; the way of God in His economy is to touch man's inward life in order to change his inward being—2 Cor. 4:16.
2. When the Lord touches us at a certain crucial spot, we are lame and can no longer be the same in our inward being; from then on, we limp and are no longer whole—Gen. 32:25.

## Day 5

C. Every believer needs to experience the breaking of the outer man—Heb. 4:12:

1. In order for Christ to be released from the imprisonment of the soul, our outer man must be broken—Eph. 3:16-17.
2. Our outer man needs to be broken for the release of the spirit—Heb. 4:12.
3. In order for there to be a pure flow of the life of God from within us, we must be broken—John 12:24-26; 19:34; 7:37-39; Exo. 17:6-7.
  - a. The operation of death within us, spoken of in 2 Corinthians 4:12, is our being broken.
  - b. The Lord needs broken vessels to be channels of living water; the more we are broken, the more the life of God will flow out of us—John 12:24-26.
4. Every part of our soul needs to be broken by God—Matt. 16:24-25:
  - a. For the soul to be broken does not mean that we no longer use our mind, express our emotions, or exercise our will—1 Thes. 5:23.

b 我们的思想、情感、意志还是有的，只不过都已经被破碎，就是受了对付，被折服，并服从于灵——林后四 16，弗四 23，提后一 7。

## 周 六

5 那盛装“至贵的真哪哒香膏”，“极贵的香膏”的“玉瓶”需要打破，真哪哒香膏才能出来，使“屋里…满了膏的香气”——可十四 3，太二六 7，约十二 3：

a 玉瓶（外面的人）不打破，真哪哒香膏就不能出来——可十四 3。

b 我们不该保护自己，觉得玉瓶比香膏更值钱；我们不该以为我们外面的人比里面的人更可宝贵——太二六 7，林后四 16。

c 外面的不破碎，里面的就出不来；这样，不只我们自己没有路走，并且连召会也没有路走——约十二 3。

6 神在基督里将祂自己建造到我们里面，需要外面之人的破碎——弗三 16～17 上。

7 要有建造，就必须先有破碎——太十六 18，弗四 16：

a 要叫召会得建造，我们就必须经历外面之人的破碎——二 21～22。

b 我们要有配搭的事奉，就必须接受破碎；若没有破碎，就无法配搭。

8 我们需要象保罗一样，在身体的异象下被破碎，并看见我们在身体里被建造唯一的路，乃是被破碎——徒九 1～31，弗四 16。

b. Our mind, emotions, and will still function, but they have been broken, that is, dealt with, subdued, and made submissive to our spirit—2 Cor. 4:16; Eph. 4:23; 2 Tim. 1:7.

## Day 6

5. There is the need for the breaking of “the alabaster flask of ointment, of very costly pure nard,” “ointment of great value,” so that ointment of pure nard may be released and that the house may be “filled with the fragrance of the ointment”—Mark 14:3; Matt. 26:7; John 12:3:

a. Unless the flask (the outer man) is broken, the ointment of pure nard cannot be released—Mark 14:3.

b. We should not be protective of ourselves, regarding the flask as more precious than the ointment; we should not consider our outer man more precious than our inner man—Matt. 26:7; 2 Cor. 4:16.

c. If the outer part is not broken, the inner part will not be released; if this is our situation, we will have no way to go on, and the church also will have no way to go on—John 12:3.

6. God’s work of building Himself in Christ into us requires the breaking of the outer man—Eph. 3:16-17a.

7. Breaking is a prerequisite for building—Matt. 16:18; Eph. 4:16:

a. In order for the church to be built up, we need to experience the breaking of the outer man—Eph. 2:21-22.

b. If we would be coordinated with others in service, we need to be willing to be broken; without brokenness coordination is impossible.

8. Like Paul, we need to be broken under the vision of the Body and realize that the only way for us to be built up in the Body is to be broken—Acts 9; Eph. 4:16.



## 晨兴喂养

弗一4“就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵。”

罗九11“双子还没有生下来，善恶也没有作出来（只因要坚定神拣选人的旨意，不是本于行为，乃是本于那呼召人的）。”

你相信你已经蒙拣选了么？你怎么知道？虽然我们可以站在神的话上说，“我知道我已经蒙神拣选，因为圣经这样告诉我。”但我还要问一个问题：我们怎样从经历中知道我们已经蒙神拣选？从我们无法逃开神这个事实，我们就知道自己是蒙拣选的。在我已过五十年的基督徒生活里，我多次想要从主逃开，我甚至对主说，“主，我厌烦基督徒生活，我要跑开了。”我虽然想要跑开，但跑不成（创世记生命读经，一〇四一页）。

## 信息选读

雅各是三〔位先祖〕中的最后一位，但神用他表征父爱人并拣选人的这一面。玛拉基一章二节说，神爱雅各，罗马九章十至十三节说，神拣选了雅各，甚至在雅各出生以前，就拣选了他（神在祂与人联结中的历史，一六一页）。

雅各在他出生之前，甚至在创立世界以前，就蒙拣选了（创二五22~23，罗九11，弗一4）。我们像雅各一样，也是在出生之前蒙拣选的。在已过的永远里，在神还未开始创造任何东西之前，祂就拣选了我们。我们虽然自认渺小，但我们已经够大，使神注意我们。甚至在创立世界以前，神就注意我们，在已过的永远里拣选了我们。…祂的拣选不是根据我们，乃是完全在于祂。不是本于我们的挣扎或行为，“乃是本于那呼召人的”〔罗九11〕。我们不是创造者—祂才是。

## Morning Nourishment

**Eph. 1:4** Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love.

**Rom. 9:11** Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls).

Do you believe that you have been chosen? How do you know this? Although we may stand on the Word of God and say, “I know that I have been chosen because the Bible tells me so,” I would still ask this question: how do we know from our experience that we have been chosen by God? We know it by the fact that we cannot get away from Him. During the past fifty years of my Christian life, I have tried many times to get away from the Lord. I have even said to Him, “Lord, I am tired of the Christian life. I am running away.” Although I tried to run away, I could not do it. (Life-study of Genesis, p. 862)

## Today's Reading

Jacob is the last of the three [patriarchs], yet he is used by God to signify the Father in His loving and choosing man. Malachi 1:2 says that God loved Jacob, and Romans 9:10-13 says that God selected Jacob, choosing him even before he was born. (The History of God in His Union with Man, p. 133)

Jacob was chosen before his birth, even before the foundation of the world (Gen. 25:22-23; Rom. 9:11; Eph. 1:4). We, like Jacob, were also chosen before we were born. In eternity past, before God began to create anything, He chose us. Although we may think that we are quite small, we are big enough for God to pay attention to us. Even before the foundation of the world, God paid attention to us by selecting us in eternity past....His selection does not depend on us; it is absolutely up to Him. It is not of our struggle or works, “but of Him who calls.” We are not the Creator—He is.

神的拣选也在于神的怜悯（14～16）。神对摩西说，“我要向谁施怜悯，就向谁施怜悯；要对谁动怜恤，就对谁动怜恤。”（15）我们都是神怜悯的对象。我们何等感谢祂，祂已怜悯了我们！“这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”（16）

神的拣选也在于祂的恩典（十一5）。…我们不仅是神怜悯的对象，我们更是祂恩典的对象。我们是在神的怜悯之下，而祂的恩典乃是在我们的里面。…现在我们不仅在神的怜悯之下，我们也得着了祂的恩典，就是那是灵的基督这活的人位在我们里面。这就是神的拣选。在雅各一生的记载里，我们看见一些东西可以称为怜悯，还有一些东西可以称为恩典（创世记生命读经，一〇四一至一〇四五页）。

神的拣选是祂赐给我们的头一项福分。神的拣选就是祂的选择。祂从无数人中选上了我们，这是祂在基督里所作的。基督是我们蒙神拣选的范围；在基督之外，我们就不是神所拣选的（圣经恢复本，弗一4注2）。

我们蒙神拣选是照着祂的预知（彼前一2，罗八29）。我喜欢预知这辞。在我们出生之前，神就预先知我们。在已过的永远里，神就照着祂的预知，拣选了我们，并预定了我们（创世记生命读经，一〇四二页）。

“主宰的怜悯”一辞，意思是神的怜悯完全是照着祂的主宰。作蒙怜悯的器皿，不是我们拣选的结果；这起源于神的主宰。神把我们造成蒙怜悯的器皿，盛装祂自己，这是出于神的主宰。祂的主宰是祂拣选的基础（新约总论第五册，一四五页）。

你如果知道神的拣选，你就能把你自己投在神的身上，扔在神的身上，你就能相信，神要把你带到一个地步来合乎祂的心意（亚伯拉罕以撒雅各的神，一五七页）。

参读：创世记生命读经，第六十六篇；罗马书生命读经，第二十二至二十四篇。

God's selection is also of God's mercy (Rom. 9:14-16). God said to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion" (Rom. 9:15). We all are the objects of God's mercy. How we thank Him that He has had mercy on us! "It is not of him who wills, nor of him who runs, but of God who shows mercy" (Rom. 9:16).

God's selection is also of His grace (Rom. 11:5)...We are not only the objects of God's mercy; we are also the objects of His grace. We are under God's mercy, and His grace is within us...Now we are not only under God's mercy; we also have His grace, the living person of Christ as the Spirit, within us. This is God's selection. In the record of Jacob's life, we see something which can be designated as mercy and something which can be designated as grace. (Life-study of Genesis, pp. 862, 864-865)

God's choosing is the first blessing that He bestowed on us. His choosing is His selection. From among numberless people He selected us, and this He did in Christ. Christ was the sphere in which we were selected by God. Outside of Christ we are not God's choice. (Eph. 1:4, footnote 1)

Our being chosen by God was according to His foreknowledge (1 Pet. 1:2; Rom. 8:29). I like the word foreknowledge. Before we were born, God foreknew us. In eternity past, God chose us and predestinated us according to His foreknowledge. (Life-study of Genesis, p. 863)

The expression sovereign mercy means that God's mercy is absolutely according to His sovereignty. Being a vessel of mercy is not the result of our choice; it originates with God's sovereignty. It is of God's sovereignty that He created us vessels of mercy to contain Himself. His sovereignty is the basis of His selection. (The Conclusion of the New Testament, pp. 1184-1185)

If we know God's selection, we can put ourselves in God's bosom; we can cast ourselves upon Him and trust that He will bring us to the point where we will be pleasing to Him. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," pp. 116-117)

Further Reading: Life-study of Genesis, msg. 66; Life-study of Romans, msgs. 22-24



### 晨兴喂养

### Morning Nourishment

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。”

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

四七 7 “约瑟领他父亲雅各进去，站在法老面前，雅各就给法老祝福。”

47:7 And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh.

神在已过的永远里拣选了我们，接着就是祂的预定（罗八 29，弗一 5）。预定这辞的意义不容易解释。按照希腊文，意思是预先标出。神已把我们预先标出。在我们出生之前，神已预见并预知我们。我们不仅在已过的永远里蒙神拣选；我们也被预先标出，如今祂的标记在我们身上，甚至天使也知道我们已被预先标出。因此，预定的意思是神已经预先标出我们，为着一种定命——作祂的儿子。祂已经拣选并预定我们，得儿子的名分（4～5）。

God's selection in eternity past was followed by His predestination (Rom. 8:29; Eph. 1:5). It is difficult to explain the meaning of the word predestination. According to the Greek, it means to be pre-marked. God has marked us out beforehand. Before we were born, God foresaw and foreknew us. We not only were chosen by God in eternity past; we were also pre-marked, and His mark is now upon us. Even the angels know that we have been pre-marked. Hence, predestination means that God has marked us out beforehand for a certain destiny—to be His sons. He has chosen and predestinated us unto sonship (Eph. 1:4-5).

在神的拣选之后，接着是祂的呼召（罗八 28）。神在已过的永远里拣选我们，在时间里呼召我们。我们无法经历祂的拣选或预定，但我们都经历了祂的呼召。

God's selection is followed by His calling (Rom. 8:28). God selected us in eternity past and called us in time. We cannot experience God's selection or predestination, but we have all experienced His calling.

我们是为着神的定旨蒙了拣选并呼召的（九 11）。很少基督徒知道这定旨是什么。…神呼召的目的是什么？乃是要把祂所呼召的人变化为君王。我们在雅各身上可以看到这目的，但在亚伯拉罕和以撒身上看不到（创世记生命读经，一〇四五至一〇四七页）。

We have been selected and called for God's purpose (Rom. 9:11). Not many Christians know what this purpose is...What is the purpose of God's calling? It is to transform His called ones into kings. We can see this purpose in Jacob but not in Abraham or Isaac. (Life-study of Genesis, pp. 865-867)

### 信息选读

### Today's Reading

创世记一章二十六节启示神造人的目的，是要人有祂的形像彰显祂，并且有祂的管治权代表祂。新

Genesis 1:26 reveals that God's purpose in His creation of man was that man might express Him in His image and represent Him with His dominion. The New

约也说我们要成为祭司和君王（启一6，二十6）。我们是祭司，有神的形像彰显祂；我们是君王，有神的管治权代表祂。

神对雅各的目的不是要给他平安、喜乐和幸福的人生，然后接他到天上。神的定旨是要对付这个可恨的抓夺者，直到他变化为神的王子，有神的形像彰显祂，并运用祂的管治权代表祂。这是神的目标。当我们读到创世记末了，我们看见以色列正是那样的人。当他看见法老，他没有说什么，只伸出手为他祝福（四七7、10）。雅各有神的形像，完全彰显神。而且，他借着约瑟成了治理全地的人，在地上代表神。因此，在创世记末了，我们看见神的目标，神拣选的目标。

以撒并不代表受神对付过的生命。雅各的一生才是代表神的对付。一次又一次，神不让雅各过去，神一直把祂的手放在他身上。

神第一次遇见雅各的时候，祂说，“我是耶和华你祖亚伯拉罕的神，也是以撒的神。”（创二八13）这含示神要成为雅各的神。我们都经历过亚伯拉罕的神和以撒的神。既然亚伯拉罕的神是称义的神，以撒的神是恩典的神，这意思就是，我们已经经历了称义的神和恩典的神。我们虽然经历了这样的一位神，但我们还需要遇见并经历雅各的神。这意思是神对我们还要成为变化的神，对付的神（创世记生命读经，一〇四八至一〇四九、一〇九〇、一〇八〇页）。

神命定雅各终生过挣扎的生活。他的生活与以撒的生活完全不同。以撒的生活没有挣扎，只有享受。但雅各的生活满了难处。…雅各从母腹即挣扎要作双生子中的长子（二五22～26上）。甚至在雅各出生以前，雅各就与他哥哥相争（神在祂与人联结中的历史，一三七页）。

参读：创世记生命读经，第六十七至六十九篇；神在祂与人联结中的历史，第八章。

Testament also says that we have been made priests and kings (Rev. 1:6; 20:6). As priests, we bear the image of God to express Him, and as kings, we have the dominion of God to represent Him.

God's purpose for Jacob was not to give him peace, joy, and a happy life and then to take him to heaven. God's purpose was to deal with this pitiful supplanter until he was transformed into a prince of God, bearing His image to express Him and exercising His dominion to represent Him. This is God's goal. When we come to the end of Genesis, we see that Israel was exactly this type of person. When he saw Pharaoh, he did not say a word. He simply stretched forth his hands and blessed him (Gen. 47:7, 10). Jacob bore the image of God, expressing Him in a full way. Furthermore, through Joseph, he was the one who had dominion over the whole earth, representing God on the earth. Thus, at the end of Genesis we see God's goal, the goal of His selection.

Isaac does not represent the life which has been dealt with by God. Jacob's life is the life which represents God's dealings. Time after time, God did not let Jacob go. Instead, He kept His hand upon him.

When God first met Jacob, He said, "I am Jehovah, the God of Abraham your father and the God of Isaac" (28:13). This implied that God was to be Jacob's God. We all have experienced the God of Abraham and the God of Isaac. Since the God of Abraham is the God of justification and the God of Isaac is the God of grace, this means that we have experienced the God of justification and the God of grace. Although we have experienced such a God, we also need to meet and experience the God of Jacob. This means that God will be to us the God of transformation, the God of dealings. (Life-study of Genesis, pp. 867-868, 905, 896)

God destined Jacob to live a struggling life all his days. His life was absolutely different from the life of Isaac. Isaac's life had no struggle, just enjoyment. But Jacob's life was full of troubles....Even from his mother's womb, he struggled to be the firstborn of the twins (Gen. 25:22-26a). Even before he was brought forth in birth, he struggled with his brother. (The History of God in His Union with Man, pp. 112-113)

Further Reading: Life-study of Genesis, msg. 67-69; The History of God in His Union with Man, ch. 8

## 晨兴喂养

## Morning Nourishment

来十二 11 “一切的管教，当时固然不觉得喜乐，反觉得愁苦；后来却给那借此受过操练的人，结出平安的义果。”

Heb. 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.

罗八 28 “还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。”

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

在雅各身上，我们没有看到享受的一面，反看到神对付的一面。因为雅各抓夺得太多，神的手就一直在他身上。雅各的抓夺带来神的对付。神也许说，“雅各，你能抓夺，但是我能对付。在你抓夺的每一步，都有我的对付。”这不是神的惩罚；这是神的对付，目的在使雅各变化（创世记生命读经，一〇三九至一〇四〇页）。

In Jacob, we do not see the aspect of enjoyment; rather, we see the aspect of God's dealings. Because Jacob supplanted so much, God's hand was always upon him. Jacob's supplanting brought in God's dealings. God might have said, "Jacob, you are able to supplant, but I am able to deal with you. In every step of your supplanting, My dealings will come in." This was not God's punishment; it was God's dealings for the purpose of Jacob's transformation. (Life-study of Genesis, p. 861)

## 信息选读

## Today's Reading

神主宰地安排了雅各一生的环境和境遇。当雅各和以扫还在母腹中，他们就争着谁先出生（创二五 22 ~ 26）。…雅各在出生之前，就被以扫打败，生为次子。…我们都是雅各，神已经拣选了我们，而我们都在神对付的手下。

God sovereignly arranged the environment and circumstances pertaining to Jacob's life. When Jacob and Esau were in their mother's womb, they fought over who would be born first (Gen. 25:22-26)...Jacob was defeated by Esau and was born the second...We all are Jacobs. God has chosen us, and we are under His dealing hand.

雅各从各个角度、在每个角落、在每一方面都受苦。…当我们读创世记二十五、二十七及二十八章，我们就看见神主宰的手在雅各身上，为要变化他。然而，那时雅各并不知道他是在神的变化之下。他只知道他哥哥的粗鲁和怀恨，他母亲的聪明，他父亲的简单。实际上他是天天在神的对付之下，没有一天浪费。他所碰到的每个人，他所遭遇的每件事，都是对付。雅各的确代表我们属灵生命变化的一面（创世记生命读经，一〇五三至一〇五四、一〇五八页）。

Jacob suffered from every angle, in every corner, and in every aspect...As we read Genesis 25, 27, and 28, we see that God's sovereign hand was upon Jacob to transform him. At that time, however, Jacob did not realize that he was under God's transformation. He only knew his brother's rudeness and hatred, his mother's cleverness, and his father's simpleness. Actually, he was under God's dealing day after day. Not one day was wasted. Every person he met and everything that happened to him were a dealing. Jacob surely represents the aspect of transformation in our spiritual life. (Life-study of Genesis, pp. 874, 877)

雅各在神的主宰安排下，借着环境的折磨和神直接的对付，得以变化、成熟，达于以色列，因此他象征得重生而变化的人（真理课程二级卷二，一一〇页）。

雅各一生的历史，都是代表圣灵的管治。你在这里看见有一个人是狡猾的，是诡计多端的，是会欺骗人的；但是你也看见这一个人有圣灵在那里一步一步地管治他。…雅各真是又苦又劳碌。这一切都是圣灵的管治，都是聪明人所受的熬炼。会打算的人，被主的手压在那里；有办法的人，被主的手压在那里；天然的生命，要被神压出去。雅各一生的经历，就是给我们看见圣灵的管治（亚伯拉罕以撒雅各的神，一一至一二页）。

圣灵的管治，乃是指着圣灵在我们外面的环境中，安排一切人、事、物，借以管治我们说的。…神在圣灵里，在我们身上所有的工作，除了圣灵在我们里面作膏油以外，就以圣灵在我们外面的管治为最主要了。

圣灵的管治，到最终总是叫我们这个人被拆毁、被破碎、被磨掉。神就是借着圣灵的管治，把我们的旧造完全拆毁，好叫祂新造的成分，能在我们里面建造起来（生命的经历下册，三一六、三二五页）。

我们该感谢主，在我们环境中的每个人都在神主宰的手下，叫我们得益处。你也许以为你有一个忠信可靠的舅父，但这样的舅父对你的变化不会有多大的帮助。…我们都需要看见这点，并知道在我们的环境中没有一样是可信靠的。不要信靠任何事、任何人或任何物。在我们环境中的每件事和每个人，都是神的主宰所用来变化我们的工具（创世记生命读经，一一三九页）。

参读：创世记生命读经，第七十至七十一篇；生命的经历下册，第十二篇。

Under God's sovereignty, through the sufferings in his circumstances and through God's direct dealing, Jacob was transformed and matured so that he became Israel. Therefore, he symbolizes one who has been regenerated and transformed. (Truth Lessons—Level Two, vol. 2, p. 100)

Jacob's history is a type of the discipline of the Holy Spirit. We see a crafty person who was filled with schemes and deceits. But at the same time, we see a person whom the Holy Spirit disciplined step by step....Indeed, he lived a toilsome and hard life. All these experiences were the discipline of the Holy Spirit; they were the trials that a clever man had to go through. Those who can scheme and who are resourceful will see God's hand upon them. The natural life has to be pressed out. Jacob's history is a picture of the discipline of the Holy Spirit. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," p. 12)

The discipline of the Holy Spirit refers to what the Holy Spirit is doing in our outward environment; it refers to His arranging of all people, things, and happenings, through which we are being disciplined. The major work of God toward us through the Holy Spirit, aside from the Holy Spirit as the anointing, is in His outward discipline.

The end result of the discipline of the Holy Spirit is always that we may be torn down, broken, and reduced to nothing. It is through the discipline of the Holy Spirit that God completely tears down our old creation so that the element of His new creation may be built up in us. (The Experience of Life, pp. 259, 266)

We should thank the Lord that everyone in our environment is under God's sovereign hand for our good. You may think that you have a faithful and trustworthy uncle. But such an uncle will not be very helpful for your transformation....We all need to see this and to know that nothing in our environment is trustworthy. Do not trust anything, any person, or any matter. Everything and everyone in our environment are instruments sovereignly used by God for our transformation. (Life-study of Genesis, p. 946)

Further Reading: Life-study of Genesis, msgs. 70-71; The Experience of Life, ch. 12

### 晨兴喂养

### Morning Nourishment

创三二 24 ~ 25 “只剩下雅各一人，有一个人和他摔跤，直到黎明。那人见自己胜不过他，就将他的大腿窝摸了一把；雅各正与那人摔跤的时候，他的大腿窝就脱了节。”

Gen. 32:24-25 And Jacob was left alone, and a man wrestled with him until the break of dawn. And when the man saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was dislocated as he wrestled with Him.

林后四 16 “所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

创世记三十二章二十二至三十二节叙述神所拣选的人——雅各——一生中关键性的经历。这实在是神圣话语中很不平常的一段。

Genesis 32:22-32 relates a crucial experience in the life of Jacob, God's chosen one. This is truly an extraordinary portion of the Holy Word.

〔雅各〕没有平安。当剩下雅各一人的时候，突然“有一个人和他摔跤，直到黎明”（24）。这个对手不是天使，而是在人形状里的耶和华自己。…令雅各大吃一惊的是，在深夜当他拚上一切的时候，有一个人尽力要将他摔倒。因为雅各不肯让步，两个人就整夜摔跤直到黎明。在这之前，雅各怕被屠杀；现在他怕在这场摔跤比赛中被击败，他全力挣扎。主没有立刻征服雅各，为要向雅各暴露他是何等的天然，他天然的力量是何等的大。最后，主摸了雅各的大腿窝，使他瘸了（创世记生命读经，一一四六至一一四七页）。

Jacob had no peace. Suddenly, as Jacob was left alone, “a man wrestled with him until the break of dawn” (v. 24). This combatant was not an angel but the Lord Himself in the form of a man...Much to Jacob's surprise, in the depths of the night, while he was desperate, a man came to him trying His best to pin him down. Because Jacob would not give in, the two of them wrestled all night until the breaking of day. Before this, Jacob was afraid of being slaughtered. Now, he was afraid of being defeated in this wrestling match, and he thrust all his energy into the struggle. The Lord did not subdue him immediately so that He might expose to Jacob how natural he was and how great his natural strength was. Eventually, the Lord touched the hollow of Jacob's thigh, causing him to become lame. (Life-study of Genesis, pp. 961, 953-954)

### 信息选读

### Today's Reading

雅各大腿窝的筋，就是身上最有力的肌肉，被摸了一把（32），这表征雅各天然的生命，天然的力量，被摸了一把。这是雅各变化的开始。三十三章给我们看见，…在这次的经历之后，雅各依旧天然。然而，尽管雅各外面的生活并无改变，但他天然的生命，他里

The touching of the socket of Jacob's hip at the thigh muscle (Gen. 32:32), the strongest muscle in the body, signifies the touching of Jacob's natural life, his natural strength. This was the beginning of Jacob's transformation. As chapter 33 shows..., after this experience Jacob was still natural. Nevertheless, although there was no change in Jacob's outward living, his natural life, his inward natural

面天然的力量，已经被主对付了。这是由雅各的大腿瘸了的事实所表征（三二 31）。宗教的路是改变人外面的行为；神在祂经纶里的路，却是摸人里面的生命，好改变人内在的所是（圣经恢复本，创三二 25 注 2）。

雅各就是一直在那里受圣灵的管治，以致他的聪明不能成功。在毗努伊勒的那一夜，雅各学了一个最大的功课，这是他一生最好的一夜！他想碰着什么人都有办法，碰着神也有办法，对于什么事情都容易过去，碰着神也能过去。岂知他碰着神的时候，神把他的大腿窝摸了一把，他就瘸腿了！（25）…雅各的大腿窝被神摸着了，就是他天然生命最强的地方被神摸着了，从那一天起，他瘸了。…就是这个经历，要带领我们作神的子民。神有一天要光照你，给你看见你自己多坏，你自己多诡诈，你自己多有计谋。神给你看见的时候，你头都抬不起来，神的光要杀你，叫你不能不承认说，我这个人完了，我不敢、我不配事奉神！从此你在神面前不敢倚靠自己了。这就叫作圣灵的管治（亚伯拉罕以撒雅各的神，一二至一三页）。

因为你这么好，主可能更难将祂自己作到你里面。这不是外面的改变或改良，这是里面的一摸。你里面的筋，你里面天然的力量，必须被主摸着。我们都需要这一摸。

我们跟从雅各，可能会一再被摸，因为在我们身上这摸不是一次永远的。我们摔跤摔了一阵子，就会深觉自己被摸了。主总是在某个关键点上摸我们。什么时候祂摸了某一特别的部分，我们就瘸了，里面的人再也不能和以前一样了。从此以后，我们就瘸了，不再完整了（创世记生命读经，一一六四页）。

参读：创世记生命读经，第七十三至七十五篇；亚伯拉罕以撒雅各的神，第九至十章。

strength, had been dealt with by the Lord. This is signified by the fact that Jacob walked with a limp (32:31). The way of religion is to change man's outward behavior; the way of God in His economy is to touch man's inward life in order to change his inward being. (Gen. 32:25, footnote 2)

Jacob experienced the continual discipline of the Holy Spirit. As a result, his cleverness was never able to have its way. On the night at Peniel, Jacob learned the greatest lesson; it was actually the best night of his life! He thought he could have his way with anyone and could similarly have his way with God. But when he came face to face with God, God touched the hollow of Jacob's thigh, and he became crippled (Gen. 32:25)...For Jacob's hollow to be touched meant that God had touched the strongest part of his natural life. From that day on, he was crippled!...This is the kind of experience that makes us the people of God. One day God will shine on you and show you how evil, wicked, and conniving you are. When God shows you who you are, you will not be able to lift up your head. God's light will terminate you and force you to admit that you are finished. You will acknowledge that you dare not serve God anymore and that you are not qualified to serve Him any longer! From that point on, you will no longer trust in yourself. This is the discipline of the Holy Spirit. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," pp. 12-13)

It may be more difficult for the Lord to work Himself into you because you are so good. It is not a matter of outward change or improvement; it is a matter of inward touching. Your inward sinew, your inward natural strength, must be touched by the Lord. We all need this touch.

As we follow Jacob, we may be touched again and again, for with us the touch may not be once for all. After we wrestle for a while, we shall have the deep conviction that we have been touched. The Lord always touches us at a certain crucial spot. Whenever He touches a particular part, we are lame and can no longer be the same in our inward being. From then on, we limp and are no longer whole. (Life-study of Genesis, p. 969)

Further Reading: Life-study of Genesis, msgs. 73-75; CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," chs. 9-10

### 晨兴喂养

弗三 16~17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基。”

魂若没有被破碎并变化，是不可能真实的召会生活。这就是为什么倪弟兄即使到了他职事的晚期，仍说到外面之人的破碎与灵的出来。外面的人，就是属魂的人，必须被破碎，里面的人，就是灵，才能出来。今天人欣赏倪弟兄《正常的基督徒生活》这本书，但那只是基础。那些信息是他二十五年以前所释放的。在早期，我遇见他之后的最初几年，他总是强调那些事。然而，在这之后，他被摆在试炼中一段长的时间，接着在二次大战之后，他的信息几乎始终是强调外面之人的破碎（召会作基督身体的异象、实行与建造，八八至八九页）。

### 信息选读

我们都有基督，但我们的基督被拘禁在我们里面。召会生活乃是众圣徒以团体的方式实化、彰显并经历基督。这位基督从众人里面出来，并将我们调和在一起。然而，基督若被你里面的魂生命拘禁，被我里面的魂生命拘禁，我们如何能有召会生活？基督在我们里面，但祂得不着彰显，并且也因着我们的魂，祂就不能被实化。…这就是为什么我们需要得以加强到我们里面的人里。然后基督就要充满我们，并从里面扩展，而据有我们的心。这样，魂就被征服并破碎，魂的各部分就得着更新。这样，基督就得着彰显；我们乃是借着这位基督才是一（召会作基督身体的异象、实行与建造，九〇至九一页）。

### Morning Nourishment

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

Unless the soul is broken and transformed, there is no possibility of having the real church life. This is the reason why even up to the end of his ministry Brother Nee still spoke on the breaking of the outer man for the release of the spirit. The outer man, the soulish man, needs to be broken so that the inner man, the spirit, can be released. People today appreciate Brother Nee's book *The Normal Christian Life*, but that is only the "ABCs." Those were the messages he gave more than twenty-five years ago. In the early years, the first years after I met him, he always stressed those matters. After this, however, he was placed into trials for a long time, and following the Second World War his messages almost always stressed the breaking of the outer man. (*The Vision, Practice, and Building Up of the Church as the Body of Christ*, p. 76)

### Today's Reading

We all have Christ, but our Christ has been imprisoned within us. The church life is Christ realized, expressed, and experienced by all the saints in a corporate way. This Christ comes out of all the persons and mingles us together. However, if Christ is imprisoned by the soulish life in you, and He is imprisoned by the soulish life in me, how can we have the church life? Christ is within us, but He cannot be expressed, and He cannot be realized by us because of our soul... This is why we need to be strengthened into our inner man. Then Christ will fill us and spread from within to take over our heart. Then the soul will be subdued and broken, and all the parts of the soul will be renewed. Then Christ will be expressed, and it is by this Christ that we are one. (*The Vision, Practice, and Building Up of the Church as the Body of Christ*, pp. 77-78)

没有一个人能干干净净地流露神的生命，除非他这个人被破碎。所以，我们提到流露神生命的时候，必须注意我们这个人的破碎。保罗在加拉太二章二十节说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”保罗所说的“同钉十字架…，不再是我”，从经历来说，就是被破碎。只有破碎过的人，才能经历二十节的“同钉十字架”，和“不再是我”。这节又说，“乃是基督在我里面活着”，这就是生命的流露。基督从我身上出去，就是生命从我身上流出去。

同时，保罗说得很清楚：“死是在我们身上发动，生命却在你们身上发动。”（林后四12）那个死就是杀死，就是我们的被破碎。我们这个人被破碎越多，神的生命从我们身上出去的就越多。…人破碎了，人才能供应生命（建造神家的事奉，五六页）。

基督不需要完整的器皿，基督需要破碎的器皿；因为只有破碎的器皿，才能作活水的江河，完整的器皿只能作死水的池子。…生命出不出去，原因不在于我们的行为太坏，或太好；乃在于我们这个人太完整、太牢固，在我们身上没有破口，以致基督无法出去（基督并祂钉十字架，七页）。

我们魂的各部分，需要一部分一部分，让神断过、破碎过（再论生命的认识，二四四页）。

什么叫作人的魂，或者人的己被破碎呢？破碎不是说，你没有思想了，没有意志了，没有情感了。你的思想、意志、情感还是有的，只不过都被折服、屈服下来，都受了对付。换言之，都是受了破碎的。一个无法让灵出来的人，乃是他的思想在他身上作主，他的意志、情感在他身上作主。一个让灵出来的人，乃是把他的己，把他的思想、意志、情感屈服下来，摆在灵的管治之下，让灵作主的人（建造神家的事奉，五七页）。

参读：再论生命的认识，第十二篇；基督并祂钉十字架，第一篇；神的需要与神的目标，第六篇。

In order for there to be a pure flow of the life of God, we must be broken. **Therefore, when we consider supplying others with the divine life, we must pay attention to our being broken.** In Galatians 2:20 Paul says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” The statement I am crucified...and it is no longer I refers to the experience of being broken. Only those who are broken are crucified with Christ and can say, “It is no longer I.” The statement but it is Christ who lives in me refers to the flowing out of the divine life. Christ being expressed through us is life flowing out of us.

The operation of death within us, spoken of in 2 Corinthians 4:12, is the killing. **The operation of death is our being broken. The more we are broken, the more the life of God will flow out of us.** A brother who is broken can supply life. (The Service for Building Up the House of God, pp. 43-44)

Christ does not need whole vessels; instead, He needs broken vessels. This is because only broken vessels can be channels of living water. Whole vessels can only be cisterns of dead water....This life has no way to come out. The reason is not that our behavior is too poor or too good but that we are too whole and too impregnable. Because we have no wounds, Christ has no way to be released from within us. (The Crucified Christ, p. 12)

Every part of our soul needs to be gradually broken and shattered by God. (Further Talks on the Knowledge of Life, p. 199)

When we say that the soul needs to be dealt with and broken, we do not mean that a person no longer uses his mind, expresses his emotions, or exercises his will. Our mind, emotion, and will still function, but they have been dealt with, subdued, and made submissive to our spirit. In other words, they have been broken. A person who cannot release his spirit is dominated by his mind, emotion, and will. A person who can release his spirit has subdued his mind, emotion, and will. The three parts of his soul are under the ruling of his spirit and let his spirit dominate. (The Service for Building Up the House of God, p. 44)

Further Reading: Further Talks on the Knowledge of Life, ch. 12; The Crucified Christ, ch. 1; God’s Need and God’s Goal, ch. 6



## 晨兴喂养

## Morning Nourishment

可十四 3 “耶稣…坐席的时候，有一个女人，拿着一玉瓶至贵的真哪哒香膏来，打破玉瓶，把膏浇在祂的头上。”

Mark 14:3 ...As He reclined at table, a woman came, having an alabaster flask of ointment, of very costly pure nard, and she broke the alabaster flask and poured it over His head.

约十二 3 “那时，马利亚就拿着一磅至贵的真哪哒香膏，抹耶稣的脚，又用自己的头发去擦祂的脚，屋里就满了膏的香气。”

John 12:3 Then Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment.

圣经告诉我们，有真哪哒香膏〔约十二 3〕。神的话特意把“真”字放在里面，是真哪哒香膏，实实在在是属灵的。但是玉瓶不打破，真哪哒香膏就不能出来。希奇！许多人还在欣赏玉瓶，觉得玉瓶比香膏更值钱，许多人还以为他外面的人比里面的人更可宝贵。这是在召会里的难处。你宝贵你的聪明，以为你自己是了不起的人；他宝贵他的情感，以为他自己是了不起的人；许多人宝贵他的自己，觉得自己比别人好得多，口才比别人好，作事比别人快，下的断案比别人准。…但是，我们不是玩古董的人，我们不是欣赏玉瓶的人，我们乃是要闻着香膏的人。外面的不破碎，里面的就出不来；这样，不只我们自己没有路走，并且连召会也没有路走（人的破碎与灵的出来，六至七页）。

The Bible speaks of ointment of pure nard (John 12:3). God's Word purposely uses the adjective pure. It is ointment of pure nard, something truly spiritual. Unless the alabaster flask is broken, however, the ointment of pure nard cannot be released. It is strange that many people appreciate the alabaster flask. They think that the flask is more precious than the ointment. Many people think that their outer man is more precious than their inner man. This is the problem facing the church today. We may treasure our own wisdom and think that we are quite superior. Another person may treasure his emotions and also think that he is quite outstanding. Many people treasure themselves; they think that they are much better than others. They think their eloquence, their ability, their discernment, and their judgment are better. But we are not antique collectors; we are not admirers of alabaster flasks. We are those who are after the aroma of the ointment. If the outer part is not broken, the inner part will not be released. We will have no way to go on, and the church will have no way to go on. (CWWN, vol. 54, pp. 153-154)

## 信息选读

瓦器如果没有打破，谁能看见里面的宝贝？主在我们身上所作的事到底为着什么？就是在那里打破我们这个瓦器，打破我们这个玉瓶，要把我们的外壳打破。主盼望在属乎祂的人身上能有一条祝福的路通到世界

## Today's Reading

If the earthen vessel is not broken, who will find the treasure within? The Lord works in us in so many different ways for the purpose of breaking the earthen vessel, the alabaster flask, the outer shell. The Lord wants to prepare a way to bring His blessing to the world through those who belong to Him. This is a way of

去。这是一条祝福的路，也是一条有血迹的路，的确是有血在那里，有伤痕在那里。这个外面之人的破碎是何等的紧要（人的破碎与灵的到来，七至八页）。

要叫召会得建造，就不能不提起一件事来，这就是破碎的问题。…在召会的建造里，我们天然的每一点…都得经过破碎，才能和别人联在一起。无论是我们的才干，我们的眼光，还是我们的热心，凡是天然的都是不合用的，都得经过破碎，然后才能被建造（神的建造，八二页）。

你若认识神永远的定旨，就是神终极的心意，乃是要得着基督的身体这团体的器皿，以盛装基督并彰显基督，你就会说，“主，拯救我，释放我脱离个人的属灵。甚至在个人属灵这件事上，我也必须被破碎。我必须蒙拯救脱离这种个人特质。我需要学习被破碎的功课，使我能与别人配搭，能与别人相调，对他们成为真实的帮助。”

我们需要非常强调这事，因为我们凭经历认识：我们若不学习这功课，就绝不会有真实的召会生活。…我们可以在主日一起唱诗歌，有一些祷告，听一篇信息—但是仅此而已。我们绝无法得着建造起来的召会。我们不能得着一班信徒被建造起来，成为活的团体身体。我们需要学习的事奉方式乃是：我们能与别人配搭，别人也能与我们配搭。在此有许多功课给我们学习（在人的灵里事奉，一二三至一二四页）。

你必须看见身体的异象，这异象会破碎你。在身体的异象下，你会被破碎。你会看见，使你在身体里被建造唯一的路，乃是你被破碎。要实化这身体，唯一的路乃是被破碎（从天上来的异象，三九页）。

参读：人的破碎与灵的到来，第一至二、五至六篇；在人的灵里事奉，第八章。

blessing, but it is also a way stained with blood. Blood must be shed, and wounds are unavoidable. How crucial the breaking of this outer man is! (CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," p. 154)

In order for the church to be built up, we have to touch the matter of being broken....In the building of the church, every natural thing in us must be broken before we can be joined with others. Everything natural in us, whether it is our ability, our discernment, or our zeal, is unsuitable to be used for the building. We can be built only after we have been broken in our natural being. (The Building Work of God, pp. 62-63)

If you realize that God's eternal purpose, God's ultimate intention, is to have a Body, a corporate vessel to contain Christ and to express Christ, you will say, "Lord, save me, deliver me from my individual spirituality. I have to be broken even in this matter of individual spirituality. I need to be delivered from this kind of individuality. I need to learn the lesson to be broken so that I could be coordinated with others, so that I could be blended with others and become a real help to them."

We need to stress this matter so much...because by experience we realize that if we would not learn this lesson, we can never have a real church life....We can come together on the Lord's Day and sing a hymn, have some prayer, and hear a message—but that is all. We can never have a church built up. We cannot have a group of believers built up together as a living corporate Body. We need to learn to serve in a way that we could be coordinated with others and others could be coordinated with us. There are many lessons here for us to learn. (To Serve in the Human Spirit, pp. 107-108)

You need to see the vision of the Body. This vision will break you. You will be broken under the vision of the Body. You will realize that the only way for you to be built up in the Body is for you to be broken. The only way to realize the Body is to be broken. (The Heavenly Vision, p. 35)

Further Reading: CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," chs. 1-2, 5-6; To Serve in the Human Spirit, ch. 8

第二十六周 · 诗歌

603

教会 — 建造

8 8 8 8 (英 837)

F 大调

2/2

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 - - - | 3 - 3 3 | 4 - 3 2 | 1 - 7 1 | 2 - - - |

一 神,我赞美你的计划,要使我们成为你家,

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 - - - | 3 - 3 3 | 2 - 1 - | 2 - 3 2 | 1 - - - ||

给你安居,由你充满,你在子里好得彰显。

二 我们虽是你所创造, 有你形像,作你代表,  
不过仅是土造陋器, 里面有灵,外面是体。

三 唯有接受你作生命, 才能有你精金性情;  
你与我们调和为一, 我们与你成为一体。

四 当你生命流通、滋润, 浸透我的全心、全魂,  
我就变成珍珠、宝石, 与你荣形一样一式。

五 但是,恩主,我们深知, 这些并非为供赏识,  
乃是全为建造、配搭, 成为你的荣耀之家。

六 主,我在此献上自己, 求你接在建造手里,  
将我折服,将我联络, 造成你能安居之所。

七 天然生命、孤僻性格, 求你全都为我攻破,  
不再单独,不再自善, 与众圣徒调成一团。

八 如此才能作你配偶, 享受你爱所是所有,  
共同生活,互相安居, 满足你心,得你称许。

1 We praise Thee, Lord, for Thy great plan  
That we Thy dwelling-place may be;  
Thou live in us, we filled with Thee,  
Thou in the Son expressed might be.

2 Though in Thine image made by Thee  
And given Thine authority,  
Yet we are only made of clay  
Without a trace of divinity.

3 When we receive Thee as our life,  
Thy nature we thru grace possess;  
Mingled together, we with Thee  
One Body glorious will express.

4 When flows Thy life thru all our souls,  
Filling, renewing every part,  
We will be pearls and precious stones,  
Changed to Thine image, as Thou art.

5 But, Lord, we fully realize  
These are not wrought men's praise to rouse,  
But as material to be built  
Together for Thy glorious house.

6 Here, Lord, we give ourselves to Thee;  
Receive us into Thy wise hands;  
Bend, break, and build together in Thee  
To be the house to meet Thy demands.

7 Break all the natural life for us,  
Deal Thou with each peculiar way,  
That we no more independent be  
But with all saints are one for aye.

8 Then we shall be Thy Bride beloved,  
Together in Thy chamber abide,  
Enjoy the fullness of Thy love.  
How Thou wilt then be satisfied!



读经：创二八 10 ~ 22 · 三二 28 · 三五 10、15 · 罗十二 2 · 林后三 18 · 启四 3 · 二一 11

周一

壹 我们需要被这思想光照并充分浸透：神在宇宙中只作一件事，就是建造祂永远的居所——伯特利——创二八 10 ~ 22，太十六 18，弗二 21 ~ 22，启二一 2 ~ 3：

一 整本圣经是一本建造的书；圣经的主题乃是神的建造——创二八 10 ~ 22，太十六 18，弗二 21 ~ 22，四 16，启二一 2 ~ 3。

二 圣经中心而神圣的思想乃是：神在寻找一个神圣的建造，就是祂自己与人性的调和，也就是一个活的组成，由蒙祂救赎并与祂调和的人所组成——太十六 18。

三 神的建造是祂心头的愿望，也是祂救恩的目标——出一 11，二五 8，四十 2 ~ 3，弗一 5、9，二 21 ~ 22，四 16。

四 我们对神的建造需要有神圣的领会——太十六 18，弗四 16：

Scripture Reading: Gen. 28:10-22; 32:28; 35:10, 15; Rom. 12:2; 2 Cor. 3:18; Rev. 4:3; 21:11

Day 1

**I. We need to be enlightened by and fully saturated with the thought that in the universe God is doing only one thing—building His eternal habitation—Bethel—Gen. 28:10-22; Matt. 16:18; Eph. 2:21-22; Rev. 21:2-3:**

A. The entire Bible is a book of building; the main subject of the Bible is the building of God—Gen. 28:10-22; Matt. 16:18; Eph. 2:21-22; 4:16; Rev. 21:2-3.

B. The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity—a living composition of persons redeemed by and mingled with Himself—Matt. 16:18.

C. God's building is the desire of His heart and the goal of His salvation—Exo. 1:11; 25:8; 40:2-3; Eph. 1:5, 9; 2:21-22; 4:16.

D. We need to have a divine understanding of God's building—Matt. 16:18; Eph. 4:16:

1 神的建造乃是神与人的调和—约十四 20, 十五 4 上, 约壹四 15:

a 神建造的原则, 乃是神把祂自己建造到我们里面, 又把我们建造到祂里面—弗三 17 上。

b 召会乃是神的建造, 由神自己作神圣的材料, 与人作属人的材料调和而成—林前三 9、11。

## 周二

2 神的建造是三一神团体的彰显—提前三 15 ~ 16, 约十七 22, 弗三 19 下、21:

a 神的心意是要得着一班人建造成为属灵的建造, 以彰显祂并代表祂, 好对付祂的仇敌, 恢复失去的地—创一 26, 彼前二 5、9。

b 神在地上借着人得着彰显和代表的愿望, 只有在我们建造在一起时, 才能得着完成—创一 26, 弗二 21 ~ 22。

3 神的建造乃是神的扩大、扩展, 以团体的方式彰显祂自己—约三 29 上、30 上, 西二 19:

a 真正的建造乃是三一神的扩大, 扩展, 使神能以团体的方式彰显祂自己—弗三 21。

b 神圣的建造是那是生命的三一神作到我们里面, 使我们在祂的经纶里成为祂的一个彰显, 就是神的扩大和扩展—9、17 上、19 下、21 节, 一 10。

五 伯特利, 神的家, 就是今日的召会, 要终极完成于新耶路撒冷, 作永远的伯特利, 就是神和祂所救赎之选民永远的居所—创二八 19, 三五 15, 提前三 15, 启二一 3、22。

## 周三

1. God's building is the mingling of God with man—John 14:20; 15:4a; 1 John 4:15:

a. The principle of God's building is that God builds Himself into us and builds us into Himself—Eph. 3:17a.

b. The church is God's building composed of Himself as the divine material mingled with man as the human material—1 Cor. 3:9, 11.

## Day 2

2. God's building is the corporate expression of the Triune God—1 Tim. 3:15-16; John 17:22; Eph. 3:19b, 21:

a. God's intention is to have a group of people built up as a spiritual building to express Him and to represent Him by dealing with His enemy and recovering the lost earth—Gen. 1:26; 1 Pet. 2:5, 9.

b. God's desire to be expressed and represented by man on earth can be fulfilled only when we are built up together—Gen. 1:26; Eph. 2:21-22.

3. God's building is the enlargement, the expansion, of God to express Himself in a corporate way—John 3:29a, 30a; Col. 2:19:

a. The genuine building is the enlargement, the expansion, of the Triune God, enabling God to express Himself in a corporate way—Eph. 3:21.

b. The divine building is the Triune God as life being wrought into us so that we may become His one expression, the enlargement and expansion of God in His economy—vv. 9, 17a, 19b, 21; 1:10.

E. Bethel, the house of God, is the church today and will consummate in the New Jerusalem as the eternal Bethel, the eternal dwelling place of God and His redeemed elect—Gen. 28:19; 35:15; 1 Tim. 3:15; Rev. 21:3, 22.

## Day 3

贰 雅各这个在神变化手下的人，代表那为着神的建造而变化的生活——创三二 28，三五 10、15：

一 雅各的历史必须成为我们的传记：

- 1 雅各的一生有三个显著的时期：对付期（二五～三二），变化期（三二～三七）和成熟期（三七～五十）。
- 2 雅各所遭遇的每件事，都是为着他的变化：
  - a 雅各要被变化，就必须被压到环境里，使他无可选择，只得经历改变——三一 36～42，三二 28。
  - b 从雅各的经历我们看见，我们所遭遇的每件事，都在神的主宰之下，叫我们被变化——罗八 28～29，十二 2。
  - c 雅各的变化开始于创世记三十二章，主来摸雅各最强的部分，他的大腿；从那时起，变化的过程持续到三十七章。
  - d 西缅和利未给雅各带来的难处，摸着全人的深处，他开始被变化——三四 30，四九 5～7。
- 3 雅各已蒙拣选作神的彰显和神的王子，但唯有借着变化，他才能成为神的彰显和神的王子——一 26，三二 28，林后三 18：
  - a “以色列”的意思是“与神较力者”（创三二 28）和“神的王子”。
  - b 神的定旨是要对付雅各这个抓夺者，把他变化为以色列，神的王子，有神的形像彰显祂，并运用祂的管治权代表祂——一 26。

周 四

II. Jacob, a man under God's transforming hand, represents a life of transformation for God's building—Gen. 32:28; 35:10, 15:

A. Jacob's history must become our biography:

1. There are three distinct periods in Jacob's life: the period of dealings (chs. 25—32), the period of transformation (chs. 32—36), and the period of maturity (chs. 37—50).
2. Everything that happened to Jacob was for his transformation:
  - a. In order to be transformed, Jacob had to be pressed into situations that gave him no choice except to undergo a change—31:36-42; 32:28.
  - b. From Jacob's experience we see that everything that happens to us is under God's sovereignty for our transformation—Rom. 8:28-29; 12:2.
  - c. Jacob's transformation began from the time the Lord came and touched Jacob's strongest part, his thigh, in Genesis 32; from that time onward, the process of transformation continued until chapter 37.
  - d. The trouble that Simeon and Levi caused Jacob touched him in the depths of his being, and he began to be transformed—34:30; 49:5-7.
3. Jacob had been chosen to be the expression of God and a prince of God, and he could become God's expression and a prince of God only through transformation—1:26; 32:28; 2 Cor. 3:18:
  - a. Israel means “one who struggles with God” (Gen. 32:28) and “the prince of God.”
  - b. God's purpose in dealing with Jacob, a supplanter, was to transform him into Israel, a prince of God, bearing His image to express Him and exercising His dominion to represent Him—1:26.

Day 4

- c 雅各的名改为以色列；一个抓夺者（雅各），变为神的王子—三二 27 ~ 28，三五 10。
- d 基督徒的生活乃是与神较力而被神变化为神王子的生活—罗十二 2，五 17。
- e 神拣选、预定、并呼召我们的目的，乃是将可怜的罪人变化成君尊的儿子，使我们在变化过程完成后，能作王掌权—启二二 5。

二 我们因着堕落，都成了变样的泥土；神的方法不是改良变样的人，乃是把人变化为石头，为着建造神的家，伯特利—创二 7，约一 42，彼前二 4 ~ 5。

三 变化就是那是灵的基督，即在复活里的基督这赐生命之灵，分赐并作到我们的魂里，顶替我们在天然生命里的所是，使基督扩增，我们天然的生命衰减—林前十五 45 下，林后三 17 ~ 18，弗三 17 上。

四 变化不是外面的改正或调整，乃是神的生命在里面新陈代谢的作用，借着将基督神圣生命的元素加到我们全人里面，而使我们在外面彰显出基督的形像—林后三 18：

## 周 五

- 1 变化的过程是生机的，也是新陈代谢的：变化是生机的，因为与生命有关；变化是新陈代谢的，因为与排除旧元素、增加新元素的过程有关—罗五 10。
- 2 变化期间所发生新陈代谢的改变，乃是内里构成和外在形状上的改变—十二 2，八 29。

- c. Jacob's name was changed to Israel; a supplanter (Jacob) was changed into a prince of God—32:27-28; 35:10.
- d. The Christian life is a life of struggling with God to be transformed by God into a prince of God—Rom. 12:2; 5:17.
- e. God's purpose in selecting, predestinating, and calling us is to transform pitiful sinners into royal sons so that, after the process of transformation has been completed, we may reign as kings—Rev. 22:5.

B. Because of the fall, we became distorted clay; God's way is not to reform distorted ones but to transform them into stones for the building up of God's house, Bethel—Gen. 2:7; John 1:42; 1 Pet. 2:4-5.

C. To be transformed is to have the pneumatic Christ, Christ in resurrection as the life-giving Spirit, dispensed and wrought into our soul to replace what we are in the natural life so that Christ may increase and our natural life may decrease—1 Cor. 15:45b; 2 Cor. 3:17-18; Eph. 3:17a.

D. Transformation is not outward correction or adjustment but the metabolic function of the life of God in us, by the addition of the element of the divine life of Christ into our being, so that we may express the image of Christ outwardly—2 Cor. 3:18:

## Day 5

1. The process of transformation is both organic and metabolic; it is organic because it is related to life, and it is metabolic because it is related to a process in which old elements are discharged and new elements are added—Rom. 5:10.
2. The metabolic change that takes place during transformation is a change both in inward constitution and outward form—12:2; 8:29.



3 变化是神长子作神人原型的大量复制，使我们模成祂的形像，与神的长子毕像毕肖—29 节。

五 我们是得胜或是失败，就在于魂的变化，也在于我们对主变化工作的态度—十二 2:

1 神变化的工作其实就是祂国度的操练；顺从神就是与祂变化的工作合作—林后三 18，十 5～6。

2 我们若让三一神这赐生命的灵天天变化我们，就是得胜者—罗十二 2，八 28～29、37。

## 周 六

六 变化的结果带进建造；新耶路撒冷碧玉墙的建造，是与变化并行的—十二 2，启二一 18 上:

1 那灵变化的工作乃是带有祂神圣元素全备的供应，使伯特利，神的居所，建造起来—腓一 19。

2 最终，那灵变化的工作带进新耶路撒冷，有神的形像作祂的彰显:

a 神显出来的样子好像碧玉，而新耶路撒冷有神的荣耀，发光如同碧玉—启四 3，二一 11。

b 城墙的第一层根基和新耶路撒冷的整个城墙一样，都是用碧玉造的，指明建造圣城的主要材料是碧玉—18～19 节。

c 既然碧玉表征神彰显在祂可传输的荣耀里，新耶路撒冷主要的功用也就是带着神的荣耀彰显神—四 3，二一 11。

3. Transformation is for the mass reproduction of the firstborn Son of God as the prototype of a God-man so that we may be shaped into His image to be exactly the same as the firstborn Son of God—v. 29.

E. Whether we are overcomers or defeated ones depends upon the transformation of our soul and upon our attitude toward the Lord's transforming work—12:2:

1. God's transforming work is actually His exercising of His kingdom; to obey God is to cooperate with His transforming work—2 Cor. 3:18; 10:5-6.

2. If we let the Triune God as the life-giving Spirit transform us day by day, we will be overcomers—Rom. 12:2; 8:28-29, 37.

## Day 6

F. Transformation issues in building up; the building up of the jasper wall of the New Jerusalem goes along with transformation—12:2; Rev. 21:18a:

1. The Spirit's transforming work is with His bountiful supply of the divine element for the building up of Bethel, God's dwelling place—Phil. 1:19.

2. Consummately, the transforming work of the Spirit issues in the New Jerusalem, which bears the image of God for His expression:

a. God appears like a jasper stone, and the New Jerusalem, having the glory of God, shines like a jasper stone—Rev. 4:3; 21:11.

b. The first layer of the wall's foundation, as well as the entire wall of the New Jerusalem, is built with jasper, indicating that the main material in the building of the city is jasper—vv. 18-19.

c. Since jasper signifies God expressed in His communicable glory, the main function of the New Jerusalem is to express God in bearing His glory—4:3; 21:11.

## 七 创世记是整本圣经完整启示的缩影：

- 1 在创世记末了，我们看见一个名叫以色列的人，变化过的人，他是透亮、清楚且满了生命的；这个变化过的人，乃是新耶路撒冷的一粒种子，一个小影——三五 10。
- 2 在启示录末了，我们看见新耶路撒冷，一座透明的城，满了神的生命，有神的荣耀，城的光辉如同“极贵的宝石，好像碧玉，明如水晶”——二一 11、3，二二 1~2。

## G. The book of Genesis is a miniature of the complete revelation of the entire Bible:

1. At the end of Genesis we see a man called Israel, a transformed person who is clear, transparent, and full of life; this transformed person is a seed, a miniature, of the New Jerusalem—35:10.
2. At the end of Revelation we see the New Jerusalem, a transparent city filled with the life of God, having the glory of God, and whose light is like “a most precious stone, like a jasper stone, as clear as crystal”—21:11, 3; 22:1-2.

## 晨兴喂养

## Morning Nourishment

太十六 18 “我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

我们必须被这思想光照并充分浸透：神在这宇宙中只作一件事，就是建造祂永远的居所。祂对任何别的事都没有兴趣。创造和救恩都是为着这目的。凡祂所赐给我们的福分也都是为着这目的。…今天，几乎没有基督徒关心神的建造。因此，我们有胆量说，我们在主的恢复里，是唯一关心神建造的基督徒（创世记生命读经，一一八五至一一八六页）。

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

We must be enlightened by and fully saturated with the thought that in this universe God is doing only one thing—building His eternal habitation. He is not interested in anything else. Creation and salvation are both for this purpose. Whatever blessings He has bestowed upon us are also for this purpose....Today, hardly any Christians care for God's building. Because of this, we have the boldness to say that we in the Lord's recovery are the unique Christians caring for God's building. (Life-study of Genesis, p. 989)

## 信息选读

## Today's Reading

圣经是一本建造的书。首先，神嘱咐挪亚建造方舟。然后我们在旧约里看见，亚伯拉罕寻找一座城，他的后裔以色列人建造了一个帐幕。后来他们进入美地，建造了一个殿。在新约里，主说祂要建造祂的召会（太十六 18）。…彼得责备犹太人，说他们这些匠人弃绝了基督作神建造的房角石（徒四 11）。保罗也告诉我们说，我们是神的家（提前三 15），也是神的建筑（林前三 9）。…然后彼得在第一封书信中告诉我们，基督是为着神建造的活石，我们也像祂，是活石，被建造成为属灵的殿（彼前二 4~5）。我们能看见，神的建造乃是贯穿全本圣经的路线，这建造的总结就是新耶路撒冷（长老训练第二册，六五页）。

The Bible is a book of building. First, God charged Noah to build the ark. Then we see in the Old Testament that Abraham was looking for a city and that his descendants, the children of Israel, built a tabernacle. Later, they entered into the good land and built a temple. In the New Testament the Lord said that He would build His church (Matt. 16:18)...Peter rebuked the Jews by saying that they, the builders, had rejected Christ as the cornerstone of God's building (Acts 4:11). Also, Paul told us that we are the house of God (1 Tim. 3:15) and that we are God's building (1 Cor. 3:9)...Then Peter told us in his first Epistle that Christ is the living stone for God's building and we are like Him as the living stones to be built up into a spiritual house (1 Pet. 2:4-5). We can see that God's building is a line throughout the entire Bible, and the consummation of this building is the New Jerusalem. (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 59-60)

我们必须充分地领悟并记得，全本圣经的神圣思想不是说神要寻找一个物质的居所。…圣经中心而神圣的思想乃是：神在寻找一个神圣的建造，乃是祂自己与人性的调和。祂在寻找一个活的组成，由蒙祂救赎并与祂调和的活人所组成。

主就是建造，这件事的原则乃是神将祂自己与人性的调和；大体而言，这也是神建造的原则。所以，召会也是神自己与人性的神圣调和。召会不是属于旧造，乃是神的建造，由神自己这神圣的材料，与人这属人的材料调和所组成。

关于召会的建造，我们有很多可说的，但我们必须看见，这个建造乃是神与人的调和。我们越多与神调和，就越建造在一起。若没有神，我们就不可能建造在一起。就算我们能这样建造在一起，那也不是神的建造，而仅仅是人的建造。召会作为神的建造，不是属人的结合或组成，而是神与人性的调和（神建造的概论，九、六页）。

神要进到人里面，必须成为肉体；人要进到神里面，必须经过死而复活。这就是神建造的原则。

圣经给我们看见，神在宇宙中有个工作，就是在创造之后，有祂救赎的完成，然后，只有一个工作一直在进行，那个工作就是建造。

神没有第二个建造，也没有第二个建筑。神唯一的建造，唯一的建筑，就是要在蒙恩的人身上，建造祂自己；把祂自己建造到蒙恩的人里面，也要把蒙恩的人建造到祂里面。换句话说，神的这个建造一点都不是别的工作，而是要把祂和人，人和祂完全建造成为一个（召会是基督的身体，一一二、一一六页）。

参读：神建造的异象，第一章；圣经中的十条路线，第五篇；神建造的概论，第一至四章。

We must realize and remember well that the divine thought in the entire Scriptures is not that God is seeking a physical habitation....The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity. He is seeking a living composition of living persons redeemed by and mingled with Himself.

The principle of the Lord being a building is that God mingles Himself with humanity, and this is the principle of God's building in general. Therefore, the church also is the divine mingling of God Himself with humanity. The church is not something of the old creation. It is God's building composed of God Himself as the divine material mingled with man as the human material.

We may speak much concerning the building of the church, but we must realize that the building is the mingling of God with man. The more we are mingled with God, the more we are built up together. It is impossible for us to be built up together without God. Even if we could be built in this way, that would not be the building of God; it would merely be a building of people. The church as the building of God is not a combination or composition of humans. Rather, it is a mingling of God with humanity. (The Building of God, pp. 13, 10-11)

In order for God to enter into man, incarnation is required. In order for man to enter into God, the process of death and resurrection is required. This is the principle of God's building.

The Bible shows that God has one work in the universe. After creation He accomplished redemption; after redemption He is still carrying out one work, and this work is building.

God does not have another building work, and He does not have another building. God's only building work is to build Himself into the believers and to build the believers into Himself; this is His building. In other words, the building work of God is to build God and man and man and God fully into one. (The Church as the Body of Christ, pp. 94, 97)

Further Reading: The Vision of God's Building, ch. 1; Ten Lines in the Bible, ch. 5; The Building of God, chs. 1-4

### 晨兴喂养

### Morning Nourishment

创三五 15 “雅各就给神与他说话的地方起名  
叫伯特利。”

Gen. 35:15 And Jacob called the name of the place where God had spoken with him Bethel.

弗三 21 “愿在召会中，并在基督耶稣里，荣耀  
归与祂，直到世世代代，永永远远。阿们。”

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

圣经开始于神的创造，结束于神的建造。神的创造乃是为着祂的建造，神的建造乃是实现祂创造之定旨的终极完成。神…用于建造的主要元素乃是神的生命。我们生在神的创造里，但我们重生乃是为着神的建造，就是召会，其终极完成乃是新耶路撒冷。这建造是属于生命，借着生命，并凭着生命。…生命与建造乃是整本圣经两个关键的辞。生命是神在基督里作活的内容，建造乃是三一神团体的彰显。

The Scriptures open with God's creation and finish with His building. God's creation is for His building, and God's building is the ultimate consummation that fulfills His purpose in creation....The main element utilized for God's building is the divine life. We were born into God's creation, but we are reborn for God's building, which is the church, the ultimate consummation of which is the New Jerusalem. This building is of life, by life, and with life....Life and building are the two key words in the entire Bible. Life is God in Christ as the living content, and building is the corporate expression of the Triune God.

神的愿望是要我们认识并成就祂在地上建造的异象。…神的心意是要得着一班人成为属灵的建造，以彰显神并代表神，好对付祂的仇敌，恢复失去的地（神建造的异象，序、一七、三三页）。

It is God's desire that we realize and fulfill the vision of His building on this earth. God's intention is to have a group of people built up as a spiritual building to express God and to represent God by dealing with His enemy and recovering this lost earth. (The Vision of God's Building, pp. 5, 19, 31)

### 信息选读

### Today's Reading

建造实在就是神的扩大。建造是神的扩大，以团体的方式彰显神。…生命是神自己作到我们里面。三一神若真的作到我们里面，结果必有神的扩大和扩展。…神并没有创造一对夫妻，祂只创造了一个人。妻子出自丈夫，成为丈夫的扩大。那就是建造。亚当的妻子夏娃，是神的建造，那个建造是亚当的扩大。亚当是神成为人的预像和预表，夏娃是神建造的预像和预表。这个建造既是亚当的一部分，无疑就是他的扩大和扩展。

Building is actually the enlargement of God. Building is the enlargement of God to express God in a corporate way. We have seen that life is God Himself wrought into our being. If the Triune God has truly been wrought into us, the issue will be an enlargement and an expansion of God....God did not create a couple; He only created a man. The wife came out of the husband, becoming the enlargement of her husband. That was building. Eve, as the wife of Adam, was God's building, and that building was the enlargement of Adam. Adam was a figure and type of God becoming a man, and Eve was a figure and type of God's building. Since this building was a part of Adam, it was undoubtedly his enlargement and expansion.

在创世记一章，神是单独的。到了启示录末了，神是在圣城新耶路撒冷的中心，新耶路撒冷乃是祂的扩大。在太初我们只看到神自己，并没有任何的扩展和扩大。然而历世历代，神一直将祂自己作到祂的选民里面。最终我们都将成为祂的建造，这一个建造就是神自己的扩大。因此，这个建造将成为神的扩展；这个扩展将以团体的方式彰显神。这就是神的建造。建造不仅是我倚靠你，你倚靠我，弟兄姊妹互相倚靠而已。那不是对建造的充分领会。正确的建造乃是神的扩大，是三一神的扩展，使神能以团体的方式彰显祂自己。这就是约翰福音的启示。约翰福音启示，三一神正在将祂自己分赐到信徒里面，并且祂所有的信徒，由于三一神灌输、注入到他们里面，结果就成为祂的扩大。三一神的这个扩大就是神的扩展、建造和彰显。…因此，当我们说到神的建造时，我们的意思就是作生命的三一神，不断地作到我们里面，并且我们在祂的灌输和注入下成为祂的一个彰显。这个彰显是祂的扩大和扩展（约翰福音生命读经，六至七页）。

神叫雅各上伯特利去（创三五1）。最终，新耶路撒冷将是永世的伯特利。雅各从未建造过什么，但他的后裔首先建造了帐幕，然后建造了圣殿。启示录说，新耶路撒冷是神的帐幕，神自己和羔羊是殿（二一22）。这是伯特利。神永远的定旨是要得着这居所，并且祂今天正在这居所上作工。甚至在雅各的一生中，神在雅各身上作工，也是为着祂的居所，为着伯特利（创世记生命读经，一一八五页）。

参读：召会是基督的身体，第三至六篇。

In Genesis 1 God was alone. At the end of the book of Revelation, God is in the center of the holy city, New Jerusalem, which is His enlargement. In the beginning we find God Himself without any expansion or enlargement. However, throughout the ages and generations God has been working Himself into His chosen people. Eventually we all shall become His building, a building which is the enlargement of God Himself. Hence, this building will become God's expansion, and this expansion will express God in a corporate way. This is God's building. Building is not simply that I depend upon you, that you depend upon me, and that the brothers and sisters depend upon one another. That is not an adequate understanding of building. The proper building is the enlargement of God, the expansion of the Triune God, enabling God to express Himself in a corporate way. This is exactly the revelation of the Gospel of John. The Gospel of John reveals that the Triune God is dispensing Himself into His believers and that all His believers, as a result of the transfusion and infusion of the Triune God into them, become His enlargement. This enlargement of the Triune God is the expansion, the building, and the expression of God. This is the revelation of the Gospel of John. Thus, when we speak of the building of God, we mean that the Triune God as life is being wrought into us continually and that under His transfusion and infusion we are becoming His one expression. This expression is His enlargement and expansion. (Life-study of John, pp. 5-6)

God told Jacob to go up to Bethel (Gen. 35:1). Ultimately, the New Jerusalem will be the eternal Bethel. Jacob never built anything, but his descendants firstly built the tabernacle and then the temple. The book of Revelation says that the New Jerusalem is God's tabernacle and that there God Himself and the Lamb are the temple (Rev. 21:22). This is Bethel. God's eternal purpose is to have this dwelling place, and He is working on it today. Even during Jacob's lifetime God was working on Jacob for His dwelling place, for Bethel. (Life-study of Genesis, p. 989)

Further Reading: The Church as the Body of Christ, chs. 3-6

## 晨兴喂养

## Morning Nourishment

创三二 28 “那人说，你的名不要再叫雅各，要叫以色列；因为你与神与人较力，都得了胜。”

Gen. 32:28 And He said, Your name will no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

亚伯拉罕代表被神称义，并活在与神交通中的生命；以撒代表享受神恩典的生命。在雅各身上我们看到属灵生命的第三方面—变化。雅各这个在神变化手下的人，代表变化的生命。拉班压榨雅各，乃是神的主宰。雅各需要拉班压榨的手，神用这手来变化雅各（创世记生命读经，一一〇三页）。

Abraham represents a life justified by God and living in fellowship with God, and Isaac represents the life which enjoys God's grace. In Jacob we see the third aspect of the spiritual life—transformation. Jacob, a man under God's transforming hand, represents the life of transformation. Laban's squeezing of Jacob was sovereign of God. Jacob needed Laban's squeezing hand, and God used it for Jacob's transformation. (Life-study of Genesis, pp. 915-916)

## 信息选读

## Today's Reading

雅各的历史也必须成为我们的传记。我们必须相信，我们日常生活中的每件事，都在神主宰的手下。雅各所遭遇的每件事，都是为着他的变化和成熟。雅各要被变化，必须被压到环境里，叫他无可选择，只得经历改变。我们和雅各一样，在被改变之后，神要主宰地用人、事、物倒空所充满我们的一切，除去我们先入的一切东西，使我们的度量增加，好被神充满。

Jacob's history must also become our biography. We must believe that everything in our daily life is under God's sovereign hand. Everything that happened to Jacob was for his transformation and maturity. In order to be transformed, Jacob had to be pressed into situations that gave him no choice except to undergo a change. Like Jacob, after we have been changed, God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with God.

雅各的一生有三个显著的时期：对付期，变化期和成熟期。你若比较创世记二十七、三十七和四十七章，就会看见对付、变化和成熟。到了四十七章，雅各的成熟达到巅峰，并且完全得着表显。…从雅

There are three distinct periods in Jacob's life: the period of dealings, the period of transformation, and the period of maturity. If you compare three chapters, [Genesis] 27, 37, and 47, you will see the dealings, the transformation, and the maturity. In chapter 47 Jacob's maturity reaches its peak and it is fully

各的经历我们看见，我们所遭遇的每件事，都在神的主宰之下，叫我们被变化，得成熟。没有一件事是偶然的。神永远的定旨，只能借着我们的变化和成熟来完成。

从二十五至三十二章，我们没有看见雅各在生命上的改变。照着二十五章的记载，雅各甚至在出生以前就开始抓夺了。雅各的变化开始于神摸他的时候。这发生在三十二章。虽然二十五至三十二章没有变化，没有生命上的改变，但这几章满了对付。请记住，雅各在拉班手下度过二十年，在那些年间他受了一次又一次的对付。经过了那二十年的对付，有一天晚上，在毗努伊勒，主来摸雅各最强的部分，他的大腿，雅各就瘸了。那标明了雅各变化的开始，而变化的过程是从三十二章持续到三十七章。在这几章，我们看见雅各如何被变化的一幅图画。

在三十四章的遭遇给雅各很深的印象。当他年老给十二个儿子祝福时，他无法忘记西缅和利未所作的。

圣经中的记载是我们的传记，我们日常生活的记载是我们的自传。…雅各已蒙拣选作神的彰显。这样一个抓夺的人怎能成为神的彰显？不是凭着外面的改正，只有借着变化的过程。变化如何才能完成？只有借着神主宰的安排，将我们摆在某种环境中，在某些人手下。在我们环境的安排上，祂是主宰的。

以色列这名的意思是“与神较力者”。很多基督徒知道以色列的意思是“神的王子”，但最好的辞典和译本指明，这意思是次要的，以色列这名主要的意思乃是“与神较力者”。…主祝福雅各后，雅各完全领悟那摔跤者就是神，他便给那地方起名叫毗努伊勒，意思就是“神的面”（创世记生命读经，一四二九至一四三〇、一四三四、一四三一、一四三三、一一七八、一一〇三、一一六〇至一一六一页）。

参读：创世记生命读经，第七十一、七十五至七十六、九十三至九十四篇。

manifested. From Jacob's experience we see that everything that happens to us is under God's sovereignty for our transformation and maturity. Nothing is accidental. God's eternal purpose can only be accomplished through our transformation and maturity.

From chapter 25 to chapter 32 we see no change in Jacob's life. According to the record of chapter 25, Jacob began supplanting even before he was born. Jacob's transformation began from the time God touched him. This took place in chapter 32. Although in chapters 25 to 32 there is no transformation, no change in life, these chapters are full of dealings. Remember, Jacob spent twenty years under the hand of Laban. During those years he suffered one dealing after another. After those twenty years of dealings, one night, at Peniel, the Lord came and touched Jacob's strongest part, his thigh, and Jacob became lame. That marked the beginning of Jacob's transformation, and the process of transformation continued from chapter 32 to chapter 37. In these chapters we see a picture of how Jacob was being transformed.

What happened to Jacob in chapter 34 made a profound impression on him. When he was old and was bestowing his blessing on his twelve sons, he was unable to forget what Simeon and Levi had done.

The record in the Bible is our biography, and the record in our daily living is our autobiography....Jacob had been chosen to be the expression of God. How could such a supplanter become God's expression? Not by outward correction, but only through the process of transformation. How can transformation be accomplished? Only by our being placed, by God's sovereign arrangement, into a certain environment and under the hand of certain people. He is sovereign in His arrangement of our environment.

The name Israel means "one who struggles with God." Many Christians know that Israel means "the prince of God," but, as the best lexicons and translations make clear, this meaning is secondary. The primary meaning of the name Israel is a "wrestler with God."...After the Lord blessed him, Jacob fully realized that the wrestler was God, and he named that place Peniel, which means "the face of God." (Life-study of Genesis, pp. 1199-1200, 1204, 1201, 1203, 982, 916, 966-967)

Further Reading: Life-study of Genesis, msgs. 71, 75-76, 93-94



## 晨兴喂养

## Morning Nourishment

彼前二 4~5 “你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

1 Pet. 2:4-5 Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

9 “唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬…祂…的美德。”

9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him...

为着完成神的定旨，雅各的名改为以色列（创三二 27~28）；一个抓脚跟的人，抓夺者（雅各），变为神的王子（以色列）。雅各若仍是一个抓夺者，他就绝不能在完成神圣的定旨上为神所用。雅各必须变为神的王子。为着建造召会，彼得的名“西门”，被改为“矶法”，意思是石头（约一 42）。彼得天然的人是泥巴，他必须为着神的建造，变化成为石头，甚至是宝石〔彼前二 5〕，以完成神圣的定旨（创世记生命读经，七八八页）。

For the fulfilling of God's purpose, Jacob's name was changed to Israel (Gen. 32:27-28); a heel-holder, a supplanter (Jacob), was changed into a prince of God (Israel). If Jacob had remained a supplanter, he could never have been used by God in the fulfillment of the divine purpose. Jacob had to be changed into a prince of God. For the building of the church, Peter's name, Simon, was changed to Cephas, which means a stone (John 1:42). Peter's natural being was muddy, and he had to be transformed into a stone, even a precious stone, for God's building (1 Pet. 2:5) to fulfill the divine purpose. (Life-study of Genesis, p. 650)

## 信息选读

## Today's Reading

神呼召的目的是什么？乃是要把祂所呼召的人变化为君王。我们在雅各身上可以看到这目的，但在亚伯拉罕和以撒身上看不到。…你如果问以撒，他生活的目的是什么；他也许会问说，“我生活的目的是享受。”以撒不知道别的。同样，今天大多数基督徒也不知道他们生活的目的是什么。他们也许会问说，“我们得救是为着过快乐的生活，今天有平安和快乐，将来就到天上去。”但新约清楚地启示，神的拣选、预定和呼召的目的是儿子的名分（弗一 4~5）。我们已被预定得儿子的名分。我们不是普通的儿子；我们是君王的儿子，是

What is the purpose of God's calling? It is to transform His called ones into kings. We can see this purpose in Jacob, but not in Abraham or Isaac....If you were to ask Isaac about his purpose in life, he might have said, "My purpose in life is to enjoy." Isaac did not know anything else. In like manner, most Christians today do not know what the purpose of their life is. They may say, "We have been saved to live a happy life, to have peace and joy today, and to go to heaven in the future." But the New Testament clearly reveals that the purpose of God's selection, predestination, and calling is sonship (Eph. 1:4-5). We have been predestinated unto sonship. We are not common sons; we are royal sons, sons of the royal family

皇家的儿子，是命定要作王的。罗马八章二十九节说，“因为神所预知的人，祂也预定他们模成神儿子的形像。”这是神的定旨（创世记生命读经，一〇四七至一〇四八页）

乃是为着在伯特利建造神的家（神的这家乃是约翰福音论到召会，就是基督身体的内在和基本的线），祂所救赎的人才被那灵在生机上变化为石头。彼前二章四至五节说，基督是宝贵的活石，我们来到祂跟前，使我们也成为活石，为着建造神的家。我们因着堕落，都成了变样的泥土。神的方法不是改良变样的泥土，乃是把泥土变化为石头。羔羊是为着救赎；那灵是为着变化，使我们能成为石头，为着建造神的家，伯特利（约翰福音结晶读经，六六页）。

新约的得胜者不仅在召会时代得产生，也在召会时代得成全。新约得胜者的成全，乃是借着对基督主观的经历和享受而变化。林后三章十八节说，“我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”变化就是让基督加到我们这人里面，顶替我们的所是，使基督扩增，我们天然的生命衰减。当变化的过程在我们里面进行时，我们天然人的旧元素就被带走，而荣耀，就是复活的基督这赐生命的灵，就加到我们里面，顶替天然的元素。借着这样的过程，新约的得胜者就在今世得成全（新约总论第七册，五五七至五五八页）。

变化不是外面的改正或调整，乃是神的生命在里面新陈代谢的作用，借着将基督神圣生命的元素加到我们全人里面，而使我们在外面彰显出基督的形像。彰显出基督的形像，就是彰显出新耶路撒冷（经历神生机的救恩等于在基督的生命中作王，二二页）。

参读：保罗的完成职事，第七至八章；召会作基督身体的异象、实行与建造，第十一章。

who are destined to be kings. Romans 8:29 says, “Whom He foreknew, He also predestinated to be conformed to the image of His Son.” This is God’s purpose. (Life-study of Genesis, p. 867)

It is for the building up of the house of God at Bethel (this house of God is the intrinsic and basic line of the Gospel of John concerning the church, the Body of Christ) that His redeemed people are transformed by the Spirit into stones organically. First Peter 2:4 and 5 say that Christ is a precious stone, a living stone, and we come to Him that we may also become living stones for the building up of God’s house. Because of the fall, we became distorted clay. God’s way is not to reform distorted ones but to transform the clay into stones. The Lamb is for redemption. The Spirit is for transformation so that we can be stones for the building up of God’s house, Bethel. (Crystallization-study of the Gospel of John, p. 60)

The New Testament overcomers are not only produced in the church age but are also perfected in the church age. The perfecting of the New Testament overcomers is a matter of transformation through the subjective experience and enjoyment of Christ. Second Corinthians 3:18 says, “We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” To be transformed is to have Christ added into our being to replace what we are so that Christ may increase and our natural life may decrease. As the process of transformation takes place within us, the old element of our natural being is carried away, and the glory, the resurrected Christ as the life-giving Spirit, is added into us to replace the natural element. It is through such a process that the New Testament overcomers are perfected in this age. (The Conclusion of the New Testament, p. 2538)

Transformation is not an outward correction or adjustment but the metabolic function of the life of God in us, by the addition of the element of the divine life of Christ into our entire being, that we may express the image of Christ outwardly. To express the image of Christ is to express the New Jerusalem. (The Experience of God’s Organic Salvation Equaling Reigning in Christ’s Life, p. 25)

Further Reading: The Completing Ministry of Paul, chs. 7-8; CWWL, 1965, vol. 1, “The Vision, Practice, and Building Up of the Church as the Body of Christ,” ch. 11

## 晨兴喂养

## Morning Nourishment

罗五 10 “因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。”

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

变化的过程是生机的，也是新陈代谢的。这过程是生机的，因为与生命有关；这过程是新陈代谢的，因为与旧的元素被排除，新的元素加进来的过程有关。用化妆品来改变一个人的脸色，既不是生机的，也不是新陈代谢的。但是，借着吃滋养的食物而使脸色改变，就是生机的，也是新陈代谢的。这种改变可视为肉身上的变化。

The process of transformation is both organic and metabolic. It is organic because it is related to life, and it is metabolic because it is related to a process in which old elements are discharged and new elements are added. To change someone's complexion by makeup is neither organic nor metabolic. But a change in complexion that comes through eating nourishing food is both organic and metabolic. Such a change may be considered a physical transformation.

我们若要被变化，就必须经常仰望主、祷告、读主的话并呼求主名。这样，我们就将基督丰富的供应吃喝且呼吸到我们里面。这供应会产生新陈代谢的改变，排除旧的、消极的元素，而代以新的、积极的元素。这种新陈代谢的改变就是变化（罗马书生命读经，八〇六页）。

If we would be transformed, we must constantly look to the Lord, pray, read the Word, and call on the name of the Lord. In this way we eat, drink, and breathe the rich supply of Christ into us. This supply will produce a metabolic change in which the old, negative elements are discharged and replaced by new, positive elements. This metabolic change is transformation. (Life-study of Romans, p. 681)

## 信息选读

## Today's Reading

这个新陈代谢的变化是急不来的。我们乃是凭神长子生命的成分，渐渐新陈代谢地变化，而有祂神圣的形像。渐渐变化〔林后三 18〕，指明我们是在变化的过程中；这是一个生命的、生机的过程。今天我们在这新陈代谢变化的过程之中，从一种程度的荣耀，到另一种更高层次的荣耀，

This metabolic transformation is not something that can be carried out hurriedly. We are being transformed metabolically with the life element of God's firstborn Son and thereby will have His divine image. Being transformed [2 Cor. 3:18] indicates that we are in the process of transformation, which is a process in life, an organic process. Today in this process of metabolic transformation we are being transformed from one degree of glory to another, higher degree of glory

直到身体改变形状，被提进入荣耀，那就是变化的完成。…这是神长子作神人原型的大量复制，使我们在神圣的形像上得着成形，像神的长子基督这位神人一样。

我们在神圣的形像上得着成形，就是成为新耶路撒冷。所以新耶路撒冷就是这位神的长子得着大量的复制。这是神在祂经纶里的最高目的。一面，神的独生子借着经过过程，成为神的长子，目的是要成为原型。另一面，祂也把我们带到变化的过程之中，使我们成为这个原型的大量复制，终极成为新耶路撒冷（经历神生机的救恩等于在基督的生命中作王，二四至二五页）。

我们已经在灵里蒙了重生，现今在魂里渐渐变化。我们是得胜或是失败，就在于魂的变化。倘若我们让三一神这赐生命的灵天天变化我们，我们就是得胜者。甚至现在我们就是得胜者，因为我们与三一神变化的工作配合。只要我们与祂变化的工作配合，我们就是得胜者。我们不与祂在我们里面的工作配合，我们就是失败的。我们是得胜者或失败者，就在于我们对神变化工作的态度。

今天三一神在我们里面，作工变化我们的魂。祂在更新我们的心思、意志和情感。我们的灵没有问题，它已经蒙了重生。问题是在我们的魂里。神变化的工作集中在我们的魂。我们的态度如何？顺从神就是与祂变化的工作配合。我们都在祂变化的工作之下。这工作在我们的魂里完成了，我们就完全成熟了。那时主耶稣就要回来，使我们的身体得赎，改变形状，我们也就要在荣耀里（腓三21）。…国度这件事与我们的日常生活息息相关。神变化的工作其实就是祂国度的操练（圣经中的基本启示，九三至九四页）。

参读：罗马书生命读经，第二十五、四十一、六十五篇。

until we are transfigured in our body and raptured into glory. That will be the consummation of our transformation....This is for the mass reproduction of the firstborn Son of God as the prototype of a God-man, that we may be shaped in the divine image to be just like the firstborn Son of God, Christ as the God-man.

When we are shaped in the divine image, we become the New Jerusalem. Hence, the New Jerusalem is the mass reproduction of the firstborn Son of God. This is the highest purpose of God in His economy. On the one hand, He passed through the processes to become the firstborn Son of God with a view to become the prototype. On the other hand, He has brought us into the process of transformation that we may become the mass reproduction of Him as the prototype to consummately become the New Jerusalem. (The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, pp. 26-27)

We have been regenerated in our spirit, and we are being transformed in our soul. Whether we overcome or are defeated depends upon the transformation of the soul. If we let the Triune God as the life-giving Spirit transform us day after day, we shall be overcomers. Even now we are overcomers, because we are going along with the Triune God's transforming work. As long as we are going along with His transforming work, we are overcomers. When we do not go along with His work in us, we are defeated. Whether we are overcomers or defeated ones depends on our attitude toward God's transforming work.

The Triune God today is within us, working to transform our soul. He is renewing our mind, our will, and our emotion. There is no problem with our spirit; it has been regenerated. The problem is in our soul. God is concentrating His transforming work on our soul. What is our attitude? To obey God is to go along with His work of transformation. We are all here under His transforming work. When this work on our soul is completed, we shall be fully matured. Then the Lord Jesus will return to redeem, transfigure, our body, and we shall be in glory (Phil. 3:21)...The matter of the kingdom is very much related to our daily life. God's transforming work is actually His exercising of His kingdom. (The Basic Revelation in the Holy Scriptures, pp. 80-81)

Further Reading: Life-study of Romans, msgs. 25, 41, 65

## 晨兴喂养

启四 3 “那位坐着的，显出来的样子好像碧玉和红宝石，又有虹围着宝座，显出来的样子好像绿宝石。”

二一 11 “城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶。”

18 “墙是用碧玉造的…”。

神圣建造的工程是借着更新和变化而进行的。更新的结果带进变化，变化的结果带进建造；新耶路撒冷碧玉墙的建造，是与其变化并行的（启二一 18 上）。我们需要得更新并被变化，然后我们就能作建造的工作（神生机救恩的秘诀—“那灵自己同我们的灵”，六四页）。

## 信息选读

最终，那灵变化的工作带进新耶路撒冷，有神的形像作祂的彰显。在启示录四章三节，神显出来的样子好像碧玉，而新耶路撒冷有神的荣耀，发光如同碧玉（二一 11）。并且城墙的第一根基，以及新耶路撒冷的整座墙，都是用碧玉造的（18 ~ 19）。这指明在圣城的建造里，主要的材料是碧玉。既然碧玉表征神彰显在祂可传输的荣耀里（四 3），圣城主要的功用也就是带着神的荣耀来彰显神。那灵变化的工作产生为着神建造的宝石（神新约的经纶下册，四二六页）。

雅各祝福他的众子，能够那样满了神圣的启示，因为他在神圣的生命里完全成熟了。他生为雅各，

## Morning Nourishment

Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

18 And the building work of its wall was jasper...

The work of the divine building is carried out through renewing and transformation. Renewing issues in transformation, and transformation issues in building up. The building up of the jasper wall of the New Jerusalem goes along with its transformation (Rev. 21:18a). We need to be renewed and transformed, and then we can do the work of building. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," p. 59)

## Today's Reading

Consummately, the transforming work of the Spirit issues in the New Jerusalem, which bears the image of God for His expression. God appears like a jasper stone in Revelation 4:3, and the New Jerusalem, having the glory of God, shines like a jasper stone (Rev. 21:11). Also, the first layer of the wall's foundation, as well as the entire wall of the New Jerusalem, is built with jasper (Rev. 21:18-19). This indicates that the main material in the building of the holy city is jasper. Since jasper signifies God expressed in His communicable glory (Rev. 4:3), the main function of the holy city is to express God in bearing His glory. The transforming work of the Spirit produces the precious stones for God's building. (God's New Testament Economy, p. 355)

Jacob could bless his sons in a way that was full of divine revelation because he was fully matured in the divine life. He was born a Jacob, but he was transformed

但他变化成以色列。他生为抓夺者，抓脚跟的人，但他变化成神的王子。

亚伯拉罕因为生命不成熟，没有祝福人。以撒有一点成熟，但缺少生命成熟的丰富，所以盲目地祝福。雅各生命成熟，就完满且清楚地祝福。凡他所说的都是神的话，凡他所祝福的都是预言，说到神对他所有儿女的经纶。

我们若有圣经整体的光，就会看见创世记这卷书是全本圣经完整启示的小影。在创世记末了，我们看见一个名叫以色列的人，变化过的人，他是透亮、清楚且满了生命的。变化过的以色列是新耶路撒冷的一粒种子，一个小影。在创世记开头，有一个按着神形像被造的人。在创世记末了，有一个变化过的人，不但外面有神的形像，里面也有神自己作到其中，使他成为神的彰显（创世记生命读经，九八八页）。

新耶路撒冷是新天新地的中心。基督坐在这座城的顶上作元首，将祂的生命供应给所有的肢体，并且透过这些肢体把光照耀出去，把列国都带进秩序中。那时万有都要在基督的元首权柄之下。神在基督里透过这城照耀出来，因为全城都是透明的，在城中，个个都变化过了。不再有泥土，没有不透明的，每块泥土都已变化成透明如水晶的宝石。神在基督里，透过这城照耀出去，列国就要在这城的光里行走。那时整个宇宙都要在这座透明之城所照耀的光中，归一于一个元首之下。在这城里有生命，而城外只有光照。列国在照耀之下，却没有生命。生命只在城里，这生命乃是神自己，分赐给祂所有的儿女们。借着这生命，他们就满了光，这光透过他们照耀出去，就将所有受造之物带离黑暗、混乱以及虚空败坏的奴役，带进神众子显出的秩序之中。…新耶路撒冷的照耀就是神众子显出的荣耀（召会的异象与建造，二〇至二一页）。

参读：神新约的经纶下册，第三十四章；教会建造的异象，第二至三、七至八篇。

into Israel. He was born a supplanter, a heel-holder, but he was transformed into a prince of God.

Abraham did not bless, because he did not have the maturity in life. Isaac, having some maturity but lacking the richness of the maturity of life, blessed in a blind way. Jacob, who was mature in life, blessed in a full and clear way. Whatever he spoke was the divine word, and whatever he blessed was a prophecy concerning God's economy with all His children.

If we have the light from the Scriptures as a whole, we shall see that the book of Genesis is a miniature of the complete revelation of the entire Bible. At the end of Genesis we see a man called Israel, a transformed person who is transparent, clear, and full of life. The transformed Israel is a seed, a miniature, of the New Jerusalem. At the beginning of Genesis we have man created in God's image. At the end of Genesis we have a transformed person, a man not only outwardly in the image of God, but a man in whom God has wrought Himself, making him His expression. (Life-study of Genesis, p. 820)

The New Jerusalem is the very center of the new heaven and new earth. Christ sits at the top of the city as the Head to supply His life to His members, through whom He shines out to bring all the nations into order. All things will be under the headship of Christ. God shines in Christ through the city, for the whole city will be transparent, everyone in it being transformed. There is no more clay, nothing opaque; every bit of clay has been transformed into crystal-clear, precious stones. God shines in Christ through the city, and all the nations will walk in this light. Then the whole universe will be headed up in the light shown through this transparent city. Within the city there is the life, but outside the city there is only the shining. All the nations are under the shining, but they do not have the life. The life is only in the city, and this life is God Himself imparted to all of His children. By this life they are full of light, and this light will shine through them to bring all creation out of darkness, confusion, and the bondage of corruption in vanity into the order of the manifestation of the sons of God...The shining of the New Jerusalem is the glory of the manifestation of the sons of God. (God's Purpose for the Church, pp. 32-33)

Further Reading: God's New Testament Economy, ch. 34; The Vision of the Building of the Church, chs. 2-3, 7-8

Hymns, #548

425

经历基督 — 盛装祂

7 7 7 7 (英 548)

F 大调

4/4

3 · 2 1 4 | 3 · 2 1 - | 2 · 1 7 6 | 5 · 4 3 - |

一 我是受造的瓦器，宝贝基督放我里；

3 · 2 1 4 | 3 · 2 1 1 1 | 2 4 3 2 | 1 - - - ||

我须作祂的器皿，祂作内容来藏隐。

二 照祂形像我被造， 适合基督来住着；  
神使器皿的形状， 与其内容能相像。

三 祂今居留在我灵， 用祂大能来支撑；  
我得与祂成一灵， 受祂实际的供应。

四 天天居衷在感动， 时时调和相交通；  
所有脚步祂保守， 每一部分祂浸透。

五 让祂由衷得表现， 使祂在我被人见；  
我须透明又透亮， 祂可借我得显彰。

六 变化乃是我所需， 全人破碎无所余；  
泥土得改原形状， 变成宝贝的模样。

1 Earthen vessel I was made,  
Christ in me the treasure laid;  
His container I must be,  
As the content He in me.

2 In His image I was made,  
Fit that Christ should all pervade;  
Thus the vessel God did form  
With the content uniform.

3 In my spirit He remains,  
With His power He sustains;  
As the Spirit one with me,  
He is my reality.

4 Moving in me day by day,  
Mingling with me all the way,  
All my steps He regulates,  
Every part He saturates.

5 Him expressing from within,  
Making Him to others seen,  
I transparent have to be  
That He may be shown thru me.

6 Transformation is my need,  
To be broken more indeed,  
That the clay may change in form,  
To the treasure to conform.





伯特利的实际，以及生出基督  
作为苦难之子和右手之子

RK 诗歌：603

读经：创三五 1 ~ 20、27

周一

壹 在创世记三十五章，伯特利的异象再次出现；不过，这次不是一个梦，乃是一个实际——1 ~ 15 节：

一 我们都曾两次进入召会生活——二八 12、16 ~ 17，三五 15：

1 第一次是在梦中来的，第二次是真的来了；我们需要梦，也需要实际。

2 起初的梦是一幅真实的图画；在实际里的每一件事，都和梦中的一样。

二 在伯特利，雅各的名字改为以色列，指明他的所是已经改变了；现在他在伯特利乃是以色列——三二 28，三五 10。

三 在创世记三十五章有一个重要且根本的转弯，就是从对神个人的经历转到对神团体的经历——经历神作伯特利的神——弗三 17 ~ 21，四 4 ~ 6：

The Reality of Bethel and the Bringing Forth of Christ  
as the Son of Affliction and the Son of the Right Hand

RK Hymns: 837

Scripture Reading: Gen. 35:1-20, 27

Day 1

I. In Genesis 35 the vision of Bethel came again; however, this time it did not come as a dream—it came as a reality—vv. 1-15:

A. We all come into the church life twice—28:12, 16-17; 35:15:

1. The first time we come in a dream, and the second time we come in reality; we need both the dream and the reality.

2. The dream in the beginning was a true picture, and everything in the reality is the same as that in the dream.

B. At Bethel Jacob's name was changed to Israel, indicating that his being had been changed; now he was Israel at Bethel—32:28; 35:10.

C. In Genesis 35 there is a crucial and radical turn from the individual experience of God to the corporate experience of God—the experience of God as the God of Bethel—Eph. 3:17-21; 4:4-6:

1 在创世记三十五章七节我们有一个新的神圣名称——伊勒伯特利，“神家的神”。

## 周二

2 在本章之前，神是个人的神；在这里，祂不再只是个人的神，乃是伊勒伯特利，就是团体身体的神，神家的神。

## 周三

3 伯特利表征团体的生活，就是基督的身体；因此，雅各称神为伯特利的神时，就从个人的经历往前到团体的经历——林前十二 12：

a 雅各在示剑所筑的坛称为伊勒伊罗伊以色列，那是与个人有关之神的名——创三三 17～20。

b 雅各在伯特利所筑的坛称为伊勒伯特利，那是与团体的身体有关之神的名——三五 6～7。

c 在示剑的祭坛是个人的祭坛，但在伯特利的祭坛是团体的祭坛——为着神家的祭坛。

四 全足的神被启示出来，乃是为着伯特利的建造；只有在伯特利，我们才可能领悟我们神的全足——11 节上：

1 神启示祂自己是全足的神，目的是为着祂的建造；全足的神乃是为着神的建造。

2 我们不能个人经历全足的神；要经历全足的神，我们必须在伯特利，在召会生活中。

3 神的全足需要身体；我们需要家，需要建造，来经历祂这一方面——腓一 19。

1. In Genesis 35:7 we have a new divine title—El-bethel, “God of the house of God.”

## Day 2

2. Before this chapter God was the God of individuals; here He is no longer just the God of individuals but is El-bethel, the God of a corporate body, the God of the house of God.

## Day 3

3. Bethel signifies the corporate life, which is the Body of Christ; thus, in calling God the God of Bethel, Jacob advanced from the individual experience to the corporate experience—1 Cor. 12:12:

a. The altar that Jacob built at Shechem was called El-Elohe-Israel, the name of God as related to an individual—Gen. 33:17-20.

b. The altar that Jacob built at Bethel was called El-bethel, the name of God as related to a corporate body—35:6-7.

c. The altar at Shechem is an individual altar, but the altar at Bethel is a corporate altar—the altar for the house of God.

**D. The All-sufficient God is revealed for the building of Bethel; only at Bethel is it possible for us to realize the all-sufficiency of our God—v. 11a:**

1. The purpose of God’s revealing Himself as the All-sufficient One is for His building; the All-sufficient God is for God’s building.

2. We cannot experience the All-sufficient God in an individualistic way; in order to experience the All-sufficient God, we must be in Bethel, in the church life.

3. God’s all-sufficiency requires the Body; we need the house, the building, in order to experience this aspect of Him—Phil. 1:19.

## 周 四

4 父、子、灵和召会，乃是四而一；至终，召会是与三一神联结、调和、且合并的一班人——弗四 4～6，三 16～21。

五 雅各在伯特利立柱子并浇奠祭在其上，指明奠祭是为着神的建造——创三五 14 上：

1 奠祭预表基督是在神前倾倒出来作真酒，使神满足的那一位——出二九 40～41，民十五 1～10，二八 7～10。

2 奠祭也预表基督以祂自己作属天的酒浸透我们，直到祂与我们成为一而浇奠给神，为着神的享受和满足，并为着神的建造——太九 17，腓二 17，提后四 6。

3 我们将自己当作奠祭浇奠给神，带来神的灵的浇灌，来为着神的建造——创三五 14 下。

六 伯特利——神的家——的功用，乃是彰显基督——弗一 22～23：

1 神终极的目标乃是要彰显基督；基督的彰显不是个人的事，乃是在神家中团体的事——约十七 22，弗三 21，罗九 23。

2 产生基督为着基督团体的彰显，需要我们出代价，舍弃我们天然的拣选、天然的愿望和天然的生命。

## 周 五

七 雅各经历了伯特利的实际之后，就在希伯仑进入与神完全的交通里；在希伯仑的交通，意思是亲密、平安、满足和喜乐——创三五

## Day 4

4. The Father, the Son, the Spirit, and the church are four-in-one; ultimately, the church is a group of people who are in union with, mingled with, and incorporated with the Triune God—Eph. 4:4-6; 3:16-21.

E. At Bethel Jacob set up a pillar and poured out a drink offering on it; this indicates that the drink offering is for God's building—Gen. 35:14a:

1. The drink offering typifies Christ as the One poured out as the real wine before God for His satisfaction—Exo. 29:40-41; Num. 15:1-10; 28:7-10.

2. The drink offering also typifies the Christ who saturates us with Himself as the heavenly wine until He and we become one to be poured out for God's enjoyment and satisfaction and for God's building—Matt. 9:17; Phil. 2:17; 2 Tim. 4:6.

3. Our pouring ourselves out as a drink offering to God brings in the outpouring of the Spirit for God's building—Gen. 35:14b.

F. The function of Bethel, the house of God, is to express Christ—Eph. 1:22-23:

1. God's ultimate goal is the expression of Christ, and the expression of Christ is not an individual matter but a corporate matter in the house of God—John 17:22; Eph. 3:21; Rom. 9:23.

2. The bringing forth of Christ for the corporate expression of Christ will cost us our natural choice, our natural desire, and our natural life.

## Day 5

G. After experiencing the reality of Bethel, Jacob entered into full fellowship with God at Hebron; the fellowship at Hebron means intimacy, peace, satisfaction, and joy—Gen. 35:27; 1

## 27, 林前一 9:

- 1 虽然我们已经在召会生活中, 但我们仍需要往前, 直到来到希伯仑, 进入与主完全的交通里—约壹一 3。
  - 2 希伯仑的交通不仅是与神的交通, 也是与基督身体上别的肢体的交通—腓二 1, 约壹一 7。
  - 3 如果我们认识基督身体的生命, 就会看见交通的紧要, 并且领悟我们若没有身体的交通, 就无法生活—林前十二 14 ~ 27。
- 八 雅各一生将近末了的时候, 宣告说主一生牧养他; 主的牧养乃是为着伯特利, 就是神的家—创四八 15 ~ 16, 二八 10 ~ 22, 三五 1、3、7 ~ 11。

## 贰 便雅悯的出生, 预表生出基督作为苦难之子和右手之子—16 ~ 18 节:

一 便雅悯的生和拉结的死同时发生, 意思是雅各乃借失去拉结, 得着一个儿子—16 ~ 20 节:

- 1 拉结是雅各照着他心头愿望的天然选择—二九 18 ~ 20。

## 周 六

- 2 拉结的死乃是雅各丧失他天然的选择, 这对他是深刻而切身的对付—三五 16 ~ 20。
- 3 雅各失去拉结, 但在这过程中却得着预表基督的便雅悯—18 ~ 19 节:
  - a 同样的, 神至终会取去我们天然的选择, 使我们生出基督以彰显神。

## Cor. 1:9:

1. Although we are in the church life, we still need to journey on until we come to Hebron and enter into full fellowship with the Lord—1 John 1:3.
  2. The fellowship at Hebron is not only fellowship with God but also with other members of the Body of Christ—Phil. 2:1; 1 John 1:7.
  3. If we know the life of the Body of Christ, we will see the importance of fellowship, and we will realize that apart from the fellowship of the Body, we cannot live—1 Cor. 12:14-27.
- H. Toward the end of his life, Jacob declared that the Lord had shepherded him all the days of his life; the Lord's shepherding is for Bethel, the house of God—Gen. 48:15-16; 28:10-22; 35:1, 3, 7-11.

## II. The birth of Benjamin typifies the bringing forth of Christ as the Son of affliction and the Son of the right hand—vv. 16-18:

A. The birth of Benjamin and the death of Rachel occurred simultaneously; this means that Jacob gained a son by losing Rachel—vv. 16-20:

1. Rachel was Jacob's natural choice according to his heart's desire—29:18-20.

## Day 6

2. The death of Rachel, the loss of Jacob's natural choice, was a deep and personal dealing for Jacob—35:16-20.
3. Jacob lost Rachel, but in the process he gained Benjamin, who is a type of Christ—vv. 18-19:
  - a. In the same manner, God will eventually take away our natural choice so that we may bring forth Christ for His expression.

b 神的目的是不是要祂拣选的人遭受损失；神的目的乃是要借着他们生出基督——腓三 7～8。

二 拉结将近于死，给她孩子起名叫便俄尼，意为“我苦难之子”；但雅各立刻将孩子的名字改为便雅悯，意为“右手之子”——创三五 18：

1 作为苦难之子，便雅悯预表基督在祂的成为肉体 and 地上的人性生活中，多受痛苦，成就了神永远的救赎，成功祂完满的救恩——赛五三 3，来九 12。

2 作为右手之子，便雅悯预表基督在祂的复活、得胜和升天里是右手之子，在诸天之上尽职，执行神救赎的应用，施行祂的救恩——八 1～2，七 25。

3 基督成为肉体作便俄尼，多受痛苦，但在复活里祂成了便雅悯，就是在荣耀和尊贵里的右手之子——诗六八 27，八十 17，可十六 19，徒二 33，五 31。

b. God's goal is not to make His chosen ones suffer loss; it is to bring forth Christ through them—Phil. 3:7-8.

B. As Rachel was dying, she called the child Ben-oni, meaning “son of my affliction,” but Jacob immediately changed the child's name to Benjamin, meaning “son of the right hand”—Gen. 35:18:

1. As the son of affliction, Benjamin typifies Christ, who, as the man of sorrows in His incarnation and human life on earth, accomplished God's eternal redemption for His full salvation—Isa. 53:3; Heb. 9:12.

2. As the son of the right hand, Benjamin typifies Christ, who, as the Son of the right hand in His resurrection, victory, and ascension, ministers in the heavens to carry out the application of God's redemption for His salvation—8:1-2; 7:25.

3. Christ was incarnated to be Ben-oni, the man of sorrows, but in His resurrection He became Benjamin, the Son of the right hand in glory and honor—Psa. 68:27; 80:17; Mark 16:19; Acts 2:33; 5:31.



## 晨兴喂养

创三五1~3“神对雅各说，起来，上伯特利去，住在那里；要在那里筑一座坛给神，就是你逃避你哥哥以扫的时候向你显现的那位。雅各就…说，你们要除掉你们中间的外邦神像，也要自洁，更换衣裳。我们要起来，上伯特利去，在那里我要筑一座坛给神，就是…在我所行的路上与我同在的那位。”

在创世记三十五章，伯特利的异象再次出现；不过，这次不是仅仅一个梦，乃是一个实际。不是仅仅一个异象，乃是一个事实，一个经历。二十八章和三十五章有个不同点：在二十八章仅仅是一个梦。伯特利，天的门，梯子，使者——一切都是在梦中看见的。我们最多只能说，这梦是一个异象，那时还没有事实，没有实际。那个梦是在三十五章才得到实现（创世记生命读经，一二一二至一二一三页）。

## 信息选读

雅各两次来到伯特利。照我的经历，这指明我们都曾两次进入召会。第一次是在梦中来的，第二次是真的来了。一九二五年，我有过一次很清楚的梦，但直到七年后，在一九三二年我才进入召会生活的实际和实行。你们很多人和我有类似的经历。当你第一次进入召会，有很长一段时间是一个梦。你也许在梦中过了许多年。但在那些年以后，就不再是梦，你能说，“哦，我是真正实际地在召会生活中了。已往的年间是一个梦。感谢主，保守我在这梦中。但现在我有实际的经历了。”雅各先是作了一个梦，二十多年以后，他才被带到经历中。

## Morning Nourishment

Gen. 35:1-3 And God said to Jacob, Rise up, go up to Bethel, and dwell there; and make an altar there to the God who appeared to you when you fled from your brother Esau. Then Jacob said..., Put away the foreign gods that are among you, and purify yourselves, and change your garments. And let us rise up and go up to Bethel, that I may make an altar there to the God who...has been with me wherever I have gone.

In Genesis 35 the vision of Bethel came again. This time, however, it did not come just as a dream; it came as a reality. It was not only a vision but a fact and an experience. The difference between chapters 28 and 35 is that chapter 28 was merely a dream. Bethel, the gate of heaven, the ladder, the angels—everything was seen in a dream. At most, we can only say that this dream was a vision. Up to that point there was no fact, no reality. The fulfillment of the dream comes into being in chapter 35. (Life-study of Genesis, p. 1012)

## Today's Reading

Jacob came to Bethel twice. According to my experience, this indicates that we all come into the church twice. The first time we come in a dream, and the second time we come in actuality. In 1925, I had a clear dream, but it was not until seven years later, in 1932, that I came into the actuality and practicality of the church life. Many of you have had a similar experience. When you first came into the church, it was, for quite a period of time, a dream. You might have been in a dream for a number of years. But after those years, it was no longer a dream, and you could say, “Oh, I am actually and practically in the church life. The past years have been a dream. Thank the Lord for keeping me in this dream, but now I have the actual experience.” Firstly, Jacob had the dream. More than twenty years later, he was brought into the experience.

在创世记二十八章，每一件事都是个梦，多少有点模糊，并不确定。但在三十五章的经历中，每一件事都很确定而实际。无论如何，我们感谢主，起初的梦是一幅真实的图画。在实际里的每一件事和在梦中的一样。在这点上没有不同，唯一不同的是梦不确定，真实的经历确定。我们需要梦，也需要实际。赞美主，今天我们是在召会生活的实际中。

在伯特利，雅各经历了他的新名。他的名已经在毗努伊勒改了（三二 28、30），但他在伯特利才经历他的新名（三五 10）。在伯特利，雅各全人被改变，成了一个新人——以色列。在我们进入召会生活以前，不管我们基督徒作得多好，我们都不是新的。但在我们进入召会生活以后，里面有个东西要求我们成为新的。我们必须作新丈夫、新父母、新孩子。我们每天都经历这种里面的要求。我们领悟从今以后，我们必须是另一个人。这就是变化的经历。

创世记三十五章是从对神个别的经历到对神团体的经历一个根本的转弯。在本章之前，没有提到伊勒伯特利。在一章启示伊罗欣，在二章启示耶和华，以后神告诉雅各，祂是亚伯拉罕的神，以撒的神。但在三十五章，我们看见一个新的神圣名称——伊勒伯特利，神家的神。

神对雅各说，“你的名…要叫以色列。”（10）而雅各似乎对神说，“你的名是伊勒伯特利。”今天你是谁？是雅各还是以色列？以色列是什么意思？若回答以色列的意思是“与神较力者”就太道理了；以色列是召会人，而伊勒伯特利是召会生活。我们是在召会生活中的召会人。这不是道理，这是经历。召会人是一班被神充满的人，召会生活是神的团体生活。召会人是一班被神充满的人，共同生活来享受神并彰显神。这是在伊勒伯特利的以色列（创世记生命读经，一二六三至一二六四、一二三八至一二三九、一二三〇至一二三一页）。

参读：创世记生命读经，第七十八至七十九篇。

Everything in Genesis 28, being a dream, is somewhat vague; nothing is definite. In the experience in chapter 35, however, everything is definite and practical. Nevertheless, we thank the Lord that the dream in the beginning was a true picture. Everything in the reality is the same as that in the dream. In this, there is no difference. The only difference is that the dream is indefinite and that the actuality is definite. We need both the dream and the practicality. We praise the Lord that today we are in the practicality of the church life.

In Bethel, Jacob experienced his new name. His name had been changed at Peniel (32:28, 30), but he experienced his new name at Bethel (35:10). At Bethel, Jacob's entire being was changed and he became a new person—Israel. No matter how good we were as Christians before we came into the church life, we were not new. But after we came into the church life, something within demanded us to be new. We had to be a new husband, a new parent, a new child. We all experience this inward demanding daily. We realize that, from now on, we must be another person. This is the experience of transformation.

Genesis 35 is a radical turn from the individual experience of God to the corporate experience of God. Before this chapter, El-bethel is not mentioned. Elohim was revealed in chapter 1, and Jehovah was revealed in chapter 2. Later, God told Jacob that He was the God of Abraham and the God of Isaac. But, as we have pointed out, in chapter 35 we see a new divine title—El-bethel, God of the house of God.

God said to Jacob, “Israel shall be your name” (v. 10), and Jacob seemed to say to God, “Your name is El-bethel.” Who are you today—Jacob or Israel? What does Israel mean? To answer that it means a wrestler of God is too doctrinal. Israel is the church people, and El-bethel is the church life. We are the church people in the church life. This is not doctrine; it is experience. The church people are a people filled with God, and the church life is a corporate life of God. The church people are a people filled with God living together to enjoy God and to express Him. This is Israel in El-bethel. (Life-study of Genesis, pp. 1057-1058, 1034, 1027-1028)

Further Reading: Life-study of Genesis, msgs. 78-79



### 晨兴喂养

创三五6~7 “于是雅各和一切与他同在的人，到了迦南地的路斯，就是伯特利。他在那里筑了一座坛，并且称那地方为伊勒伯特利，因为当他逃避他哥哥的时候，神在那里向他启示祂自己。”

我们已经看过，许多重要真理的种子，都撒在创世记里。神的家——伯特利，就是这些种子之一。然而，很少基督徒认识神家的经历是什么。无疑的，许多人知道，根据新约，神的家是指召会（提前三15）。但实行的、正当的召会生活在哪里？虽然地上有千百万的基督徒，但很少人有真正的召会生活；很多人参加主日早晨的崇拜，仅仅是坐在会众中，听某位传道或牧师讲道。这不是圣经所启示实行的、正当的召会生活。根据圣经，在真正的召会生活中，每个得救的人必须是活的、尽功用的肢体。基督身体的每个肢体都必须尽功用。肢体不但尽功用，更是生活在一起，每天活泼地在基督里彰显神。这是圣经中所启示实行的召会生活。关于这实行的召会生活，其真理的种子是撒在创世记里（创世记生命读经，一二二七页）。

### 信息选读

在创世记三十五章以前，神是称为某人的神，例如，亚伯拉罕的神或以撒的神。祂是个人的神。但在三十五章七节有“伊勒伯特利”（El-Beth-el），就是神家的神。祂不再仅仅是个人的神；祂如今是团体身体的神，神家的神。很多基督徒只经历神是他们个人的神，少有经历神是神家的神。你对于神

### Morning Nourishment

Gen. 35:6-7 And Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. And he built an altar there and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother.

We have seen that many crucial seeds of the truth are sown in the book of Genesis. The house of God, Bethel, is one of these seeds. However, not many Christians know what the experience of the house of God is. Undoubtedly, many know that, according to the New Testament, the house of God denotes the church (1 Tim. 3:15). But where is the practical and proper church life? Although there are millions of Christians on earth, very few of them have the genuine church life. Many merely sit in the congregation for the Sunday morning service and listen to a minister or pastor. But this is not the practical and proper church life revealed in the Bible. According to the Bible, in the genuine church life every saved one must be a living, functioning member. Every member of the Body of Christ must function. Not only do the members function, but they also live together to express God in Christ in a living, daily way. This is the practical church life revealed in the Bible. The truths regarding this practical church life are sown as seeds in Genesis. (Life-study of Genesis, p. 1025)

### Today's Reading

Prior to Genesis 35, God was called the God of a certain person, for example, the God of Abraham or the God of Isaac. He was the God of individual persons. But in 35:7 we have “El-bethel,” the God of the house of God. He is no longer simply the God of individuals; He is now the God of a corporate body, the house of God. Many Christians only experience God as their individual God. Not many have the experience of God as the God of the house of God. How much experience

是团体子民的神，有多少经历？我们都必须这样经历神，经历祂对我们不仅是个人的神，也是神家的神。这二者之间有很大的不同（创世记生命读经，一二二七至一二二八页）。

伯特利特别能摸着雅各的心，因为雅各曾在那里梦见神向他显现。…伯特利的意思是神的殿，是神的家，是表明基督的权柄，是表明基督管理那一个家，是表明团体的生命，是表明基督的身体。在这一个家里，是不能容让污秽、不能容让罪、不能容让任何不合神旨意的东西的。所以，当雅各听见神要他上伯特利去的时候，他就立刻对他家中的人，并一切与他同在的人说，“你们要除掉你们中间的外邦神像，也要自洁，更换衣裳。”（2）换句话说，要把所有与偶像有关的东西都扔在示剑，才可以上伯特利去。…伯特利是神的家，在神的家里只可有洁净的行为、洁净的生活；一切不洁净的东西，都应当对付清楚，才能上伯特利去。神不只要我们个人有一个洁净的生活，神更要我们团体有一个洁净的生活。伯特利是不能容纳任何不洁净的东西。基督的身体就是基督，只有基督是在基督的身体里的，其余的东西只好留在示剑。

〔雅各〕在示剑称神是以色列的神〔三三20〕，他在三十五章七节称神是伯特利的神。现在他从个人进入到团体了。在示剑，他认识神是以色列的神；到了伯特利，他认识神是“神的家”的神了。他到了伯特利，才知道神所要得着的器皿是一个家，是一个团体的器皿。神不只是他个人的神，神更是“神的家”的神。他开始到了这宽广之地。

感谢神，赞美神，神所造的不是一堆一堆的、零零碎碎的石头，神所造的乃是一个彰显祂自己的家。必须有团体的见证，才能达到神的目的（倪柝声文集第二辑第十五册，一九八至二〇〇页）。

参读：创世记生命读经，第八十篇；倪柝声文集第二辑第十五册，第十章。

do you have of God as the God of a corporate body? We all must experience God in such a way that He is not only God to us individually but also the God of the house of God. There is a great difference between the two. (Life-study of Genesis, pp. 1025-1026)

Bethel was a place that particularly touched Jacob's heart because he dreamed and God appeared to him there. We have mentioned earlier that Bethel means the house of God; it signifies the authority of Christ, that Christ is ruling over His house. It also signifies the corporate life, which is the Body of Christ. In this house there should not be any defilement, sin, or anything that is contrary to God's will. This is why Jacob told his household and those who were with him to "put away the foreign gods that are among you, and purify yourselves, and change your garments" when they went up to Bethel (Gen. 35:2). In other words, they had to leave behind everything that was related to the idols before they could go up to Bethel....Bethel is the house of God. There should only be clean conduct and clean living in the house of God, and all the unclean things should be dealt with before one can go up to Bethel. God demands not only that we have a clean living individually but that we also have a clean living corporately. Bethel cannot tolerate any unclean things. The Body of Christ is Christ, and only Christ can remain in His Body; everything else must be left behind in Shechem.

In Shechem Jacob called God the God of Israel, while here he called God the God of Bethel. He advanced from the individual experience to the corporate experience. In Shechem he knew God as the God of Israel. When he reached Bethel, he knew God as the God of His house. When he reached Bethel, he realized that the vessel God is after is a house, a corporate vessel. God was not only his God but the God of His house. He was brought to a broadened place.

Thank and praise the Lord that God is not heaping up piles of isolated stones; He is building a house that expresses Him. There must be the corporate testimony before God's goal can be reached. (CWWN, vol. 35, pp. 148-149)

Further Reading: Life-study of Genesis, msg. 80; CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 10

## 晨兴喂养

## Morning Nourishment

创三五 11 “神又对他说，我是全足的神；你要繁衍增多，将来有一国，有多民从你而生，又有君王从你腰中而出。”

Gen. 35:11 And God said to him, I am the All-sufficient God: be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall come forth from your loins.

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

在示剑所筑的坛是称为伊勒伊罗以色列〔创三三 20〕，以那与个人有关之神的名来称呼；并不是伊勒伯特利，以那与一班团体子民有关之神的名来称呼。有的人也许说，“在示剑得着加强不是很好么？”…雅各…在示剑定居以后，麻烦就临到了他。他有帐棚可以居住，有祭坛可以献祭给神，虽然可以满足，但神没有满足。…麻烦来了，这麻烦叫雅各失去平安。接着，在三十五章一节神说，“起来，上伯特利去，住在那里；要在那里筑一座坛给神。”神似乎告诉雅各：“我不要你住在示剑。仅仅在基督徒生活中得着加强是不够的。一个加强的生活永不能叫我满足。我渴望的是召会生活。我不要力量，我要神的家。我不要你留在示剑，我要你上伯特利去。”雅各到了伯特利，就筑了一座坛，起名叫伊勒伯特利〔7〕（创世记生命读经，一二三二至一二三三页）。

The altar built at Shechem was called El-Elohe-Israel, by the name of God as related to an individual, not El-bethel, by the name of God as related to a corporate body. Some may say, “Isn’t it good to be strengthened at Shechem?”…[But] after Jacob had settled down in Shechem, trouble came to him. He had a tent for his dwelling and an altar on which to sacrifice something to God. Although Jacob might have been satisfied, God was not…Trouble came, and this trouble caused Jacob to lose his peace. Following this, in Genesis 35:1, God could say, “Rise up, go up to Bethel, and dwell there; and make an altar there to…God.” God seemed to be telling Jacob, “I don’t want you to stay in Shechem. It is not adequate merely to be strengthened in the Christian life. A strengthened life can never satisfy Me. I desire the church life. I don’t want strength—I want the house of God. I don’t want you to remain in Shechem but to go up to Bethel.” After Jacob arrived at Bethel, he made an altar and called it El-bethel. (Life-study of Genesis, pp. 1029-1030)

## 信息选读

## Today’s Reading

雅各对祭坛的经历是渐渐进步的。他在巴旦亚兰或疏割没有祭坛。他在示剑的祭坛是给他个人经历的神筑的，不是为着对神团体的经历筑的。个人对神的经历是好的，但不够。我们需要从个人的经历往前到团体的经历。

Jacob’s experience of the altar was a gradual progression. There was no altar in Padan-aram or in Succoth. The altar in Shechem was erected to the God of his individual experience; it was not an altar for the experience of God in a corporate way. The individual experience of God is good, but it is insufficient. We need to go on from the individual experience to the corporate experience.

我在进入召会生活以后的奉献，比已往的奉献高多了。在进入召会生活以前，我的奉献是单单为着自己，为着叫我成为圣别、属灵、得胜并蒙神悦纳。但在进入召会生活以后，我的奉献却是不同的。…在示剑的祭坛是个人的祭坛，但在伊勒伯特利的祭坛是团体的祭坛。这是神家的祭坛，你必须为着神的家将自己献在上面。

全足的神乃是为着神家的建造。…全足的神是为着伯特利的建造。神为着召会生活，为着在地上祂家的建造，乃是全足的。你不能个人经历全足的神。要经历全足的神，你必须在伯特利，在神的家，在召会生活中。

我们的经历证实这个真理。在我们进入召会生活以前，我们许多人对神有一点经历。但我们都能见证，我们并没有经历神是全足的一位。虽然我曾在多方面经历神，但直到进入召会生活，我才经历祂是全足的一位。在召会生活中这么多年以后，我能说，“阿利路亚，我在召会生活中对全足的神有何等的经历！”神是太全足了，单单几位信徒无法经历得尽。我们个人太有限了。神的全足需要一个团体的身体。我们需要家来经历祂这一方面。…只有在召会生活中才可能领悟我们神的全足。

我们在祂现今的行动里，正经历何等一位全足的神！这不是教训或道理的领会；这是我们在召会生活中对神的经历。全足的神为着伯特利的建造被启示出来，祂是在召会生活中给人经历的。

在召会生活中，我们对全足之神的经历是逐日加增，甚至分秒加增的。…召会生活是在前进，它日夜在往前。我们很多人都能〔这样〕见证。…阿利路亚，全足的神乃是为着召会生活，今日的伯特利！（创世记生命读经，一二三三至一二三五、一二四三至一二四五页）

参读：创世记生命读经，第八十一篇。

The consecration I made after coming into the church life was much higher than any previous consecration. My consecration before the church life was only for myself. It was for me to be holy, spiritual, victorious, and acceptable to God. But my consecration after coming into the church life was different. The altar in Shechem is an individual altar, but the altar in El-bethel is a corporate altar. This is the altar of the house of God, and you must present yourself upon it for the house of God.

The All-sufficient God is for the building of God's house...The All-sufficient God is for the building of Bethel. God is all-sufficient for the church life, for the building of His house on earth. You cannot experience the All-sufficient God in an individualistic way. In order to experience the All-sufficient God, you must be in Bethel, in the house of God, in the church life.

This truth is proved by our experience. Before we came to the church life, many of us had some experience of God. But as we all can testify, we did not experience God as the All-sufficient One. Although I experienced God in various aspects, I did not experience Him as the All-sufficient One until I came into the church life. But after being in the church life for many years, I can say, "Hallelujah, what an experience of the All-sufficient God I have in the church life!" God is too all-sufficient to be experienced by just a few individual believers. As individuals, we are too limited. God's all-sufficiency requires a corporate body. We need the house in order to experience this aspect of Him....Only in the church life is it possible to realize the all-sufficiency of our God.

What an all-sufficient God we are experiencing in His present move! This is not a teaching or a doctrinal understanding; it is our experience of God in the church life. The All-sufficient God is revealed for the building of Bethel and He is experienced in the church life.

In the church life, our experience of the All-sufficient God is increasing day by day and even minute by minute...The church life is marching on; it is advancing day and night. Many of us can testify that the church life has advanced since this afternoon. Hallelujah, the All-sufficient God is for the church life, today's Bethel! (Life-study of Genesis, pp. 1030-1031, 1040-1041)

Further Reading: Life-study of Genesis, msg. 81

### 晨兴喂养

### Morning Nourishment

创三五 14~15 “雅各便在神与他说话的地方立了一根石柱，在柱上浇了奠祭，并且浇上油。雅各就给神与他说话的地方起名叫伯特利。”

Gen. 35:14-15 And Jacob set up a pillar in the place where He had spoken with him, a pillar of stone; and he poured out a drink offering on it and poured oil on it. And Jacob called the name of the place where God had spoken with him Bethel.

腓二 17 “然而，即使我成为奠祭，浇奠在你们信心的祭物和供奉上，也是喜乐，并且与你们众人一同喜乐。”

Phil. 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

召会是一个身体，一位灵，一个盼望，一主，一信，一浸，一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的〔弗四 4~6〕。这就是召会。在宇宙中，没有什么别的东西像召会那样了；她是何等的奇妙！讲到末了，召会就是一班与三一神联结并调和的人。三一神与召会乃是四而一。因着父、子、灵都与基督的身体是一，我们可以说三一神成了“四一神”，这四而一就是父、子、灵与身体（关于神圣分赐更深的研读，一七九页）。

The church is one Body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all—this is the church. In the universe there is nothing like the church. How wonderful it is! Ultimately, the church is a group of people who are in union with the Triune God and are mingled with the Triune God. The Triune God and the church are four-in-one. Because the Father, the Son, and the Spirit are all one with the Body of Christ, we may say that the Triune God is now the “four-in-one God.” These four are the Father, the Son, the Spirit, and the Body. (A Deeper Study of the Divine Dispensing, p. 195)

### 信息选读

### Today's Reading

〔创世记三十五章十四节〕是圣经中头一次提到奠祭（民十五 1~5，二八 7~10，腓二 17，提后四 6）。这里提到奠祭，联于伯特利的柱子，指明奠祭是为着神的建造。雅各在柱上浇油之前，先在其上浇奠祭，这表征奠祭的浇奠带进那灵的浇灌（徒二 33），为着圣别神的家（出四十 9）（圣经恢复本，创三五 14 注 2）。

[Genesis 35:14] is the first mentioning of the drink offering in the Bible (Num. 15:1-5; 28:7-10; Phil. 2:17; 2 Tim. 4:6). Its being mentioned here in connection with the pillar at Bethel indicates that the drink offering is for God's building. The fact that Jacob poured a drink offering upon the pillar before pouring oil upon it signifies that the pouring out of the drink offering brings in the outpouring of the Spirit (Acts 2:33) for the sanctifying of God's house (Exo. 40:9). (Gen. 35:14, footnote 2)

奠祭预表基督在神面前浇奠出来作真正的酒，使神满足。基督向神倾倒祂的全人。以赛亚五十三章十二

The drink offering typifies Christ as the One poured out as real wine before God for His satisfaction. Christ poured out His very being unto God. Isaiah 53:12 says,

节说，“祂将命〔直译，魂〕倾倒，以至于死。”因此，基督是向神浇奠的属天、属灵的酒，使祂喜悦。此外，奠祭不仅预表基督自己，也预表基督以祂自己作属天的酒浸透我们，直到祂与我们成为一，好浇奠出来，作神的享受和满足（**新约总论第二册，二七八页**）。

〔在创世记三十五章十四节，〕浇油在柱子上，是在浇奠祭在柱子上之后，这指明我们将自己当作奠祭浇奠给神，带来神的灵的浇灌，来为着神的建造。我们越将自己同基督当作祭，为着神的家浇奠给神，就越带进神的灵的浇灌。这是神家的建造所需要的。

基督的出生和基督的彰显，需要付出我们天然的生命、天然的爱和天然的拣选。每样天然的事物最终都要死去，并且埋葬。

我们的基督徒生活必须有三段：神看顾的一段，神家的一段，和基督彰显的一段。在召会的聚会中，年轻的人，就是刚得救的人，应当见证神的看顾。这是从婴孩听到的美妙见证。但我们也需要一些关于神的家和基督的彰显的见证。我们若有这三种见证，就指明我们在召会中有神看顾的柱子、神家的柱子和基督彰显的柱子。神终极的目标乃是基督的彰显。

有神看顾的见证和神家的见证很美妙，但甚至神的家也不是神终极的目标。神终极的目标乃是要彰显基督。基督的彰显不是个人的事，乃是在神家中团体的事。召会是神的家，乃是为着基督的彰显。要彰显基督，必须有召会。…离了召会，就不可能充分地彰显基督。除了神看顾的柱子和神家的柱子以外，我们还必须有第三根柱子，就是为着基督团体彰显的柱子（**创世记生命读经，一二二五至一二二六、一三九九、一三九四页**）。

参读：腓立比书生命读经，第十四、五十篇；创世记生命读经，第八十九篇。

He “poured out His life [soul] unto death.” Thus, Christ is the heavenly, spiritual wine poured out to God for His pleasure. Furthermore, the drink offering typifies not only Christ Himself but also the Christ who saturates us with Himself as heavenly wine until He and we become one to be poured out for God’s enjoyment and satisfaction. (**The Conclusion of the New Testament, p. 462**)

[In Genesis 35:14] the pouring of the oil upon the pillar follows the pouring out of the drink offering upon the pillar. This indicates that our pouring ourselves out as a drink offering to God brings in the outpouring of the Spirit of God for His building. The more we pour out ourselves with Christ as an offering to God for His house, the more the outpouring of the Spirit of God will be brought in. The building of God’s house needs this.

The bringing forth of Christ and the expression of Christ cost us our natural life, our natural love, and our natural choice. Everything natural will eventually die and be buried.

Our Christian life must have three sections: the section of God’s care, the section of God’s house, and the section of the expression of Christ. In the church meetings the younger ones, those who are newly saved, should testify of God’s care. This is a wonderful testimony to hear from babes. But we also need some testimonies regarding God’s house and the expression of Christ. If we have these three kinds of testimonies, it will be an indication that in the church we have the pillar of God’s care, the pillar of God’s house, and the pillar of the expression of Christ. God’s ultimate goal is the expression of Christ.

It is wonderful to have the testimony of God’s care and the testimony of the house of God. But not even the house of God is God’s ultimate goal. God’s ultimate goal is to express Christ. The expression of Christ is not an individual matter; it is a corporate matter in the house of God. The church as the house of God is for the expression of Christ. In order to express Christ, we must have the church....It is impossible to express Christ adequately apart from the church. In addition to the pillar of God’s care and the pillar of God’s house, we must have the third pillar, the pillar for the corporate expression of Christ. (**Life-study of Genesis, pp. 1023, 1174, 1170-1171**)

Further Reading: Life-study of Philippians, msgs. 14, 50

### 晨兴喂养

创三五 27 “雅各来到他父亲以撒那里，到了基列亚巴的幔利，乃是亚伯拉罕和以撒寄居的地方；基列亚巴就是希伯仑。”

林前一 9 “神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”

雅各经历了这些更深刻、更切身的对付之后，就在希伯仑进入与主完全的交通里（创三五 27）。在希伯仑的交通，意思是亲密、平安、满足和喜乐。在召会生活中是美妙的。然而，我们在刚开始经历召会生活的时候，并没有完全的交通。这交通是在希伯仑。今天许多在召会生活中的人，并不是在亲密、平安、满足和喜乐的属灵光景中。所以虽然你已经在召会生活中，但你仍需要往前，经过更深刻、更切身的对付，直到来到希伯仑，进入与主完全的交通里。在这交通中，你与主之间会有完全的喜乐、满足、平安和亲密（创世记生命读经，一三八五页）。

### 信息选读

亚伯拉罕曾经来到示剑（创十二 6），经过伯特利（8），并住在希伯仑（十三 18，十八 1）。而以撒几乎一生都在希伯仑度过。因此，雅各跟随亚伯拉罕的脚踪来到示剑（三三 18），经过伯特利（三五 6），并住在希伯仑。我们都需要来到希伯仑。虽然我们是在召会生活中，但我们没有安息、完全的平安、满足、喜乐和亲密，直到我们在灵里往前到希伯仑。在希伯仑这里，我们享受了与主美妙亲密的关系。希伯仑也是我们生命成熟的地方（创世记生命读经，一三八五至一三八六页）。

### Morning Nourishment

Gen. 35:27 And Jacob came to Isaac his father at Mamre, at Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned.

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

After experiencing...deeper and more personal dealings, Jacob entered into full fellowship with the Lord at Hebron (Gen. 35:27). The fellowship at Hebron means intimacy, peace, satisfaction, and joy. It is wonderful to be in the church life. However, at the beginning of our experience in the church life, we do not have full fellowship. This fellowship is at Hebron. Many who are in the church life today are not in a spiritual situation that is intimate, peaceful, satisfying, and joyful. Although you are in the church life, you still need to journey on, passing through deeper and more personal dealings until you come to Hebron and enter into full fellowship with the Lord. In this fellowship you will have complete joy, satisfaction, peace, and intimacy between you and the Lord. (Life-study of Genesis, pp. 1162-1163)

### Today's Reading

Abraham had come to Shechem (Gen. 12:6), had passed through Bethel (12:8), and had dwelt in Hebron (13:18; 18:1), and Isaac spent nearly his whole life in Hebron. Jacob, therefore, followed Abraham's footsteps to come to Shechem (33:18), to pass through Bethel (35:6), and to dwell in Hebron. We all need to come to Hebron. Although we are in the church life, we do not have rest, full peace, satisfaction, joy, and intimacy until we journey onward in our spirit to Hebron. Here in Hebron we enjoy wonderful intimacy with the Lord. Hebron is also the place where we mature in life. (Life-study of Genesis, p. 1163)

〔雅各〕到了〔希伯仑〕这里，神在他身上的工作完成了。此后，他就住在希伯仑，就是从前亚伯拉罕和以撒所住的地方。希伯仑的意思就是一一直在交通里，不只与神交通，并且与基督身体上别的肢体交通。…伯特利还不是雅各久住的地方，只有希伯仑才是亚伯拉罕、以撒、雅各三个人所久住的地方。这意思就是说，我们需要认识伯特利是神的家，正像我们需要认识示剑是神的能力一样；但是，我们不是活在对于神的家的知识里，而是天天活在交通里。

从那时候起，雅各就看见没有一件事是他自己所能作的，所有的事只有在交通里才能作，没有交通就不能作。…我们在这里所说的交通，是指着基督生命的供应，是从别的肢体身上得着基督生命的供应。别的弟兄姊妹里面的基督来供应我们，使我们因着别的肢体的供应，能够往前走，这就叫作希伯仑，这就叫作交通。

我们要求神给我们看见，我们不能单独地作基督徒，我们必须活在与神的交通里，也必须活在基督身体的交通里（倪柝声文集第二辑第十五册，二〇二至二〇三页）。

拉结生第二个孩子的时候，雅各必定很喜乐。但他忽然看到他心爱的拉结要死了。便雅悯来了，但拉结离去了。便雅悯的生和拉结的死同时发生，意思是雅各乃借失去他天然的拣选，得着一个儿子。…雅各借着失去他天然的拣选，得着了基督。雅各一生中的第三根柱子，就是见证神对付他天然的拣选。

在你经历了召会生活以后，你天然的拣选必须被丢在背后。在你进入召会生活以前，你仍有天然的拣选，神也容忍。但在经历召会生活到一个程度以后，神不再容忍了。…不错，你有了一些伯特利的经历以后会失去天然的拣选，但你会得着便雅悯；他是基督的预表（创世记生命读经，一三九四、一三七五页）。

参读：创世记生命读经，第九十一篇。

Once [Jacob] reached this place [Hebron], God's work in him was completed. From this point on, he dwelt in Hebron, the place where Abraham and Isaac once dwelt. The meaning of Hebron is to remain in the fellowship. It was not only fellowship with God but fellowship with the other members of the Body of Christ. Bethel was not the permanent dwelling place for Jacob. Only Hebron was the permanent dwelling place of Abraham, Isaac, and Jacob. This means that we need to know Bethel as the house of God just as we need to know Shechem as the power of God. However, we do not live in the knowledge of the house of God; we live daily in the fellowship of it.

From that time on, Jacob realized that he could do nothing on his own. Everything had to be done in fellowship, and nothing could be done outside of fellowship....The fellowship we are speaking of refers to the life supply of Christ which comes from the other members. When other brothers and sisters supply us with the indwelling Christ and we go forward through the supply of these other members, we have Hebron and fellowship.

We have to ask God to show us that we cannot be Christians by ourselves. We have to live in fellowship with God, and we have to live in fellowship with the Body of Christ. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," pp. 151-152)

At the time of the delivery of Rachel's second child, Jacob must have been happy. But he suddenly realized that Rachel, the desire of his heart, was dying. Benjamin was coming, but Rachel was departing. The fact that the birth of Benjamin and the death of Rachel occurred simultaneously means that Jacob gained a son by losing his natural choice. The crucial point in this message is that Jacob gained Christ through the loss of his natural choice. The third pillar in Jacob's life was a testimony of God's dealing with his natural choice.

After you experience the church life, your natural choice must be left behind. Before you came into the church, you still had your natural choice, and God tolerated it. But after experiencing the church life to a certain extent, God will tolerate it no longer....Yes, after you have had some experience at Bethel, you will lose your natural choice, but you will gain Benjamin, who is a type of Christ. (Life-study of Genesis, pp. 1170, 1154-1155)

Further Reading: Life-study of Genesis, msgs. 89, 91



### 晨兴喂养

### Morning Nourishment

创三五 16 “他们从伯特利起行，离以法他还有一段路程，拉结临产甚是艰难。”

Gen. 35:16 And they journeyed from Bethel. And while there was still some distance to come to Ephrath, Rachel began to give birth; and she had hard labor.

18 “她将近于死，魂要离开的时候，就给她儿子起名叫便俄尼；他父亲却给他起名叫便雅悯。”

18 And as her soul was departing (for she died), she called his name Ben-oni; but his father called him Benjamin.

雅各从伯特利起行时，经历了非常深刻且切身的对付：他亲爱的妻子拉结，在生雅各末了一个儿子便雅悯的时候死了（创三五 16～20）。这经历是一件攸关生与死、得与失的事。雅各失去了拉结，得着了便雅悯。若是你必须选择，你是愿意保全母亲呢，还是愿意得着儿子？一般基督徒的观念是母亲和儿子二者都要。但在神的经纶里，你若要得着末了一个儿子，就必须放弃母亲。没有失，就没有得；没有死，就没有生。生是从死来的，因为离了死，就没有复活。拉结若不死，便雅悯绝不能生（创世记生命读经，一三七三至一三七四页）。

As Jacob was journeying on from Bethel, he experienced a very deep and personal dealing: his beloved wife, Rachel, died as she was giving birth to Jacob's last son, Benjamin (Gen. 35:16-20). This experience was a matter related to both death and birth, a matter of both loss and gain. Jacob lost Rachel and gained Benjamin. If you had to make the choice, would you prefer to keep the mother or to gain the son? The popular Christian concept is to have both the mother and the son. But in the divine economy, if you would gain the last son, you must let go of the mother. Without loss there can be no gain, and without death there can be no birth. Birth comes out of death, for apart from death there is no resurrection. If Rachel had not died, Benjamin could never have come forth. (Life-study of Genesis,

### 信息选读

### Today's Reading

毫无疑问，拉结是神命定给雅各的，但神不许可雅各照着他的作法和时间得着拉结。雅各想要立刻得着拉结。等到雅各至终得着拉结以后，当然渴望在余生中保有她。然而到了一个时候，神似乎说，“雅各，我要从你取去拉结。”…神已经命定我们要得着天然所拣选的，但不是照着我们的作法和时间。…祂这样作，唯一的目的是要生出基督。神已经命定你要得着一个妻子，但祂不会允许你照着自己的作法和时间得着她。祂的目的不是要使你受苦。神不是残忍的。祂的目的乃是要生出基督。

Undoubtedly, Rachel was ordained by God for Jacob. But God did not permit Jacob to have Rachel according to his way and his time. Jacob wanted to have Rachel immediately. After Jacob finally had her, he certainly desired to keep her for the rest of his life. However, at a certain point God seemed to say, “Jacob, I shall take Rachel away from you.”...God has ordained us to have our natural choice, but not according to our way and our time....His one purpose in doing it is to bring forth Christ. God has ordained you to have a wife, but He will not allow you to have her in your way and at your time. His purpose is not to make you suffer. God is not cruel. His purpose is to bring forth Christ.

你们有些人知道我非常喜欢甜点，尤其是冰淇淋。但神主宰地把我放在我亲爱的妻子控制的手下。我会吃到冰淇淋，但不是照着我的作法或时间。…借此我学了一个功课，就是我得着天然的拣选，不是按我的作法和时间，乃是照祂的作法和时间。祂在这事上的目的不是要使我受苦，乃是要生出基督。

[在创世记三十五章十八节，]这孩子有两个名字，一个是他母亲起的，一个是他父亲起的。便俄尼的意思是“我苦难之子”。拉结给他起这名，因为她在受苦，在苦难中。但雅各立刻将他的名字改为便雅悯，意思是“右手之子”。在全宇宙中，只有一位既是苦难之子，又是右手之子，这一位就是基督。一面，基督是便俄尼；另一面，祂是便雅悯。基督是具有这两面的奇妙人物。没有一个人遭遇苦难像基督那样多，也没有一个人被高举像基督那样高。以赛亚五十三章三节描述祂“多受痛苦”，行传二章三十三节说祂“被高举在神的右边”，希伯来一章三节说祂“坐在高处至尊至大者的右边”。首先，耶稣多受痛苦，是苦难之子。拉结不是唯一经历这苦难的人；基督的母亲马利亚也经历过。照着路加二章三十五节，她的魂被她儿子的苦难刺透。但在三十三年半以后，基督在复活并升天里，成了神的右手之子。因此，没有人能否认，便雅悯是受苦并被高举之基督的预表（创世记生命读经，一三八〇至一三八一、一三七五至一三七六页）。

在右手边，就是在荣耀和尊贵的地位。作为右手之子，便雅悯预表基督在祂的复活、得胜和升天里是右手之子，在诸天之上尽职，执行神救赎的应用，施行祂的救恩（来八1~2，七25）。基督成为肉体作便俄尼，多受痛苦，但在复活里祂成了便雅悯，就是在荣耀和尊贵里的右手之子（诗篇生命读经，四〇八页）。

参读：创世记生命读经，第九十篇。

Some of you know that I am very fond of dessert, especially ice cream. But God has sovereignly placed me under the controlling hand of my dear wife. When I do get to eat ice cream, it is not according to my way or at my time....By this I have learned the lesson of not getting my natural choice in my way and at my time, but according to His way and His time. His purpose in this is not to make me suffer; it is to bring forth Christ.

[In Genesis 35:18] this child was given two names, one from his mother and one from his father. Ben-oni means “the son of my affliction.” Rachel gave him this name because she was suffering and in sorrow. But Jacob immediately changed his name to Benjamin, which means “the son of the right hand.” In this whole universe there is only One who is both the Son of sorrow and the Son of the right hand—and that One is Christ. On the one hand Christ is Ben-oni, and on the other hand He is Benjamin. Christ is a wonderful person with these two aspects. No one has suffered as much sorrow as Christ, and no one has been exalted as high as Christ. Isaiah 53:3 describes Him as “a man of sorrows,” Acts 2:33 says that He has been “exalted to the right hand of God,” and Hebrews 1:3 says that He is seated “on the right hand of the Majesty on high.” Firstly, Jesus was the Son of sorrow, the Son of suffering. Rachel was not the only one to experience this sorrow; Mary, the mother of Christ, also experienced it. According to Luke 2:35, her soul was pierced by the sufferings of her son. But after thirty-three and a half years, in resurrection and ascension Christ became the Son of the right hand of God. Hence, no one can deny that Benjamin was a type of the suffering and exalted Christ. (Life-study of Genesis, pp. 1159, 1155)

To be at the right hand is to be in a position of glory and honor. As the son of the right hand, Benjamin typifies Christ who, as the Son of the right hand of God in His resurrection, victory, and ascension, ministers in the heavens to carry out the application of God’s redemption for His salvation. Christ was incarnated to be Ben-oni, the Man of sorrows, but in resurrection He became Benjamin, the Son of the right hand of God in glory and honor. (Life-study of the Psalms, p. 333)

Further Reading: Life-study of Genesis, msg. 90

第二十八周 • 诗歌

<< WEEK 28 — HYMN

Hymns, #840

606

教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 #1 2 | 3 - - -  
 一 救我脱 离自己、天 然，主啊，我 愿被建造，  
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - -  
 同众 圣 徒作你 圣 殿，为着 充 满你荣 耀。  
 1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 1 | 3 - 2 -  
 救我脱 离乖 僻 个 性，脱离 骄 傲与单 独；  
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - - ||  
 使我甘 愿服你 权 柄，让你有 家可居 住。

- 二 生命供应，活水流通， 长进、变化又配搭；  
 守住等次，尽我功用， 成全别人，不践踏。  
 自己所经，自己所见， 所是、所有并所能，  
 不再高估，不再稍偏， 接受一切的平衡。
- 三 持定元首，联络供应， 享受基督的丰富；  
 充满神的一切丰盛， 因神增加得成熟，  
 同尝基督莫测大爱， 赏识基督的阔长；  
 长大成人，不作婴孩， 满有基督的身量。
- 四 作神居所，作你身体， 主啊，我愿被建造，  
 成为你的团体大器， 让你来显你荣耀。  
 圣城景色、新妇荣美， 今在此地就彰显，  
 透出你的荣耀光辉， 将你照耀在人间。

1 Freed from self and Adam's nature,  
 Lord, I would be built by Thee  
 With the saints into Thy temple,  
 Where Thy glory we shall see.  
 From peculiar traits deliver,  
 From my independent ways,  
 That a dwelling place for Thee, Lord,  
 We will be thru all our days.

2 By Thy life and by its flowing  
 I can grow and be transformed,  
 With the saints coordinated,  
 Builded up, to Thee conformed;  
 Keep the order in the Body,  
 There to function in Thy will,  
 Ever serving, helping others,  
 All Thy purpose to fulfill.

3 In my knowledge and experience  
 I would not exalted be,  
 But submitting and accepting  
 Let the Body balance me;

Holding fast the Head, and growing  
 With His increase, in His way,  
 By the joints and bands supplying,  
 Knit together day by day.

4 By Thy Spirit daily strengthened  
 In the inner man with might,  
 I would know Thy love surpassing,  
 Know Thy breadth and length and height;  
 Ever of Thy riches taking,  
 Unto all Thy fullness filled,  
 Ever growing into manhood,  
 That Thy Body Thou may build.

5 In God's house and in Thy Body  
 Builded up I long to be,  
 That within this corporate vessel  
 All shall then Thy glory see;  
 That Thy Bride, the glorious city,  
 May appear upon the earth,  
 As a lampstand brightly beaming  
 To express to all Thy worth.



壹 因为神造人有祂的形像以彰显祂，并借着运用祂的管治权管理万有以代表祂，所以每一个人与生俱来都有权利（长子名分），就是生来而有彰显神并代表神的权利；然而，每一个堕落的人都因着向神独立，而出卖了这权利——创一 26，四 16 ~ 17，十 8 ~ 11。

贰 在圣经里，长子名分是长子特殊的分；照着全本圣经来看，长子名分包含双分地土、祭司职分和君王职分——代上五 1 ~ 2，申三三 8 ~ 10，创四九 10。

叁 在创世以前，神就拣选并预定雅各得着长子的名分——弗一 4 ~ 5，罗九 10 ~ 13：

一 神要给祂选民的这长子名分，包含彰显神，代表神，以及有分于神的国——创一 26，启二十 4、6。

**I. Since God created man to express Him with His image and to represent Him by exercising His dominion over all things, by birth every human being has a birthright—the right by birth to express God and represent Him; however, every fallen person has sold this birthright by being independent of God—Gen. 1:26; 4:16-17; 10:8-11.**

**II. In the Bible the birthright is the special portion of the firstborn; according to the Bible as a whole, the birthright includes a double portion of the land, the priesthood, and the kingship—1 Chron. 5:1-2; Deut. 33:8-10; Gen. 49:10.**

**III. Before the foundation of the world, God chose and predestinated Jacob to have the birthright—Eph. 1:4-5; Rom. 9:10-13:**

**A. This birthright, which God intends to give to His chosen people, includes expressing God, representing God, and participating in the kingdom of God—Gen. 1:26; Rev. 20:4, 6.**

二 在以扫轻看长子名分以及雅各买得这名分的事上，神运用了祂的主宰，完成祂拣选的定旨——创二五 22～26、29～34。

三 长子名分从以扫转移给雅各，这启示领受长子名分乃在于神的预定和主宰，不在于我们的出生或努力——罗九 10～13。

四 雅各得着长子的名分，但直到他从抓夺者变化为神的王子而成熟时，才得享这长子的名分；因此，雅各是在成熟时享受长子名分的例子——创三二 28，三五 10。

肆 神原有意将长子名分赐给长子流便，但流便因着污秽失去了长子名分；约瑟逃避了那种污秽，长子名分就从流便转移给他，他就得着双分地土——三九 7～12，四九 3～4，代上五 1。

### 周 三

伍 按照申命记二十章一至二十节与二十一章十五至十七节，就属灵一面说，争战与长子名分有关，因为我们只有借着争战才能保守长子名分：

一 我们既借着争战保守长子名分，我们若不争战，就会失去长子名分，就像以扫失去长子名分一样——来十二 16～17。

B. In Esau's despising the birthright and in Jacob's buying it, God exercised His sovereignty to fulfill the purpose of His selection—Gen. 25:22-26, 29-34.

C. The shifting of the birthright from Esau to Jacob reveals that receiving the birthright is a matter of God's predestination and sovereignty, not of our natural birth or endeavoring—Rom. 9:10-13.

D. Although Jacob had gained the birthright, he did not enjoy it until he was transformed from a supplanter into a prince of God and became mature; thus, Jacob is an example of enjoying the birthright in his maturity—Gen. 32:28; 35:10.

**IV. God had intended to give the birthright to Reuben, the firstborn, but Reuben lost it because of his defilement; the birthright was shifted from Reuben to Joseph, who fled from that kind of defilement and received a double portion of the land—39:7-12; 49:3-4; 1 Chron. 5:1.**

### Day 3

**V. According to Deuteronomy 20:1-20 and 21:15-17, spiritually speaking, fighting and the birthright are related, for only by fighting can we preserve our birthright:**

A. Since we preserve our birthright by fighting, if we do not fight, we will lose our birthright, even as Esau lost his birthright—Heb. 12:16-17.

二 我们在为长子名分争战时，必须学习信靠主，不靠自己，并看见我们是为着祂所给我们的而战——书一 2～9。

三 争战是我们的责任，但我们只有凭着相信主，才能履行这责任；我们相信主已命定我们去争战，并且祂要为我们争战——二三 3、10，弗六 10～11。

陆路得记给我们看见，波阿斯（预表基督）如何赎回了路得（预表蒙救赎的召会）和她的长子名分——一 16～18，二 1，三 2、9～11，四 1～17：

一 长子名分包括有权利和地位享受基督；并且有权利作祭司，把人带到神面前，也作君王，把神带给人——弗三 8，彼前二 5、9，启五 10。

二 波阿斯重看神所赐的长子名分，而且他不单顾到自己身上的长子名分，还顾到别人身上的长子名分；他付出代价，赎回他亲属的产业，并且娶了他亲属的寡妇——得四 1～17。

三 因着波阿斯顾念体恤贫穷软弱的路得，并为她赎回长子名分，结果就带进建国的君王——大卫——17 节。

## 周 四

柒 在马太二十一章二十八至三十一节，我们看见长子名分从以色列转移给召会：

B. As we are fighting for our birthright, we must learn to trust in the Lord, not in ourselves, and realize that we are fighting for what He has given us——Josh. 1:2-9.

C. It is our duty to fight, but we can fulfill this duty only by faith in the Lord, believing that He has ordained us to fight and that He will fight for us——23:3, 10; Eph. 6:10-11.

**VI. The book of Ruth shows us how Boaz (a type of Christ) redeemed both Ruth (a type of the church in redemption) and her birthright——1:16-18; 2:1; 3:2, 9-11; 4:1-17:**

A. The birthright includes the right and position to enjoy Christ with the privileges to be a priest to bring man to God and to be a king to bring God to man——Eph. 3:8; 1 Pet. 2:5, 9; Rev. 5:10.

B. Boaz treasured the God-given birthright and was concerned not only for his own birthright but also for that of others; he paid the price to redeem his kinsman's inheritance and married his kinsman's widow——Ruth 4:1-17.

C. It was due to Boaz's compassion on the poor and weak Ruth and his redemption of her birthright that David, the king who established the kingdom, was brought in——v. 17.

## Day 4

**VII. In Matthew 21:28-31 we see the shifting of the birthright from Israel to the church:**

一 在路加十五章一至二节和十一至三十二节，主将犹太教的首领比喻为大儿子，将税吏和罪人比喻为小儿子；但在马太二十一章二十八至三十一节，主以相反的次序比喻他们。

二 这指明犹太人是神的长子（出四 22），有长子的名分；但因着他们不信，长子名分就转移给成了神长子的召会（来十二 23）。

捌 对于在基督里的信徒，失去的长子名分已经在新约的禧年里得着恢复——路四 16～19：

一 禧年乃是“主悦纳人的禧年”，是利未记二十五章禧年的应验。

## 周 五

二 我们在堕落的一生中，失去了一切，包括我们的长子名分和身分，并且成了被掳的奴仆；我们失去享受基督作美地的那一分权利——申八 7～9，西一 12。

三 禧年的宣扬是真正且完全的福音，乃是宣扬从奴役中得释放，并宣扬我们属灵的长子名分得恢复；我们失去的长子名分已经赎回、恢复并归回——路四 16～19。

四 我们需要广传禧年——新约的福音，宣扬被掳的得释放，失去的长子名分得恢复——九 1～6，二四 47，徒二六 18：

A. In Luke 15:1-2 and 11-32 the Lord likened the leaders of Judaism to the firstborn son and likened the tax collectors and sinners to the second son, but in Matthew 21:28-31 the Lord likened them in the opposite order.

B. This indicates that the Jews were the firstborn of God (Exo. 4:22) and had the birthright; however, because of their unbelief the birthright was shifted to the church, which has become God's firstborn (Heb. 12:23).

**VIII. For the believers in Christ, the lost birthright has been recovered in the New Testament jubilee—Luke 4:16-19:**

A. The jubilee is “the acceptable year of the Lord,” the fulfillment of the jubilee in Leviticus 25.

## Day 5

B. In our fallen life we lost everything, including our birthright and status, and we became slaves in captivity; we lost the right to enjoy our portion of Christ as the good land—Deut. 8:7-9; Col. 1:12.

C. The proclamation of the jubilee, the real and whole gospel, is a proclamation of release from slavery and of the recovery of our spiritual birthright; our lost birthright has been redeemed, recovered, and restored—Luke 4:16-19.

D. We need to spread the jubilee—the gospel of the New Testament, the proclamation of the release of the captives and of the recovery of the lost birthright—9:1-6; 24:47; Acts 26:18:



1 如路加福音所启示的，神圣的性情同其属性以及属人的性情同其美德的调和，所产生最高标准的道德，乃是着新约的禧年——35。

2 在这禧年里，我们得着自由，脱离一切的辖制——罪、撒但、世界和己的辖制，我们也得着自由，完满地享受我们所失去的长子名分，就是在基督里享受三一神的权利——林后十三 14，弗三 16～17。

玖 希伯来十二章十六节警告信徒不要像“以扫…因一口食物把自己长子的名分卖了”：

一 以扫是以撒的长子，他的长子名分是双分土地、祭司职分和君王职分。

二 以扫因贪恋世俗，放弃了长子名分，双分土地就归给约瑟（代上五 1～2），祭司职分归给利未（申三三 8～11），君王职分归给犹大（创四九 10，代上五 2）。

三 希伯来十二章二十三节说到“众长子的召会”：

1 我们基督徒由神而生，是祂所造万物中的初熟果子，是神在祂的造物中所收割的——雅一 18。

2 就这意义说，我们乃是神的众长子；因此，由我们所组成的召会，称为众长子的召会——来十二 23。

3 我们既是神的众长子，就有长子的名分，包括承受世界（二 5～6），祭司职分（启二十 6）和君王职分（4）；

1. As revealed in the Gospel of Luke, the mingling of the divine nature with its attributes and the human nature with its virtues to produce the highest standard of morality is for the New Testament jubilee—1:35.

2. In this jubilee we are freed from all bondage—the bondage of sin, Satan, the world, and the self—and we are freed into the full enjoyment of our lost birthright, the right to enjoy the Triune God in Christ—2 Cor. 13:14; Eph. 3:16-17.

**IX. Hebrews 12:16 warns the believers not to be like “Esau, who for one meal gave up his own birthright”:**

A. Esau’s birthright as the firstborn son of Isaac was the double portion of the land, the priesthood, and the kingship.

B. Because of Esau’s profaneness in giving up his birthright, the double portion of the land was given to Joseph (1 Chron. 5:1-2), the priesthood was passed to Levi (Deut. 33:8-11), and the kingship was assigned to Judah (Gen. 49:10; 1 Chron. 5:2).

C. Hebrews 12:23 speaks of “the church of the firstborn”:

1. We Christians, born of God, are the firstfruits of His creatures that He has reaped in His creation—James 1:18.

2. In this sense, we are the firstborn sons of God; hence, the church, composed of us, is called the church of the firstborn—Heb. 12:23.

3. As the firstborn sons of God, we have the birthright; this includes the inheritance of the earth (2:5-6), the priesthood (Rev. 20:6), and the kingship (v. 4), which

这些是在要来的国度里主要的福分，是那些贪恋世俗，爱世界并追求世界的基督徒，在主回来时所要失去的。

4 至终，在千年国里，这长子的名分要成为得胜基督徒的赏赐——二二 12，十一 18。

四 今天我们在基督里有特权享受的一切，就是要来国度里福分的预尝——弗三 8，罗五 17，彼前二 5、9：

1 我们今天若不享受基督作美地，就不能在国度里进入祂的安息，与祂一同承受地土——来四 9。

2 我们今天若不操练作祭司接触主，用祷告服事祂，就不能在国度里尽我们祭司的本分——彼前二 5、9。

3 我们今天若不运用灵，用神所赐的权柄管治己、肉体、全人、并仇敌及其一切黑暗的权势，就不能在国度里与基督一同作王，与祂一同辖管列国——罗五 17、21，启二 26～27。

4 我们今天对基督的享受，以及对祭司职任和君王职任的实行，都是预备我们，使我们在来世够资格有分于基督的国——彼前二 5、9，启五 10，二十四、6。

will be the main blessings in the coming kingdom and which the profane, world-loving-and-seeking Christians will lose at the Lord's coming back.

4. Eventually, this birthright will be a reward given to the overcoming Christians in the millennial kingdom—22:12; 11:18.

D. Today what we are privileged to enjoy in Christ is the foretaste of the blessings in the coming kingdom—Eph. 3:8; Rom. 5:17; 1 Pet. 2:5, 9:

1. If we do not enjoy Christ today as our good land, we cannot enter into His rest in the kingdom and inherit the earth with Him—Heb. 4:9.

2. If we do not exercise our priesthood today to contact the Lord and prayerfully minister to Him, we cannot fulfill our priestly duty in the kingdom—1 Pet. 2:5, 9.

3. If we do not exercise our spirit with the God-given authority to rule our self, our flesh, our entire being, and the enemy with all his power of darkness today, we cannot be Christ's co-kings and rule the nations with Him in His kingdom—Rom. 5:17, 21; Rev. 2:26-27.

4. Our enjoyment of Christ and the practice of the priesthood and kingship today are the preparation and qualification for our participating in Christ's kingdom in the coming age—1 Pet. 2:5, 9; Rev. 5:10; 20:4, 6.

## 晨兴喂养

罗九 11 ~ 13 “双子还没有生下来，善恶也没有作出来（只因要坚定神拣选人的旨意，不是本于行为，乃是本于那呼召人的），神就对利百加说，‘将来大的要服事小的。’正如经上所记：‘雅各是我所爱的，以扫是我所恨的。’”

以扫打猎并不倚靠神，至终为着满足他的口腹出卖了长子的名分（创二五 30 ~ 34）。所有向神独立的人都出卖了他们人与生俱来的权利，就是对神的享受。因为神按着祂自己的形像造人，使人作祂的彰显，意思就是人生来就有彰显神的权利。因此每一个人都有与生俱来的权利，就是生来而有彰显神的权利。然而，几乎每个人都因着他的独立出卖了他这权利。悔改相信主耶稣是什么意思？悔改的意思乃是我们的思想，心思，有了一个转变。从前我是背着神向某个方向行走，但在听了福音之后，我就转过身来。…相信主耶稣就是回到我们人与生俱来的权利，回到对神的享受并彰显。这就是悔改相信主耶稣的意思（创世记生命读经，二四三至二四四页）。

## 信息选读

创世记是一卷种子的书。…我们要来看〔其中〕一粒种子，就是长子名分的转移。

长子名分是长子特殊的分。几乎每个种族，尤其是在古时候，家庭中的长子都承受特殊的分。在古时候的犹太人，这一分通常是双分地土。照着全本圣经来看，长子名分包含双分地土、君王职分和祭司职分。祭司职任是将人带给神，君王职任是将

## Morning Nourishment

Rom. 9:11-13 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls), it was said to her, “The greater shall serve the less”; as it is written, “Jacob have I loved, but Esau have I hated.”

Esau hunted independently of God. Eventually, for the purpose of satisfying his appetite, he sold his birthright (Gen. 25:30-34). All the people who are independent of God have sold their human birthright, the enjoyment of God. Since God created man in His own image to be His expression, it means that, by birth, man has the right to express God. Thus, every human being has a birthright, the right by birth to express God. However, nearly everyone has sold his birthright because of his independence. What does it mean to repent and believe in the Lord Jesus? Repentance means to have a change in our thinking, in our mentality. Formerly, I was moving in a certain direction with my back turned toward God. After I heard the gospel I turned around....To believe in the Lord Jesus means to come back to our human birthright, to come back to the enjoyment of God and to the expression of God. (Life-study of Genesis, p. 200)

## Today's Reading

Genesis is a book of seeds...We shall consider...one of these seeds—the seed of the shifting of the birthright.

The birthright is the special portion of the firstborn. In nearly every race of people, especially in ancient times, the firstborn in a family inherited a special portion. Among the ancient Jews, this portion was usually a double portion of the land. According to the Bible as a whole, the birthright includes the double portion of the land, the kingship, and the priesthood. The priesthood brings people to

神带给人。创世记启示，这长子名分能从长子转移给次子。

在二十五章二十二至二十六节、二十九至三十四节，我们看见长子名分从以扫转移给雅各。虽然以扫是长子（25），但雅各被预定要得着长子名分（23）。长子名分从以扫转移给雅各，启示出得着长子名分是一件预定的事。这不在于我们天然的出生。虽然你生来也许是以扫，但这不是说，你被预定要得着长子名分。这完全是神的主宰，不在于我们。…我们必须为着神的主宰敬拜祂，说，“哦，主，我们为着你的主宰感谢你。每件事都在于你主宰的预定。”

我们需要来看以扫轻看并出卖长子名分（30～34）。神要给祂选民的长子名分，包含三件事：彰显神，代表神，以及有分于神的国。我们都已蒙拣选，在祂的形像里彰显神，用祂的管治权代表神，并且有分于祂的国。今天神实际的国是在召会生活中。借着我们的重生，我们都得着了长子名分，无论在今日的召会中，或在将来的国度里，都可以在神的形像里彰显祂，在祂的管治权里代表祂，并且有分于神的国。每一个重生的人，都有这个长子名分。

许多重生的基督徒就像以扫一样，轻看他们的长子名分，贪爱属世的享受，不关心神长子名分的宝贵。…他们若关心神的彰显、代表以及国度，他们必会留在神今天的国度—正当的召会生活里。

我们何等感谢主，在今天堕落的情况中，祂把我们带进召会生活中。在这里，我们实际地在神的国里；在这里，我们正在操练如何彰显神并代表神。在神实际的国里，我们正享受我们的长子名分（创世记生命读经，一四五八至一四五九、一〇五九至一〇六〇页）。

参读：创世记生命读经，第九十六篇；真理课程二级卷二，第二十三课。

God, and the kingship brings God to the people. The book of Genesis reveals that this birthright can be shifted from the firstborn son to the second son.

In Genesis 25:22-26, 29-34 we see the shifting of the birthright from Esau to Jacob. Although Esau was the firstborn (v. 25), Jacob was predestinated to have the birthright (v. 23). The shifting of the birthright from Esau to Jacob reveals that receiving the birthright is a matter of predestination. It does not depend on our natural birth. Although you may be an Esau by birth, this does not mean that you are predestinated to have the birthright. This is absolutely a matter of God's sovereignty; it does not depend on us...We must worship God for His sovereignty and say, "O Lord, we thank You for Your sovereignty. Everything depends on Your sovereign predestination."

We need to see that Esau despised and sold the birthright (25:30-34). The birthright, which God intends to give to His chosen people, includes three things: expressing God, representing God, and participating in the kingdom of God. We all have been chosen to express God in His image, represent Him with His dominion, and participate in His kingdom. The practical kingdom of God today is in the church life. By our second birth we all have obtained the birthright that we might express God in His image, represent Him in His dominion, and participate in His kingdom, both in the church today and in the kingdom in the future. Every regenerated person has this birthright.

Like Esau, many regenerated Christians have despised their birthright, loving the worldly enjoyments and not caring for the preciousness of God's birthright....If they cared for God's expression, representation, and kingdom, they would stay in the proper church life, which is God's kingdom today.

How we thank the Lord that in the midst of today's degradation He has brought us into the church life, where we are practically in God's kingdom and where we are practicing how to express God and to represent Him. Here in the practical kingdom of God we are enjoying our birthright. (Life-study of Genesis, pp. 1223-1224, 878-879)

Further Reading: Life-study of Genesis, msg. 96; Truth Lessons—Level Two, vol. 2, lsn. 23

### 晨兴喂养

创二五 33 ~ 34 “雅各说，你先对我起誓吧。以扫就对他起誓，把长子的名分卖给雅各。于是雅各将饼和红豆汤给了以扫，以扫吃了喝了，便起身走了。以扫就这样轻看了他长子的名分。”

我们若留在召会生活中，享受我们的长子名分，我们就要有分于要来的国度，在那里我们要为着神的旨意彰显祂并代表祂。这就是我们的长子名分。但愿我们都是今日的雅各，而不是今日的以扫。我们应该为着主的拣选赞美祂，并且为着祂的变化感谢祂！然而我们必须受警告，要尊重并看重我们的长子名分。

在以扫轻看并出卖长子名分，利百加智巧偏爱，以及以撒盲目祝福的事上，神是主宰一切的。以扫、利百加和以撒所是所作的一切，一同为雅各的益处效力，使神能主宰地完成祂拣选的定旨。为着神的主宰赞美祂！为着主在每一情况中给我们的对付，感谢祂！（创世记生命读经，一〇六一页）

### 信息选读

雅各听从了母亲，诱骗以撒盲目地祝福他。结果，雅各不仅得着了长子名分，也得着了长子名分的祝福。…然而，雅各的操纵是不需要的。他若没有操纵或欺骗，神有办法将长子名分赐给他。表面看来，雅各的操纵和欺骗帮助他得着长子名分，实际上却使他受苦。从雅各欺骗他的父亲以后，他没有再看见他的母亲。虽然利百加爱雅各，但由于她的聪明，她失去了雅各，也没有再看见他。雅各必须逃到拉班家里，并在拉班手下受苦二十年。

### Morning Nourishment

Gen. 25:33-34 And Jacob said, First swear to me. And he swore to him and sold his birthright to Jacob. And Jacob gave Esau bread and lentil stew, and he ate and drank and rose up and went away. Thus Esau despised his birthright.

If we remain in the church life enjoying our birthright, we shall share in the coming kingdom where we shall express God and represent Him for His purpose. This is our birthright. May we all be today's Jacobs, not today's Esaus. We should praise the Lord for His selection and thank Him for His transformation. Yet, we must be warned to honor and respect our birthright.

God was sovereign in Esau's despising and selling of the birthright, in Rebekah's ingeniousness in her partial love, and in Isaac's blindness in blessing. All that Esau, Rebekah, and Isaac were and did worked together for Jacob's good, that God might sovereignly fulfill the purpose of His selection. Praise God for His sovereignty! And thank the Lord for His dealing with us in every situation. (Life-study of Genesis, p. 880)

### Today's Reading

Jacob obeyed his mother and deceived Isaac into blessing him blindly. As a result, Jacob obtained not only the birthright, but also the blessing of the birthright. Jacob's maneuvering, however, was unnecessary. If he had done no maneuvering or deceiving, God would have had a way to give him the birthright. Apparently, Jacob's maneuvering and deceiving helped him to acquire the birthright. Actually, it caused him to suffer. From the time Jacob deceived his father, he never saw his mother again. Although Rebekah loved Jacob, due to her cleverness she lost him and never saw him again. Jacob had to flee to Laban's home and suffer there under his hand for twenty years.

借着长子名分从以扫转移给雅各的事例，我们看见长子名分在于神的主宰。我们也看见我们绝不该操纵或欺骗，为要得着长子名分。换句话说，我们不需要为着长子名分奋斗（创世记生命读经，一四六二页）。

雅各有正确的出生，但起先他没有长子的名分。至终他得着长子的名分，但直到他在生命里更有长大，直到他从抓夺者、抓脚跟者，变化为神的王子时，他才得享长子的名分。这变化来自生命的长大。…当他年轻时，他是一个真正的抓夺者，抢夺者。他抢夺他的哥哥，他抢夺他的舅舅拉班。然而，当雅各下到埃及时，雅各抓夺的手变成以色列祝福的手（创四七7、10，四八15、20，四九28）。他不再抓夺，乃是祝福。他甚至祝福地上最高的人—法老。那时埃及全地都在他手下。他能取得任何他想要的东西，但他没有这样作。反之，他伸手祝福。他下到埃及，不是去强取、抓夺或抢夺，乃是给与并祝福。他在神面前真是成熟的人，所以他享受长子的名分，和完满的儿子名分（召会作基督身体的异象、实行与建造，四八至四九页）。

流便因沉湎于污秽，失去了长子名分。约瑟逃避了那种污秽，长子名分就从流便转移给他（三九7~12）。神是公正的。祂把长子名分从沉湎于污秽的人取去，而赐给逃避污秽的人（虽然长子名分从流便转移给约瑟，但约瑟只得着双分地土。他没有得着祭司职分或君王职分。乃是利未得着祭司职分，犹大得着君王职分）。

淫乱的人不会进入千年国，得着对基督最完满的享受，并作神的祭司，且与基督一同作王（林前六9~10，加五19~21，弗五5）。唯有得胜者要有分于这种享受，作神的祭司，并与基督一同作王。要留意：污秽会使你失去长子名分（创世记生命读经，一四六四至一四六五页）。

参读：创世记生命读经，第六十八篇；希伯来书生命读经，第五十二、五十四篇。

Through the case of the shifting of the birthright from Esau to Jacob, we see that the birthright depends on God's sovereignty. We also see that we should never maneuver or deceive in order to gain the birthright. In other words, there is no need for us to struggle for the birthright. (Life-study of Genesis, pp. 1226-1227)

Jacob had the proper birth, but at first he did not have the birthright. Eventually, he gained the birthright, but he did not enjoy the birthright until he had more growth of life, until he was transformed from a supplanter, a heel holder, into a prince of God. This transformation comes from the growth in life....When he was young, he was a true supplanter, a robber. He robbed his brother, and he robbed his uncle Laban. However, when he went down to Egypt, the supplanting hand of Jacob became the blessing hand of Israel (Gen. 47:7, 10; 48:15, 20; 49:28). Instead of supplanting, he blessed. He blessed even Pharaoh, the highest person on the earth. At that time the whole of Egypt was under Jacob's hand. He could have taken anything he liked, but he did not. Rather, he stretched out his hand to bless. He came down to Egypt not to snatch, supplant, or rob but to give and to bless. He was a truly matured man before God, so he enjoyed the birthright and the full sonship. (The Vision, Practice, and Building Up of the Church as the Body of Christ, pp. 43-44)

Reuben, the firstborn, lost the birthright because of his defilement....The birthright was shifted from Reuben to Joseph, who fled from that kind of defilement (Gen. 39:7-12). God is just. He took the birthright from the one who indulged in defilement and gave it to the one who fled from it. (Although the birthright was shifted from Reuben to Joseph, Joseph received only the double portion of the land. He did not receive the priesthood or the kingship. Rather, Levi received the priesthood and Judah, the kingship.)

No fornicator will enter into the millennial kingdom to have the fullest enjoyment of Christ and to be a priest of God and a king with Christ (1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:5). Only the overcomers will share this enjoyment, be God's priests, and be the co-kings of Christ. Take heed: defilement may cause you to lose your birthright. (Life-study of Genesis, pp. 1227-1228)

Further Reading: Life-study of Genesis, msg. 68; Life-study of Hebrews, msg. 52, 54

## 晨兴喂养

## Morning Nourishment

书二三3 “耶和华你们的神，因你们的缘故，向那些国所行的一切事，你们都看见了，因那为你们争战的是耶和华你们的神。”

Josh. 23:3 And you have seen all that Jehovah your God has done to all these nations because of you, for it was Jehovah your God who fought for you.

10 “你们一人必追赶千人，因耶和华你们的神照祂对你们所说的，为你们争战。”

10 One man of you chases a thousand, for it is Jehovah your God who fights for you, as He has spoken to you.

表面看来，申命记二十章一至二十节争战的事，与二十一章十五至十七节长子名分的事，二者之间并没有什么相干。然而就属灵一面说，争战与长子名分有关，因为只有借着争战才能保守长子名分。

Apparently, the matters of fighting in Deuteronomy 20:1-20 and the birthright in 21:15-17 have nothing to do with each other. However, spiritually speaking, fighting and the birthright are related, for only by fighting can we preserve our birthright.

我们既借着争战保守长子名分，我们若不争战，就会失去长子名分，就像以扫失去长子名分一样（来十二16~17）。那些因着关心自己的房屋、葡萄园、配偶，或因着害怕而不去争战的人，就无分于胜利。他们没有掳物可享。他们没有争战，他们会失去儿子的名分（申命记生命读经，一七三页）。

Since we preserve our birthright by fighting, if we do not fight, we will lose our birthright, even as Esau lost his birthright (Heb. 12:16-17). Those who do not fight because they are concerned about their house, vineyard, or spouse or because they are fearful will not share in the victory. There will be no spoil, no plunder, for them to enjoy. Because they do not fight, they will lose their birthright. (Life-study of Deuteronomy, pp. 148-149)

## 信息选读

## Today's Reading

在争战以保守长子名分的事上，我们必须学习信靠神。我们凭自己没有争战的力量或能力。我们若信靠自己，就不会确保能在争战中获胜。我们争战的时候，需要看见我们是为着神所给我们的而战。神已经把美地赐给我们，但我们仍须与仇敌争战。我们不只该祷告，还要争战。实际上，争战的不是我们，因为神与我们同去，为我们争战。仇敌一旦失败，地就得到清理，作我们的产业。

In fighting to preserve our birthright, we must learn to trust in God. In ourselves we do not have the strength or the capacity to fight. If we trust in ourselves, we will not have any assurance that we will be victorious in the warfare. As we are fighting, we need to realize that we are fighting for what God has given us. The good land has been given to us by God, but we still need to fight against the enemies. We should not only pray but also fight. Actually, we are not the ones fighting, for God goes with us and fights for us. Once the enemies have been defeated, the land will be cleared for our inheritance.

这争战的原则，与申命记整卷书所看到的原则一

The principle with this fighting is the same principle that is found throughout

样，就是神要我们作一些事，但祂不要我们凭自己作。争战是我们的责任，但我们无法凭自己来履行这责任。我们只能凭着相信主，履行争战的责任。我们要相信，主已经命定我们去争战，并且祂要替我们争战。我们只要接受祂的话，服从祂，知道结果是在于祂。我们若是这样来履行责任，主就会喜悦。

每当主要求我们为祂作什么，祂不是要我们凭自己来作。我们在自己里面无法作主要求我们作的。…我们若想这样作，主会说，“我没有要求你凭自己的力量或能力为我作什么，因为你没有力量或能力。我要求你为我作的，我要你凭着我来作。学习相信我、信靠我。我会为你作一切。我只要你有分于我的工作。我要在人里面，与人一同来作。为此我需要人与我合作。你若与我合作，我就能作出我想要作的。”不凭自己，乃凭主来为主作事，这是祂所喜悦的（申命记生命读经，一七三至一七四页）。

在路得记里面，波阿斯是预表基督，而路得是预表召会。这卷书告诉我们，波阿斯赎回了路得，并且也为她赎回了长子的名分。长子的名分包括双分的土地、祭司的职分以及君王的职任。也就是得着权利、地位，得以丰满地享受基督；并且有权利作祭司，把人带到神面前；作君王，把神带给人。路得是拿俄米的媳妇，她们因着穷困，已经丧失了长子的名分。根据神的规定，要恢复长子的名分，必须由至近的亲属来赎回（利二五25）。

波阿斯重看神所赐长子的名分，而且他不单顾到自己身上的长子名分，还顾到别人身上的长子名分。他付出代价，赎回他亲属的产业，并且娶了那人的寡妇（得四1~17）。因着他顾念体恤贫穷软弱的路得，并为她赎回长子的名分，结果就带进建国的君王——大卫（真理课程一级卷一，一六三页）。

参读：申命记生命读经，第二十一篇；路得记生命读经，第五至七篇；召会的意义，第八篇。

the book of Deuteronomy. This principle is that God wants us to do certain things, but He does not want us to do these things by ourselves. It is our duty to fight, but we cannot fulfill this duty by ourselves. We can fulfill our duty to fight only by faith in the Lord. We need to believe that the Lord has ordained us to fight and that He will fight for us. We should simply take His word and obey Him, knowing that the outcome depends on Him. If we fulfill our duty in this way, the Lord will be pleased.

Whenever the Lord asks us to do something for Him, He does not intend that we do that thing by ourselves. We are not able in ourselves to do anything that the Lord asks us to do....If we try to do this, the Lord might say, "I do not ask you to do something for Me by your strength or ability, for you do not have the strength or the ability. What I ask you to do for Me, I want you to do by Me. Learn to have faith in Me, to trust in Me. I will do everything for you. I simply want you to participate in My operation. I want to do something in man and with man. For this, I need to have man cooperate with Me. If you cooperate with Me, I will be able to do what I desire to do." To do something for the Lord not by ourselves but by the Lord—this is pleasing to Him. (Life-study of Deuteronomy, p. 149)

In the book of Ruth, Boaz typifies Christ and Ruth typifies the church. This book shows us how Boaz redeemed both Ruth and her birthright. The birthright included a double portion of the land, the priesthood, and the kingship, that is, the right and position to enjoy Christ fully with the privileges to be a priest to bring man to God and a king to bring God to man. Ruth was Naomi's daughter-in-law, and both had lost their birthright due to poverty. According to God's ordination, the recovery of one's birthright required the redemptive effort of a kinsman (Lev. 25:25).

Boaz treasured the God-given birthright. He was not only concerned for his own birthright, but also for that of others. He paid a price to redeem his kinsman's inheritance and married his widow (Ruth 4:1-17). It was due to his compassion on the poor and weak Ruth and his redemption of her birthright that David, the king who established the kingdom, was brought in. (Truth Lessons—Level One, vol. 1, p. 129)

Further Reading: Life-study of Deuteronomy, msg. 21; Life-study of Ruth, msgs. 5-7; Three Aspects of the Church, Book 1: The Meaning of the Church, ch. 8



### 晨兴喂养

### Morning Nourishment

太二一 28 ~ 30 “你们怎么看？一个人有两个孩子，他来对大的说，孩子，你今天到葡萄园里去作工。他回答说，我不去；后来懊悔，就去了。又来对另一个也这样说，他回答说，主啊，我去；却没有去。”

**Matt. 21:28-30** But what do you think? A man had two children. And he came to his first son and said, Child, go today and work in the vineyard. And he answered and said, I do not want to; yet later he regretted and went. And he came to the other and said likewise. And he answered and said, I will, sir; yet he did not go.

我们来看圣经中末了一个长子名分转移的事例，就是长子名分从以色列转移给召会。这是非常重要的。在出埃及四章二十二节，主对摩西说，“你要对法老说，耶和华这样说，以色列是我的儿子，我的长子。”以色列虽是神的长子，却因着不信，失去了长子名分（太二一 32，罗十一 20）。照着路加十五章，主在尽职的起头，还认为法利赛人所代表的以色列是长子，税吏和罪人是次子。但照着十五章所说的享受，得着长子名分的是次子，因为次子享受了肥牛犊，就是基督。这指明长子名分的转移。借此我们看见，法利赛人失去了对基督的享受，但悔改的税吏和罪人却得着了这享受。这意思就是他们得着了长子名分（创世记生命读经，一四六六至一四六七页）。

Now we come to the last case of the shifting of the birthright in the Scriptures, the shifting of the birthright from Israel to the church. This is very important. In Exodus 4:22, the Lord said to Moses, “You shall say to Pharaoh, Thus says Jehovah, Israel is My son, My firstborn.” Although Israel was God’s firstborn, Israel lost the birthright because of unbelief (Matt. 21:32; Rom. 11:20). According to Luke 15, in the beginning of His ministry the Lord still considered Israel, represented by the Pharisees, as the firstborn son and the publicans and sinners as the second son. But according to the enjoyment in Luke 15, it was the second son who received the birthright, for the second son enjoyed the fatted calf, which is Christ. This indicates a shifting of the birthright. By this we see that the Pharisees lost the enjoyment of Christ, but the repentant publicans and sinners gained this enjoyment. This means that they gained the birthright. (Life-study of Genesis, pp. 1229-1230)

### 信息选读

### Today’s Reading

到了主尽职的末了，在马太二十一章，主指明那些悔改的税吏、娼妓和罪人，就是组成召会的人，乃是长子，而代表以色列那些不信的法利赛人，乃是次子。三十二节说，“因为约翰在义路中来到你们这里，你们不信他，税吏和娼妓倒信他。你们看见了，后来还是不悔改去信他。”长子以色列由于

Toward the end of His ministry, in Matthew 21, the Lord indicated that the repentant publicans, harlots, and sinners, of whom the church was to be composed, were the first son and that the unbelieving Pharisees, representing Israel, were the second. Matthew 21:32 says, “For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the harlots believed him. And you, when you saw it, did not later regret it to believe

不信被剪除，而次子被接在长子名分里。因此，悔改相信的罪人成了召会的构成成分，今天召会称为众长子的召会（来十二23）。我们在召会中，乃是一班据有长子名分的长子。这长子名分给我们权利，最完满的享受基督，作神的祭司，并且与基督一同作王。虽然我们有长子名分，但新约警告我们可能会失去它（16~17）。要谨慎：你可能会失去你的长子名分（创世记生命读经，一四六七页）。

我们已得着恢复，享受三一神作生命树，并基督作我们的土地，我们的分。美地实际上比生命树更奥秘，因为美地是生命树的应验。亚当没有吃生命树的果子，以色列人却有分于美地的丰富。今天我们在享受三一神作生命树，甚至在享受基督作美地。赞美主！我们分得这美地的一分。按照歌罗西一章十二节，这分得的一分乃是众圣徒的分。这证明我们曾失去的长子名分，已经在新约的禧年里得着恢复。

在禧年里，我们也得释放脱离辖制。我们从前是被掳的，但我们已经得释放脱离奴役，被带回享受神儿女之荣耀的自由。这进一步指明我们是在新约的禧年里。

按照利未记二十五章，在禧年里，每个人都恢复到他原初的光景。新约时代既是真正的禧年，这就是说，神要将我们恢复到我们原初的光景。我们在亚当里丧失了，将自己卖给罪作奴仆。但现今人救主耶稣来了，祂带进了主悦纳人的禧年。新约里主悦纳人的禧年乃是旧约禧年的应验。在这禧年里，我们得了释放，我们失去的长子名分也得以恢复、赎回并归回（路加福音生命读经，一一四页）。

参读：路加福音生命读经，第十二、二十至二十一篇。

him.” Due to unbelief, Israel, the first son, was cut off, and the second son was grafted into the birthright. Thus, the repentant and believing sinners have become the constituent of the church, and the church today is called the church of the firstborn (Heb. 12:23). We in the church are a group of firstborn sons who possess the birthright. This birthright gives us the right to enjoy Christ to the fullest, to be priests of God, and to be co-kings of Christ. Although we have the birthright, the New Testament warns us of the possibility of losing it (Heb. 12:16-17). Be careful: you may lose your birthright. (Life-study of Genesis, p. 1230)

We have been recovered to the enjoyment of the Triune God as the tree of life and of Christ as our land, our portion. The good land is actually more mysterious than the tree of life, for the good land is the fulfillment of the tree of life. Adam did not eat of the fruit of the tree of life, but the children of Israel partook of the riches of the good land. Today we are enjoying the Triune God as the tree of life, and, even the more, we are enjoying Christ as the good land. Praise the Lord that we have an allotment of this good land! According to Colossians 1:12, this allotment is the portion of the saints. This proves that our birthright, which had been lost, has been recovered in the New Testament jubilee.

In the jubilee we also have been released from bondage. Once we were captives, but we have been released from slavery and brought back to the freedom of the glory of the children of God. This is a further indication that we are in the New Testament jubilee.

According to Leviticus 25, in the year of jubilee everyone was restored to his original condition. Since the New Testament age is the real year of jubilee, this means that God will restore us to our original condition. In Adam we became lost, and we sold ourselves to sin as slaves. But now Jesus, the Man-Savior, has come, and He has brought in the acceptable year of the Lord. This acceptable year of the Lord is, in the New Testament, the fulfillment of the Old Testament jubilee. In this year we are released, and our lost birthright is recovered, redeemed, and restored. (Life-study of Luke, pp. 99-100)

Further Reading: Life-study of Luke, msgs. 12, 20-21

## 晨兴喂养

路四 18 ~ 19 “主的灵在我身上，因为祂膏了我，叫我传福音给贫穷的人，差遣我去宣扬被掳的得释放，瞎眼的得复明，叫那受压制的得自由，宣扬主悦纳人的禧年。”

我们在堕落的一生中有怎样的遭遇？我们失去了长子名分，将自己卖身为奴，失去了自由。我们失去了一切，包括我们的长子名分和我们的身分。…一个什么都没有失去的人不会期待禧年。事实上，禧年对于这样的人可能是苦难。但是一个失去一切，连他的土地和自己都失去的人，必会期待禧年。当禧年来到时，他会因着得释放并得回那一分土地的权利而欢乐（路加福音生命读经，一一二页）。

## 信息选读

每个以色列人都分得一块美地。美地表征基督，因此，失去美地的权利，就是失去享受基督的权利。堕落的人都失去了享受神作生命树的权利，也失去了享受基督作美地的权利。不仅如此，每个堕落的人都已经把自己卖给罪、世界和撒但。保罗在罗马七章十四节说到自己：“我是属肉的，是已经卖给罪了。”甚至保罗也成了罪的奴仆。

所有堕落的人都失去了享受基督的权利，也把自己卖给了消极的事物。但是禧年指明我们能从辖制中得释放，恢复享受基督作我们之分的权利。

主耶稣—人救主—受试验以后，就开始尽职。祂一开始尽职，就宣告禧年，就是主悦纳人的禧年。

## Morning Nourishment

Luke 4:18-19 “The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed, to proclaim the acceptable year of the Lord, the year of jubilee.”

What happened to us in our fallen life? We lost our birthright, sold ourselves into captivity, and became slaves. We lost everything, including our birthright and our status. A person who has not lost anything would not look forward to the year of jubilee. In fact, to such a one, the jubilee might be a suffering. But the one who has lost everything, including his land and himself, would surely look forward to the year of jubilee. When the year of jubilee came, he would rejoice at being released and recovering the right to his portion of the land. (Life-study of Luke, p. 98)

## Today's Reading

Every Israelite was allotted a portion of the good land. The good land typifies Christ. Therefore, to lose one's right to the good land is to lose the right to enjoy Christ. Every fallen human being has lost the right to enjoy God as the tree of life and the right to enjoy Christ as the good land. Furthermore, every fallen one has sold himself to sin, the world, and Satan. In Romans 7:14 Paul said of himself, “I am fleshy, sold under sin.” Even Paul had become a slave to sin.

All fallen people have lost their right to enjoy Christ and have sold themselves to negative things. But the year of jubilee indicates that we can be released from bondage and recover the right to enjoy Christ as our portion.

After the Lord Jesus, the Man-Savior, had been tested, He began to minister. At the start of His ministry He declared the jubilee, the acceptable year of the

这指明整个新约时代实际上只是一个年头，就是禧年，耶和華悅納墮落之人的一年。

禧年的宣揚乃是真正的福音，豐富且完全的福音。部分的福音告訴人，他們是命定要下地獄的罪人，但耶穌愛他們，為他們死在十字架上，他們如果相信祂，就會得著永久的生命。這僅僅是禧年的一部分。禧年乃是宣揚從奴役中得釋放，並恢復我們屬靈的長子名分。這禧年就是主悅納人的禧年。

按照路加四章，主耶穌在一個安息日，在加利利宣揚禧年。此後歷世歷代，禧年一直為人所忽略。因此，我們需要恢復新約的禧年。

九章開始路加福音的另一段，論到禧年的擴展。禧年是什麼？禧年實際上就是新約的福音。我們已經看見，這福音是宣揚被擄的得釋放，失去的長子名分得恢復。如今在九章，這禧年開始擴展。此時以前，這職事僅僅由主自己完成，但在九章一節，這職事藉著另外十二個人而擴展。所以，從九章一節開始，我們看見藉著十二使徒而有的職事的擴展，禧年的擴展。

禧年擴展的思想是九章一至二十六節記載的基礎。這段經文中的一些事例也見於馬太福音和馬可福音。…在路加福音，這些事例用來指出禧年的擴展。禧年已經由人救主所宣揚，這宣揚一直持續到八章末了。現今在路加九章，禧年開始擴展了。不再只有一個人宣揚禧年，現在另有十二個人奉差遣出去擴展禧年。當然，九章一至二十六節沒有提到“主悅納人的禧年”一辭，但基本的思想與禧年一事息息相關（路加福音生命讀經，一一二至一一三、一九七至一九八頁）。

參讀：路加福音生命讀經，第二十七篇；新約總論第二冊，第三十五篇。

Lord. This indicates that the entire New Testament age is actually a single year, the year of jubilee, the year for Jehovah to accept fallen human beings.

The proclamation of the jubilee is the real gospel, the rich and whole gospel. A partial gospel tells people that they are sinners destined for hell, but Jesus loved them and died on the cross for them, and that if they believe in Him they will have eternal life. This is only a part of the jubilee. The jubilee is a proclamation of release from slavery and of the recovery of our spiritual birthright. This jubilee is the acceptable year of the Lord.

According to Luke 4, the Lord Jesus proclaimed the jubilee on a particular Sabbath day in Galilee. But during the centuries that have followed, the jubilee has been neglected. Therefore, we need a recovery of the New Testament jubilee.

Chapter 9 begins another section of the Gospel of Luke, a section concerned with the spreading of the jubilee. What is the jubilee? The jubilee is actually the gospel of the New Testament. As we have seen, this gospel is the proclamation of the release of the captives and of the recovery of the lost birthright. Now in chapter 9 we have the start of the spreading of this jubilee. Prior to this time, the ministry was carried out only by the Lord Himself. But in 9:1 we have the spreading through twelve others. Therefore, beginning with 9:1 we see the spreading of the ministry, the spreading of the jubilee, through the twelve apostles.

The thought of the spreading of the jubilee underlies the record in 9:1-26. Certain of the cases in 9:1-26 are found also in Matthew and Mark...In Luke, however, these cases are used to point out the spreading of the jubilee. The jubilee had already been proclaimed by the Man-Savior, and this proclamation continued until the end of chapter 8. Now in Luke 9 the spreading of the jubilee begins. No longer is there just one person proclaiming the jubilee. Now twelve others are sent out to spread the jubilee. Of course, in 9:1-26 the words jubilee or acceptable year of the Lord are not mentioned. Nevertheless, the underlying thought is very much related to the matter of jubilee. (Life-study of Luke, pp. 98-99, 168)

Further Reading: Life-study of Luke, msg. 27; The Conclusion of the New Testament, msg. 35

### 晨兴喂养

来十二 16 “免得有淫乱的、或贪恋世俗如以扫的，他因一口食物把自己长子的名分卖了。”

23 “〔你们乃是〕来到名字记录在诸天之上众长子的召会，来到审判众人的神这里，来到被成全之义人的灵这里。”

路加福音也启示，在人救主身上，有神圣属性与人性美德的调和，产生最高标准的道德。在这整卷福音书里，我们在人救主这位神人，也就是完整的神与完全的人身上，看见神圣属性与人性美德的调和。

神圣的性情同其属性以及属人的性情同其美德的调和，所产生最高标准的道德，乃是为着新约的禧年。在这禧年里，我们得着自由，脱离一切的辖制—罪的辖制、撒但的辖制、世界的辖制甚至己的辖制，我们也得着自由，完满地享受我们所失去的长子名分，就是在基督里享受三一神的权利（路加福音生命读经，二六二至二六三页）。

### 信息选读

基督的死已经释放我们脱离罪与撒但。按照希伯来二章十四节，基督借着祂的死废除了撒但。祂若没有废除撒但，祂怎能释放我们脱离撒但霸占的手？…我们从辖制中得着释放，完全是由于基督包罗万有的死，这死已经释放我们脱离罪与撒但。

唯有借着基督的复活，我们享受神的权利才得以恢复。当我们相信基督那包罗万有、得胜的死，我们就得着释放，脱离罪、撒但和自己。当我们停留

### Morning Nourishment

Heb. 12:16 Lest there be any fornicator or profane person like Esau, who for one meal gave up his own birthright.

23 And to the church of the firstborn, who have been enrolled in the heavens; and to God, the Judge of all; and to the spirits of righteous men who have been made perfect.

The Gospel of Luke also reveals that in the Man-Savior we have the mingling of the divine attributes with the human virtues to produce the highest standard of morality. Throughout this Gospel we see in the Man-Savior, who is also the God-man, the complete God and a perfect man, the mingling of the divine attributes with the human virtues.

The mingling of the divine nature with its attributes and the human nature with its virtues to produce the highest standard of morality are for the New Testament jubilee. In this jubilee we are freed from all bondages—the bondage of sin, the bondage of Satan, the bondage of the world, and even the bondage of the self—and we are also freed into the full enjoyment of our lost birthright, the right to enjoy the Triune God in Christ. (Life-study of Luke, p. 228)

### Today's Reading

Christ's death has released us from sin and from Satan. According to Hebrews 2:14, Christ destroyed Satan through His death. If He had not destroyed Satan, how could He release us from Satan's usurping hand?...Our release from bondage is absolutely due to the all-inclusive death of Christ, a death that has released us from sin and Satan.

It is only through the resurrection of Christ that our right to the enjoyment of God is recovered. When we believe in the all-inclusive, victorious death of Christ, we are released from sin, Satan, and ourselves. When we remain and live in the

且活在基督的复活里，我们享受神的权利就得以恢复。这是禧年。基督连同祂的死与复活已经带进了禧年（路加福音生命读经，二一一页）。

以扫是以撒的长子，他的长子名分是双分土地、祭司职分和君王职分。他因贪恋世俗，放弃了长子名分，双分土地就归给约瑟（代上五1~2），祭司职分归给利未（申三三8~10），君王职分归给犹大（创四九10，代上五2）。

我们基督徒由神而生，是祂所造万物中的初熟果子（雅一18），是神在祂的造物中所收割的。就这意义说，我们乃是神的众长子。因此，由我们所组成的召会，称为众长子的召会（来十二23）。我们既是神的众长子，就有长子的名分，包括承受世界（二5~6），祭司职分（启二十6）和君王职分（4）。这些是在要来的国度里主要的福分，是那些贪恋世俗，爱世界并追求世界的基督徒，在主回来时所要失去的。至终，在千年国里，这长子的名分要成为得胜基督徒的赏赐。任何属世的享受，甚至一口食物，都会使我们丧失这长子的名分。

我们在基督里有特权享受的一切，实际上就是要来国度里福分的预尝。对这预尝的正确享受，会引我们进入国度福分的完满享受里。我们今天若不享受基督作美地，…怎能在国度里进入祂的安息，与祂一同承受地土？我们今天若不操练作祭司接触祂，用祷告服事祂，怎能在国度里尽我们祭司的本分？我们今天若不运用灵，用神所赐的权柄管治己、肉体、全人，并仇敌及其一切黑暗的权势，又怎能在国度里与基督一同作王，与祂一同辖管列国？（启二26~27）我们今天对基督的享受，以及对祭司职分和君王职分的实行，都是预备我们，使我们将来够资格有分于基督的国！（圣经恢复本，来十二16注1）

参读：禧年，第二至四篇。

resurrection of Christ, we have the recovery of the right to enjoy God. This is the jubilee. Christ with His death and resurrection has brought in the jubilee. (Life-study of Luke, p. 180)

Esau's birthright as the firstborn son of Isaac was the double portion of land, the priesthood, and the kingship. Because of Esau's profaneness in giving up his birthright, the double portion of land was given to Joseph (1 Chron. 5:1-2), the priesthood was passed to Levi (Deut. 33:8-10), and the kingship was assigned to Judah (Gen. 49:10; 1 Chron. 5:2).

We Christians, born of God, are the firstfruits of His creatures (James 1:18) that He has reaped in His creation. In that sense we are the firstborn sons of God. Hence, the church, composed of us, is called the church of the firstborn (Heb. 12:23). As the firstborn sons of God, we have the birthright. This includes the inheritance of the earth (2:5-6), the priesthood (Rev. 20:6), and the kingship (Rev. 20:4), which will be the main blessings in the coming kingdom and which the profane, world-loving-and-seeking Christians will lose at the Lord's coming back. Eventually, this birthright will be a reward given to the overcoming Christians in the millennial kingdom. Any worldly enjoyment, even one meal, could cause us to forfeit this birthright of ours.

Actually, what we are privileged to enjoy in Christ is the foretaste of the blessings in the coming kingdom. The proper enjoyment of this foretaste will usher us into the full taste of the kingdom blessings. If we do not enjoy Christ today as our good land, as defined in footnote 1 on Hebrews 4:9, how can we enter into His rest in the kingdom and inherit the earth with Him? If we do not exercise our priesthood today to contact Him and prayerfully minister to Him, how can we fulfill our priestly duty in the kingdom? If we do not exercise our spirit with the God-given authority to rule our self, our flesh, our entire being, and the enemy with all his power of darkness today, how can we be Christ's co-kings and rule the nations with Him in His kingdom (Rev. 2:26-27)? Our enjoyment of Christ and the practice of the priesthood and kingship today are the preparation and qualification for our participating in Christ's kingdom tomorrow! (Heb. 12:16, footnote 1)

Further Reading: The Jubilee, chs. 2-4

第二十九周 • 诗歌

<< WEEK 29 — HYMN

Hymns, #1272

召 会 — 得胜者

8 8 8 8 (英 1272)

G 大调

4/4

5̣ | 3 3 3 4 3 | 2 1 2 3 5̣ | 6̣ 7̣ 1 2 | 7̣ 6̣ 5̣

一 神所赐与长子名分,是神给人最高恩赏;  
5̣ | 3 3 3 4 3 | 2 1 2 3 5̣ | 6̣ 7̣ 1 3 2 | 1 7̣ 1 ||  
召会乃是神众长子,上好福分应当全享。

- 二 双分地土归给约瑟— 我们亦当洁净衣裳,  
远离罪欲,胜过试诱, 好将双倍丰富尽尝。
- 三 祭司职分赐给利未— 我们也该向神绝对,  
不受天然亲情羁绊, 神旨居首,应命无畏。
- 四 犹大承受君王职分, 因他故全约瑟性命,  
且经破碎,更能体恤, 对便雅悯满显恩情。
- 五 我们渴慕双分地土, 愿作祭司、君王事奉;  
主,使我们迫切追求 你作我们福分无穷。
- 六 怀抱雄心,只要基督, 任何代价在所不惜;  
魂可舍弃,已愿拒绝, 长子名分绝不丢弃。
- 七 主,你应许长子名分, 求使我们永不轻视;  
挑旺爱火,要得上好— 恩主自己来作赏赐。

1 The birthright God has giv'n to us  
Must be our goal, our highest prize,  
For we're the church of the first-born—  
Let us our portion realize!

2 A double portion of the land  
Was Joseph's birthright—and 'tis ours  
If we our garments keep from sin,  
And stay pure in temptation's hour.

3 The priesthood was to Levi giv'n  
As his inheritance—for he  
Did count his family ties but loss  
And owned God's things supreme to be.

4 The kingship, Judah did receive  
For tending to young Joseph's need;  
Through Benjamin's adversity,  
He was his comforter indeed.

5 The double portion we would seek,  
The priesthood and the kingship too;  
Make us so desperate, Lord, for Thee  
That Thee, our birthright, we'd pursue.

6 We would be those who pay the price,  
Deny the soul, reject the self;  
Ambitious for the birthright thus  
We'd gain Thee, Lord, above all else.

7 The promise, Lord, 'twas giv'n to us,  
Oh, let us ne'er this right despise;  
Enflame us, Lord, to gain Thyself,  
And Thee, our birthright realize.





周一

壹 创世记三十七至四十五章是雅各成熟过程的记载：

一 在创世记二十七章我们看见一个抓夺的人，在三十七章我们看见一个变化的人，在四十五章末了我们看见一个成熟的人。

二 变化乃是在我们天然生命里新陈代谢的改变；成熟乃是被那改变我们的神圣生命所充满——来六 1：

1 变化的最后阶段乃是成熟，就是生命的丰满：

a 神永远的定旨，只能借着我们的变化和成熟来完成——创一 26，西一 28，二 19。

b 成熟乃是我们一再得着神圣的生命分赐到我们里面，直到我们有了生命的丰满——约十 10。

周二

2 成熟的问题在于度量的扩充——诗四 1：

a 生命成熟是接受圣灵管治的总和——来十二 5 ~ 11。

Day 1

I. **Genesis 37–45 is a record of the process of Jacob's maturity:**

A. In Genesis 27 we see a supplanter; in chapter 37, a transformed man; and at the end of chapter 45, a mature person.

B. To be transformed is to be metabolically changed in our natural life, whereas to be matured is to be filled with the divine life that changes us—Heb. 6:1:

1. The last stage of transformation is maturity, the fullness of life:

a. God's eternal purpose can only be accomplished through our transformation and maturity—Gen. 1:26; Col. 1:28; 2:19.

b. Maturity is a matter of having the divine life imparted into us again and again until we have the fullness of life—John 10:10.

Day 2

2. Maturity is a matter of the enlargement of capacity—Psa. 4:1:

a. Maturity in life is the sum total of receiving the discipline of the Holy Spirit—Heb. 12:5-11.

b 人只看见一个人生命成熟，却未看见那人历年逐日暗中所接受加起来的圣灵管治——林后—8～10，创四7、10。

3 神要主宰地用人、事、物倒空所充满我们的一切，除去我们先入的一切，使我们的度量增加，好被神充满——路—53，太五6。

三 雅各的一生启示，我们所遭遇的每件事，都在神的主宰之下，叫我们被变化，得成熟；没有一件事是偶然的：

1 雅各要成熟，首先必须失去他心头的宝贝——约瑟——创三七31～35。

2 成熟的信徒学知神是有怜悯的，也是全足的，能在每一种情况中应付他的需要——四三11、13～14，十七1，腓—19～21上，四11～12，参提前六6～8。

3 他的信靠和安息完全在于全足之神的怜悯，不在于他自己和他的能力——罗九16。

### 周 三

贰 在雅歌六章十三节，基督的佳偶经过变化的各阶段，在基督生命的成熟里，成为书拉密女，就是基督的复制、复本，配得过祂，好与祂成为婚配：

一 “书拉密女”是“所罗门”的女性写法，指明她在生命上成熟，在生命、性情、彰显和功用上，已成为与基督一样，为要完成神永远的经纶——13节。

b. Others may see a person who has matured in life, but they cannot see the accumulated discipline of the Holy Spirit which that person has received secretly day by day throughout the years—2 Cor. 1:8-10; Gen. 47:7, 10.

3. God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with God—Luke 1:53; Matt. 5:6.

C. The life of Jacob reveals that everything that happens to us is under God's sovereignty for our transformation and maturity; nothing is accidental:

1. In order to become mature, Jacob first had to suffer the loss of Joseph, the treasure of his heart—Gen. 37:31-35.

2. A mature believer has learned that God is merciful and all-sufficient to meet his needs in every kind of situation—43:11, 13-14; 17:1; Phil. 1:19-21a; 4:11-12; cf. 1 Tim. 6:6-8.

3. His trust and rest are altogether in the mercy of his all-sufficient God, no longer in himself or in his ability—Rom. 9:16.

### Day 3

II. In Song of Songs 6:13 the lover of Christ, having passed through the various stages of transformation, has become, in the maturity of Christ's life, the Shulammitte, the reproduction and duplication of Christ to match Him for their marriage:

A. Shulammitte is the feminine form of Solomon, indicating that, in the maturity of life, she has become the same as Christ in life, in nature, in expression, and in function for the accomplishment of God's eternal economy—v. 13.

二 在雅歌三章，基督的佳偶达到成熟的阶段，已成了华轿，至终主将她视为耶路撒冷—9～10节，六4：

- 1 她达到这阶段乃是借着天然人的破碎与意志的降服—三6，四1、4。
- 2 基督的佳偶借着在基督的升天里生活，在复活里作新造，就在基督生命的丰富里成熟，使她成为神的建造，就是成为神的圣所—六4。

## 周 四

叁 神圣的种子已经撒在我们里面，我们需要经历那包含在这神圣种子里之神圣生命和神圣性情的发展，使我们得以丰富地进入永远的国—彼后—1、4～11：

一 我们已经分得同样宝贵的奇妙之信，这信乃是包罗一切的种子—1节，彼前—23：

- 1 一切神圣的丰富都在这种子里，但我们必须殷勤发展这些丰富；长大成熟就是发展我们所已经接受的—彼后—1～8，三18。
- 2 借着发展这些美德，我们就在生命里长大，至终我们要达到成熟，满了基督，够资格并装备好，在要来的国里作王—弗四13～15，彼后—11。
- 3 我们需要有完全的发展和成熟，从信的种子，经过美德和知识的根，节制的干，以及忍耐和敬虔的枝子，到弟兄相爱以及爱的花和果子—5～7节。

B. In Song of Songs 3 the lover of Christ reaches a mature stage, becoming a palanquin, and eventually is reckoned by the Lord as Jerusalem—vv. 9-10; 6:4:

1. She reaches this stage by the breaking of her natural man and by the subduing of her will—3:6; 4:1, 4.
2. Through her living in Christ's ascension as the new creation in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes the building of God, the sanctuary of God—6:4.

## Day 4

III. We need to experience the development of the divine life and the divine nature contained in the divine seed that has been sown into us so that we may have a rich entrance into the eternal kingdom—2 Pet. 1:1, 4-11:

A. We have been allotted the wonderful, equally precious faith, and this faith is an all-inclusive seed—v. 1; 1 Pet. 1:23:

1. All the divine riches are in this seed, but we must be diligent to develop them; to grow to maturity is to develop what we already have—2 Pet. 1:1-8; 3:18.
2. By developing these virtues, we grow in life, and eventually, we will reach maturity, be full of Christ, and be qualified and equipped to be kings in the coming kingdom—Eph. 4:13-15; 2 Pet. 1:11.
3. We need to have the full development and maturity from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and fruit of brotherly love and love—vv. 5-7.

4 在我们里面神圣性情终极的发展乃是爱—agape, 阿嘎培, 此字在新约中用以指神圣的爱, 就是神在祂性情上的所是—7 节, 约壹四 8、16:

a 我们需要让我们所分得之信的神圣种子得以发展, 直到完成于神圣、更高尚的爱—彼后一 5~7。

b 我们有分于神的性情并在生命里长大达到成熟, 就被神这爱充满, 我们就成为爱的人, 甚至就是爱—弗三 19。

二 我们应当殷勤追求神圣生命和性情的长大、发展并成熟, 好丰富进入永远的国—彼后一 10~11。

## 周 五

肆 保罗在希伯来书中的负担, 乃是要把信徒从救恩的起初阶段带出来, 而达到成熟—五 11~六 5:

一 带到成熟就是带到公义的话, 就是关于基督天上的职事, 以及关于神经纶法则的话, 也就是干粮的话—五 12~14, 六 1:

1 写希伯来书是要把信徒从关于基督在地上职事之美善的话, 带到关于基督在天上职事之公义的话, 而把信徒带到成熟—一 3, 四 14~16, 六 20, 七 25, 八 1~2。

2 公义的话, 具体地说出公正公义的思想, 以及祂在行政上对待祂的子民—五 13。

3 义是神国的事; 义是神在祂的行政里所带来的结果, 与神的行政和管治有关—太六 33, 诗八九 14, 九七 2, 赛三二 1。

4. The ultimate development of the divine nature within us is love—agape, the Greek word used in the New Testament for the divine love, which God is in His nature—v. 7; 1 John 4:8, 16:

a. We need to let the divine seed of the allotted faith develop to its consummation in the divine and nobler love—2 Pet. 1:5-7.

b. When we partake of the divine nature and grow in life unto maturity, we are filled with God as love, and we become persons of love, even love itself—Eph. 3:19.

B. We should be diligent to pursue the growth, development, and maturity of the divine life and nature for a rich entrance into the eternal kingdom—2 Pet. 1:10-11.

## Day 5

IV. Paul's burden in the book of Hebrews was to bring the believers out of the initial stage of salvation on to maturity—5:11—6:5:

A. To be brought on to maturity is to be brought into the word of righteousness concerning Christ's heavenly ministry and the way of God's economy, the word that is solid food—5:12-14; 6:1:

1. The book of Hebrews was written to bring the believers on from the good word concerning Christ's earthly ministry to the word of righteousness concerning Christ's heavenly ministry and thereby bring the believers on to maturity—1:3; 4:14-16; 6:20; 7:25; 8:1-2.

2. The word of righteousness embodies the thought of God's justice and righteousness and governmental dealings with His people—5:13.

3. Righteousness is a matter of God's kingdom; righteousness issues from God in His administration and is related to His government and rule—Matt. 6:33; Psa. 89:14; 97:2; Isa. 32:1.

二 主要带领我们往前，达到成熟，但我们必须与祂恩典的工作合作—来六 1:

- 1 我们需要与基督同享祂所达到的—一 9, 三 15。
- 2 我们需要竭力进入那存留之安息日的安息—四 9、11。
- 3 我们需要来到施恩的宝座前，受怜悯，得恩典—16 节。
- 4 我们需要吃干粮，以享受基督照着麦基洗德的等次作我们的大祭司—五 9~10、14。

## 周 六

伍 保罗尽职的目标，乃是要将各人在基督里成熟地献上，好为着一个新人—西一 28~29, 三 10~11:

- 一 歌罗西一章二十八节里译为“成熟”的辞，也可译为“完全的”或“完整的”。
- 二 保罗的职事乃是要将基督分赐到人里面，使他们在基督里长大成熟，得以完全并完整。
- 三 为着一个新人，我们需要劳苦并竭力奋斗，将众信徒在基督里成熟地献上，将作生命的基督供应给他们，使他们凭祂而活，因祂而长大，以致成熟—三 4, 二 19。
- 四 我们向罪人传福音，并与圣徒交通，其目标乃是将基督供应到他们里面，使他们在生命里成熟，而在祂里面得以成熟地献上；这是为着新人的长大—三 10~11, 弗四 13~14。

B. The Lord wants to bring us on to maturity, but we must cooperate with His gracious work—Heb. 6:1:

1. We need to share with Christ in His attainments—1:9; 3:14.
2. We need to be diligent to enter into the remaining Sabbath rest—4:9, 11.
3. We need to come forward to the throne of grace to receive mercy and find grace—v. 16.
4. We need to feed on the solid food to enjoy Christ as the High Priest according to the order of Melchizedek—5:9-10, 14.

## Day 6

V. The goal of Paul's ministry was to present every man mature, full-grown, in Christ for the one new man—Col. 1:28-29; 3:10-11:

- A. The Greek word rendered “full-grown” in Colossians 1:28 may also be translated “perfect,” “complete,” or “mature.”
- B. Paul's ministry was to dispense Christ into others so that they would be perfect and complete by maturing in Christ unto full growth.
- C. For the one new man we need to labor and struggle to present all the believers full-grown in Christ, ministering Christ as life to them so that they can live by Him and grow with Him unto maturity—3:4; 2:19.
- D. Our goal in preaching the gospel to sinners and in fellowshiping with the saints is to minister Christ into them so that they may mature in life and be presented full-grown in Him; this is for the growth of the new man—3:10-11; Eph. 4:13-14.

五 我们要在实际并实行上成为一个新人，就需要在一切事上长到基督里面—15~16、24节：

- 1 当我们在一切事上长到基督里面，我们就不再是不同种的人；反之，我们自然而然以基督为我们的人位和生命—西三4、10~11，弗三17。
- 2 当我们在一切事上长到基督里面，而成为长成的人，我们就都在基督里是一；这就是一个宇宙的新人，为着成就神永远的定旨—11节，四13~14、24，创一26。

**E. In order to become the one new man in reality and practicality, we need to grow up into Christ in all things—vv. 15-16, 24:**

1. When we grow up into Christ in all things, we will no longer be different kinds of persons; rather, we will spontaneously take Christ as our person and our life—Col. 3:4, 10-11; Eph. 3:17.
2. When we grow up into Christ in all things to be a full-grown man, we all will be one in Christ; this is the universal one new man for the fulfillment of God's eternal purpose—v. 11; 4:13-14, 24; Gen.1:26.

## 晨兴喂养

## Morning Nourishment

约十10“…我来了，是要叫羊〔人〕得生命，并且得的更丰盛。”

John 10:10 ...I have come that they may have life and may have it abundantly.

来六1“所以，我们既离开了那论到基督之开端的话，就当竭力前进，达到完全、成熟…”

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity...

变化乃是在我们天然生命里的改变，而成熟乃是我们被那改变我们的神圣生命所充满。我们可能在天然的生命里变化了，却没有被神圣的生命所充满。创世记三十七至四十五章乃是雅各成熟过程的记载。这段过程开始于三十七章一节，一直持续到四十五章二十八节。在本书末了五章，我们看见完全成熟的雅各。也许在雅各一生中，从来没有像在这九章受苦这么多。这九章的确是雅各受苦的故事。在这九章里，有雅各一生中最后阶段的对付。雅各在这里所受的苦，深深摸着他的个人的情感。在这几章以后，雅各再没有对付了。他完全成熟了，他被神圣生命所充满，他有神的彰显和神的管治权。

To be transformed is to be changed in our natural life, whereas to be matured is to be filled with the divine life that changes us. We may be transformed in our natural life, yet not be filled with the divine life. Genesis 37 through 45 is a record of the process of Jacob's maturity. This process began in 37:1, and it lasted until 45:28. In the last five chapters of this book we see a Jacob who has fully matured. Probably in all his life Jacob never suffered as much as he did in these nine chapters. They are truly a story of Jacob's suffering. In these chapters we have the dealings in the last stage of Jacob's life. The sufferings he underwent here deeply touched his personal feelings. After these chapters, Jacob had no further dealings. Rather, he was fully matured, he was filled with the divine life, and he had the expression of God and the dominion of God.

为着神的彰显和管治权，需要成熟。唯有成熟的生命才能带有神的形像，并施行神的管治权（创世记生命读经，一四一一至一四一二页）。

For God's expression and dominion there is the need of maturity. Only a mature life can bear God's image and exercise His dominion. (Life-study of Genesis, pp. 1184-1185)

## 信息选读

## Today's Reading

在创世记二十七章，我们看见一个抓夺者。他有许多只手，他能作每件事，没有人能打败他。无论谁来接触雅各—他的父亲、哥哥或舅父—都是输家。雅各总是占优势。他从他的哥哥、父亲和舅父得利。他甚至从拉结、利亚和她们的两个使女得利。到了拉结死的时候，雅各开始遭受损失，但甚至这损失也叫他得利，就是得着便雅悯。到了三十七章，雅各遭受另一次损失，

In Genesis 27 we see a supplanter. He had many hands, he was able to do everything, and no one could defeat him. Whoever came in contact with Jacob—his father, his brother, or his uncle—was the loser. Jacob, on the contrary, always came out ahead. He made a gain from his brother, from his father, and from his uncle. He even made a gain from Rachel, Leah, and their two maids. However, at the time of Rachel's death, Jacob began to suffer loss. But even this loss produced a gain, and that gain was Benjamin. In chapter 37 Jacob underwent another loss,

就是失去约瑟。在这一章，雅各一无所得。从这时起，雅各失去一样又一样的东西。最终，到了四十七章，他得着了生命的丰满。生命的丰满乃是祝福，就是生命的满溢。当你生命满溢的时候，这生命就要流到别人里面。这种满溢就是祝福。所以，在二十七章我们看见一个抓夺的人，在三十七章我们看见一个变化的人，在四十七章我们看见一个成熟的人。雅各的变化开始于神进来摸他的时候（三二 25），这变化持续直到三十七章，那时变化的过程就相对地完成了。然而在这一章，雅各还没有成熟，还没有生命的丰满。要得着这个，他必须经历末后阶段的对付，就是在希伯仑的对付。

我们需要先指出变化与成熟的不同。变化的最后阶段就是成熟。成熟的意思是生命达到丰满。一个人成熟了，他就不缺生命。我们的生命越多，就越成熟。婴孩显然是不成熟的，而成人是成熟的。一个人成熟了，意思就是他的生命达到丰满了。

神永远的定旨，只能借着我们的变化和成熟来完成。雅各的经历是这事的绝佳例证。

这种新陈代谢的改变开始于重生。当我们得救的时候，我们不仅得称义，罪得赦免；我们也蒙了重生。在重生的时候，有一种新的生命，就是神的生命，放在我们灵里。从我们重生的时候起，这生命就一直地变化我们天然的生命。当神的生命改变我们天然的生命时，就将神的生命多而又多地分赐到我们全人里面。所以，变化乃是我们天然生命的改变。当这改变达到丰满的程度，成熟的时候就到了。…成熟不是我们这人被改变的问题，乃是我们一再得着神生命的分赐，直到我们有了生命的丰满（创世记生命读经，一四二一至一四二二、一四一九、一四三一、一四二〇页）。

参读：创世记生命读经，第九十二篇；倪柝声文集第二辑第十五册，第十一章。

the loss of Joseph. In this chapter Jacob did not gain anything. From this point onward, Jacob lost one thing after another. Eventually, in chapter 47, he gained the fullness of life. The fullness of life is blessing, which is the overflow of life. When you are filled past the brim with life, this life will overflow into others. This overflow is the blessing. Therefore, in chapter 27 we see a supplanter; in chapter 37, a transformed man; and in chapter 47, a mature person. Jacob's transformation began at the time God came in to touch him (32:25), and it continued until chapter 37, when the process of transformation was relatively complete. However, in this chapter Jacob did not yet have maturity, the fullness of life. In order to gain this, he had to experience the dealings in the last stage, the dealings at Hebron.

We need to point out the difference between transformation and maturity. The last stage of transformation is maturity. Maturity means the fullness of life. When one is mature, he has no shortage of life. The more life we have, the more mature we are. An infant is obviously not mature, but a grown man is mature. For a human being to be mature means that his life has come into fullness.

God's eternal purpose can only be accomplished through our transformation and maturity. Jacob's experience is an excellent illustration of this.

This metabolic change begins with regeneration. When we were saved, we were not only justified and our sins forgiven; we were also regenerated. At regeneration a new life, the divine life, was put into our spirit. From the time of our regeneration, this life has been transforming our natural life. As the divine life changes our natural life, it imparts more and more of the divine life into our being. Therefore, transformation is the change of our natural life. When this change reaches the point of fullness, the time of maturity has come...Maturity is not a matter of our being changed; it is a matter of having the divine life imparted to us again and again until we have the fullness of life. (Life-study of Genesis, pp. 1193, 1191, 1201, 1192)

Further Reading: Life-study of Genesis, msg. 92; CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 11



## 晨兴喂养

## Morning Nourishment

腓四 11 ~ 12 “我并不是因缺乏说这话，因为我已经学会了，无论在什么景况，都可以知足。我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。”

生命成熟需要时间。…成熟的问题在于度量的扩充。你要让神有更多的时间，给你受你所不能受的苦难，以便扩充你的度量。

逃避一次神的安排，就是失去一次度量被扩充的机会；如此我们里面生命成熟的时间便要延长，甚至要补课才能成熟。信徒经过苦难之后，和以前绝不会一样；不是度量被扩充，就是更加刚硬了。所以信徒遭受苦难时需要注意，要看见生命成熟是接受圣灵管治的总和。人只看见那人生命成熟，却未看见那人历年逐日暗中所接受加起来的圣灵管治（倪柝声—今时代神圣启示的先见，一五一至一五二页）。

Phil. 4:11-12 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Time is needed for life to mature...Maturity is a matter of the enlargement of capacity. You must allow God to give you time to suffer beyond measure; then your capacity will be enlarged.

To escape God's arrangement just one time is to lose an opportunity to have our capacity enlarged. This will prolong the time required for life to mature in us and will even require us to make up this lesson in order to reach maturity. A believer can never be the same after passing through suffering. Either he will have his capacity enlarged or he will become more hardened. For this reason, when believers are passing through suffering, they must pay attention and they must realize that maturity in life is the sum total of receiving the discipline of the Holy Spirit. People may see a person who has matured in life, but they cannot see the accumulated discipline of the Holy Spirit which that person has received secretly day by day throughout the years. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 143-144)

## 信息选读

## Today's Reading

雅各久候儿子们〔从埃及〕回来，实在是一个试炼。这是在神主宰的手下，为着延长雅各的苦难，使他倒空一切。当好消息临到雅各时，他已经完全空了。

Jacob's long wait for the return of his sons [from Egypt] was surely a trial. This was under the sovereign hand of God to prolong Jacob's suffering that he might be emptied of everything.

我们先入的东西拦阻生命的长大。由于这些先入的东西，在我们这人里面并没有多少地位来为着神的生命。但是当雅各听见约瑟在埃及的消息时，他已经倒空了一切先入的东西。没有什么霸占他里面

Our preoccupations frustrate the growth of life. Due to these preoccupations, there is not much room in our being for the divine life. But when Jacob heard the news about Joseph in Egypt, he had been emptied of every preoccupation. Nothing was occupying his inner being. Rachel had died,

的人。拉结已经死了，十二个儿子已经走了，雅各已经完全被倒空了。他是这样的虚空，当好消息来的时候，他并不因此兴奋。事实上，他的心麻木（创四五26）。当约瑟的消息来的时候，雅各不仅被变化了，并且完全为神的生命所充满。他已经成熟了。

甚至在创世记三十七章，雅各还不能具有神的形像，或施行神的管治权。虽然他变化了，但他还没有成熟。他对约瑟的偏心，证明他还没有成熟。这种偏爱是一种弱点。不要以为变化过的人不会偏爱，或没有别的弱点。所以，神主宰地把雅各放在祂手下，使他成熟。…雅各要成熟，首先必须失去他心头的宝贝——约瑟。约瑟似乎不可能失去。他可能容易生病而死，但雅各怎会失去他？虽然约瑟没有死——他还是非常有用——但他必须从雅各被夺去。

雅各对于末后阶段这一切叫他成熟的对付，实际上没有什么反应。他不再有自己的活动。他毫无挣扎，完全顺从环境。一切的情况发生时，他都接受（四三11、13）。对于他可能失去儿子，他说，“我若丧了儿子，就丧了吧。”（14）这是何等的服从！

雅各在早期总是信靠自己的机巧和能力。然而经过了末后阶段的对付之后，他不再信靠自己，乃是信靠神。雅各已经认识神的怜悯。经过了他一生的经历，他终于领悟在他的处境中，算得数的乃是神的怜悯，不是他的机巧和能力。他也学知这位怜悯的神不仅是全能的，也是全足的，能在每一种情况中应付他的需要。因此，雅各对他的儿子们说，“但愿全足的神在那人面前赐你们怜悯。”（14）现在他的信靠和安息完全在于全足之神的怜悯，不在于他自己和他的能力。在这里我们看见一个完全被变化而成熟的人（创世记生命读经，一四二九、一四一二、一四三一至一四三二页）。

参读：创世记生命读经，第九十三至九十四篇。

his twelve sons had gone away, and Jacob had been utterly emptied out. He was so empty that when the good news came, he was not excited by it. In fact, his heart was numb (Gen. 45:26). When the news came regarding Joseph, Jacob had not only been transformed; he was completely filled with the divine life. He had become mature.

Even in chapter 37 Jacob could not bear God's image or exercise God's dominion. Although he was transformed, he was not yet mature. His partiality toward Joseph proves that he was not mature. This partial love was a weak point. Do not think that a transformed person cannot be partial in his love or have other weak points. Therefore, God sovereignly placed Jacob under His hand that he might become mature....In order to become mature, Jacob firstly had to suffer the loss of Joseph, the treasure of his heart. It seems impossible that Joseph could have been lost. He could easily have died of a certain illness, but how could Jacob have lost him? Although he was not to die, because he was still very useful, he had to be taken away from Jacob.

Jacob actually did not react to all these dealings in the last stage for his maturity. He no longer had his own activity. Rather, without any struggle, he absolutely submitted to his circumstances. He took all the situations as they happened (43:11, 13). Concerning the probable loss of his sons, he said, "If I am to be bereaved of my children, I shall be bereaved" (43:14). What submission this was!

In his early days Jacob always trusted in his own skill and ability. However, after the dealings in the last stage, his trust was no longer in himself, but in God. Jacob had come to know God's mercy. In his experiences through all his life, he eventually realized that it was God's mercy, not his skill and ability, that had counted in his situations. And he had also learned that this merciful God is all-sufficient, not only almighty, to meet his needs in every kind of situation. Hence, Jacob said to his sons, "May the All-sufficient God grant you mercy before the man" (43:14). Now his trust and rest are altogether in the mercy of his all-sufficient God, no longer in himself and in his ability. Here we see a man who has been fully transformed for maturity. (Life-study of Genesis, pp. 1199, 1185, 1201)

Further Reading: Life-study of Genesis, msg. 93-94

## 晨兴喂养

## Morning Nourishment

歌四 4 “你的颈项好像大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的挡牌。”

S.S. 4:4 Your neck is like the tower of David, built for an armory: a thousand bucklers hang on it, all the shields of the mighty men.

六 4 “我的佳偶啊，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队。”

6:4 You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners.

[雅歌六章十三节说，]“回来，回来，书拉密女啊；回来，回来，使我们得观看你。你们为何要观看书拉密女，像观看二营军兵跳舞呢？”…[在这里]第一次用佳偶的名字书拉密女（所罗门的女性写法），指明到这时候，她已经成了所罗门的复本、配偶，在生命、性情和形像上，与所罗门一样，正如夏娃之于亚当（创二 20～23），这表征爱基督的人在生命、性情和形像上与基督一样，与祂相配（林后三 18，罗八 29），好与祂成为婚配（雅歌生命读经，六七至六八页）。

[Song of Songs 6:13 says], “Return, return, O Shulammitte; / Return, return, that we may gaze at you. / Why should you gaze at the Shulammitte, / As upon the dance of two camps?”...[Here] the lover’s name Shulammitte, which is the feminine form of Solomon, is first used, indicating that at this point she has become Solomon’s duplication, counterpart, the same as Solomon in life, nature, and image, as Eve to Adam (Gen. 2:20-23), signifying that the lover of Christ becomes the same as Him in life, nature, and image to match Him (2 Cor. 3:18; Rom. 8:29) for their marriage. (Life-study of Song of Songs, p. 53)

## 信息选读

## Today’s Reading

“书拉密女”是“所罗门”的女性写法，指明如今得胜者已成为与基督一样。所有的得胜者必须与神是一，也必须是基督。书拉密女原是乡村女子；如今她是所罗门的配偶，在生命、性情、彰显和功用上，已成为与所罗门一样，为要完成神的经纶。在这四件事—生命、性情、彰显和功用上，我们成为与神和基督一样，但我们无分于祂们的神格。说我们在神的神格上与祂一样，是极大的亵渎，但我们若说，我们无法在生命、性情、彰显和功用上与神一样，这就是不信。圣经一再告诉我们，神要与我们成为一，并使我们与祂成为一。这是神的心意。

Shulammitte is the feminine form of Solomon, indicating that now the overcomers have become the same as Christ. All the overcomers must be one with God and must be Christ. The Shulammitte was a country girl. Now, as a counterpart of Solomon, she has become the same as Solomon in life, in nature, in expression, and in function for the carrying out of God’s economy. In these four things—life, nature, expression, and function—we become the same as God and Christ but not in Their Godhead. To say that we are the same as God in His Godhead is a great blasphemy, but if we say that we cannot be the same as God in life, nature, expression, and function, this is unbelief. The Bible tells us again and again that God wants to be one with us and to make us one with Him. This is God’s intention.

新约里一再使用“在基督里”和“在主里”这些辞。保罗告诉我们，要在主里常常喜乐（腓四4）。我们在自己里面无法喜乐。我们只能一直叹息。但在主里我们凡事都能作（13）。当然我们的神比所罗门更有资格。祂能使我们在祂的生命、祂的性情、祂的彰显和祂的功用上与祂一样，以完成祂的经纶。这表征得胜者原是罪人；如今他们在基督的生命上成熟，在生命、性情、彰显和功用上，已成为与基督一样，为要完成神永远的经纶（雅歌结晶读经，一二三至一二四页）。

在已过四十年里，我多次回头来看雅歌。我在这卷书中有许多经历，我也逐渐领悟，这卷书不仅说到爱，也说到意志被征服。要有完全、充分、彻底的变化，意志就必须被征服。我们的意志越降服，我们就越被变化。

三章告诉我们这位寻求者的成熟，四章继续解释她如何达到这样成熟的阶段。三章提到她的成熟，说到她已成了华轿。但不仅如此，至终我们看到主将她视为耶路撒冷。轿是城的缩影；城是完满的盛装主，而轿是小规模的盛装主。三章提到寻求者的成熟，然后四章解释这样的成熟是借着意志的降服而达到的（雅歌中所描绘的生命与建造，七三至七四页）。

良人称赞祂的佳偶，说她美丽如天上的圣所（得撒），秀美如天上的耶路撒冷；这指明基督的佳偶借着在基督的升天里生活，在复活里作新造，就在基督生命的丰富里成熟，使她不仅成为基督的园子（四12~五1，六2），也成为神的建造（参创二8~12，18~24，林前三9~12），就是成为神的圣所及其保障（圣经恢复本，歌六4注1）。

参读：雅歌生命读经，第七至八篇；雅歌结晶读经，第十至十二篇；雅歌中所描绘的生命与建造，第十一至十二章。

The phrases in Christ and in the Lord are used repeatedly in the New Testament. Paul told us to rejoice always in the Lord (Phil. 4:4). In ourselves we cannot rejoice. We can only sigh all the time. But in the Lord we are able to do all things (Phil. 4:13). Surely our God is more qualified than Solomon. He is able to make us the same as He is in His life, in His nature, in His expression, and in His function to carry out His economy. This signifies that the overcomers were sinners. Now, in the maturity of Christ's life, they have become the same as Christ in life, in nature, in expression, and in function for the accomplishment of God's eternal economy. (Crystallization-study of Song of Songs, pp. 112-113)

Many times in the past forty years I have come back to the Song of Songs. I have had many experiences in this book, and I have come to realize that it speaks not only of love but also of the subduing of the will. To have complete, adequate, and thorough transformation, there must be the subduing of the will. The more our will is subdued, the more we will be transformed.

Song of Songs 3 tells us of the maturity of the seeking one, and chapter 4 continues by explaining how she reached such a mature stage. But this is not all. Eventually, she is reckoned by the Lord as Jerusalem. This is the maturity that is mentioned in chapter 3 when she becomes the palanquin. A palanquin is a miniature of the city. The city contains the Lord in a full way, and the palanquin contains the Lord on a smaller scale. This is the maturity mentioned in chapter 3. Then chapter 4 explains that such a maturity is reached by the subduing of the will. (Life and Building as Portrayed in the Song of Songs, pp. 65-66)

The Beloved's praising His lover, saying that she is as beautiful as the heavenly sanctuary (Tirzah) and as lovely as the heavenly Jerusalem, indicates that through her living in Christ's ascension as the new creation in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes not only a garden to Christ (S.S. 4:12-5:1; 6:2) but also the building of God (cf. Gen. 2:8-12, 18-24; 1 Cor. 3:9-12), the sanctuary of God and its safeguard. (S.S. 6:4, footnote 1)

Further Reading: Life-study of Song of Songs, msgs. 7-8; Crystallization-study of Song of Songs, msgs. 10-12; CWWL, 1972, "Life and Building as Portrayed in the Song of Songs," chs. 11-12

## 晨兴喂养

## Morning Nourishment

彼后一4 “借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。”

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

11 “这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。”

11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

彼后一章十一节指明，我们可得着丰富充足的供应，以进入我们主的国。然而，好些基督徒不会这样进入，因为他们从未发展神圣的种子以致成熟，借此建立这入口。…我们若有神圣生命的发展，并由神圣性情的元素构成，我们就会得着丰富充足的供应，以进入要来的国（彼得后书生命读经，六四页）。

Second Peter 1:11 indicates that we may have an entrance richly and bountifully supplied into the kingdom of our Lord. However, a good number of Christians will not have such an entrance, because they have never built up this entrance by developing the divine seed unto maturity....If we have the development of the divine life and are constituted of the elements of the divine nature, a rich and bountiful entrance into the coming kingdom will be supplied to us. (Life-study of 2 Peter, pp. 55-56)

## 信息选读

## Today's Reading

我们基督徒命定要在主的国里作王。…没有这种成熟而作王是不可能的。即使主要叫不成熟的人登宝座作王，那人也会晓得，他无法尽君王职任。这指明甚至我们自己也知道，为着要作王，我们需要长大成熟。

We Christians are destined to be kings in the Lord's kingdom....It is impossible to be a king without...maturity. Even if the Lord would want to enthrone as a king someone who is not mature, that person would realize that he is not able to exercise the kingship. This indicates that even we ourselves know that we need to grow to maturity in order to be kings.

照着彼得在彼后一章五至十一节的话，长大成熟就是发展我们所已经接受的。我们已经分得同样宝贵的奇妙之信，这信乃是包罗一切的种子。一切神圣的丰富都在这种子中，但我们必须殷勤，将这些丰富发展为美德。然后我们需要在我们的美德上发展知识；在知识上发展节制；在节制上发展忍耐；在忍耐上发展敬虔；在敬虔上发展弟兄相爱；并在弟兄相爱上发展爱。借着发展这些美德，我们就长大，至终我们要

According to Peter's word in 2 Peter 1:5-11, to grow to maturity is to develop what we have already received. We have been allotted the wonderful like precious faith, and this faith is an all-inclusive seed. All the divine riches are in this seed, but we must be diligent to develop them into virtue. Then we need to develop in our virtue knowledge; in knowledge, self-control; in self-control, endurance; in endurance, godliness; in godliness, brotherly love; and in brotherly love, love. By developing these virtues we grow, and eventually we shall reach maturity. As a result, we shall be full of Christ, and,

达到成熟。结果，我们要充满基督，用保罗的话说，就是达到基督丰满之身材的度量（弗四13）。这样，我们就会够资格并装备好，在要来的国里作王。

彼后一章五至七节有从信到爱的发展。…至终，有完全的发展和成熟，从信的种子，经过美德和知识的根，节制的干，以及忍耐和敬虔的枝子，到弟兄相爱以及爱的花和果子（彼得后书生命读经，七三至七四、五八至五九页）。

我们享受神圣性情的总结，就是神圣的爱（agape）。爱是神圣性情终极的发展（彼后一7），是神圣性情发展的总结。…我们里面有分得的心作为神圣的分，并且神已将又宝贵又极大的应许赐给我们，使我们得有分于神的性情（1、4）。我们与神圣的性情合作，这性情就有机会发展到极致，那就是爱。

我们留在交通里，就摸着源头，并享受神圣的爱作素质，神圣的光作彰显。这意思就是我们有分于神圣的性情。在这种享受里，我们让所分得之信的神圣种子，发展达到其完成，就是神圣高尚的爱。

你有分于神圣的性情到极点，就被神这爱充满，结果就有一种生活样式是分别而与众不同的，这使你成为圣别，不再凡俗。圣别是享受神圣性情到极点的生活样式。我们享受神是爱，我们甚至成为爱，这就带来圣别。圣别是指样式。我们成为爱，就与凡俗的人不同而有别。

因为你是个享受神圣性情的人，你就是一个爱的人。你周围的人会注意到你是不同而与众有别的。这不是行为的问题，乃是我们人的问题（神新约的经纶下册，四〇〇、三九三、三九九至四〇一页）。

参读：彼得后书生命读经，第六至七篇；神新约的经纶下册，第三十一至三十二章。

**in Paul's words, we shall arrive at the measure of the stature of the fullness of Christ (Eph. 4:13). Then we shall be qualified and equipped to be kings in the coming kingdom.**

**In 2 Peter 1:5-7 we have the development from faith to love...Eventually, we have the full development and maturity from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and the fruit of brotherly love and love. (Life-study of 2 Peter, pp. 63-64, 51)**

**The consummation of our enjoying the divine nature is agape, the divine love. Love is the ultimate development in the divine nature (2 Pet. 1:7) and the consummation of the development of the divine nature...We have the allotted faith within us as the divine portion and...God has given us exceedingly great and precious promises that we might become partakers of the divine nature. As we cooperate with this divine nature, it will have the opportunity to develop itself to its consummation, which is love.**

**When we remain in the fellowship, we touch the source, and we enjoy the divine love as the essence and the divine light as the expression. This means we partake of the divine nature. In this enjoyment we let the divine seed of the allotted faith develop to its consummation—the divine nobler love.**

**When you partake of the divine nature to the uttermost, you will be filled with God as love. This issues in a manner of life, and this manner of life is a separated and distinct life, making you no more common but holy. Holiness is the manner of this life that enjoys the divine nature to the uttermost. When we enjoy God as love, we even become love, and this issues in holiness. Holiness is the manner. When we become love, we become different and distinct from the common people.**

**Because you are a person enjoying the divine nature, you are a person of love. The people around you would notice that you are different and distinct. This is not a matter of behavior, but it is a matter of our being. (God's New Testament Economy, pp. 334, 328, 333-335)**

**Further Reading: Life-study of 2 Peter, msgs. 6-7; God's New Testament Economy, chs. 31-32**

## 晨兴喂养

来五 13 ~ 14 “凡只能享用奶的，对公义的话都是没有经验的，因为他是婴孩；只有长成的人，才能吃干粮，他们的官能因习用而受了操练，就能分辨好坏了。”

保罗在希伯来书里的负担，是要将信徒从“幼稚园阶段”带出来，并且带他们往前达到成熟，达到公义的话，这话与基督天上的职事有关，与祂经纶的路有关，这是叫他们达到成熟的干粮。在新约时代，神主要的工作是要产生新造，而新造的工作是基于在我们灵里的重生，这是借着神的生命，不是借着任何神迹。从重生的时候起，神就一直更新我们，在性质上圣别我们，将我们从一个程度的荣耀变化到另一个程度的荣耀，最终将我们模成神长子的形像，以致得荣。这是神在新约时代创造祂新造的主要工作（长老训练第五册，一三三至一三四页）。

## 信息选读

神是用祂自己神圣的生命，在堕落并死了之人的灵里（这些人是祂在已过的永远所拣选的），重生他们，使他们成为新造。这事的成就，是借着祂自己作神圣的生命，作那灵，进入祂所拣选之人的灵里，重生他们，圣别他们，变化他们，并模成他们，以至使他们得荣耀（长老训练第五册，一三四至一三五页）。

一般基督徒并不明白关于神行政对付的那些公义的话。这样的话如同硬骨头一样，很多人因着不明白，就把这些话丢在一边。但不论我们是否明白，我们仍

## Morning Nourishment

Heb. 5:13-14 For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant; but solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

Paul's burden in the book of Hebrews was to bring the believers out of the "kindergarten" stage and to bring them on to maturity, to the word of righteousness concerning Christ's heavenly ministry, concerning the way of His economy, which is the solid food for them to reach maturity. In the New Testament age God's main work is to bring forth the new creation, and the new creation work is based upon regeneration in our spirit by God's divine life, not by any miracle. From the time of regeneration, God continues to renew us, to sanctify us dispositionally, to transform us from one degree of glory to another degree of glory, and eventually to conform us to the image of the firstborn Son of God unto glorification. This is the main work of God in the New Testament age to create His new creation. (Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, p. 122)

## Today's Reading

God produces the new creation by regenerating the fallen and dead creation with His own divine life in the very spirit of the fallen and dead people, whom He chose in eternity past, to make them a new creation. This is accomplished by Himself as the divine life, as the Spirit, entering into His chosen people's spirit to regenerate them, to sanctify them, to transform them, and to conform them unto glorification. (Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, p. 123)

Christians do not understand the word of righteousness concerning God's governmental dealings. Such words are like hard bones, and many, unable to understand them, throw them away. But whether we understand these words or not, we

在神行政的对付之下。…所有关于神行政对付的话，都不是恩典的话，也不是生命的话，乃是公义的话。

论到不能进入神安息的话，不是恩典的话，乃是公义的话。希伯来三章十四节引自诗篇九十五篇，告诉我们：“你们今日若听见祂的声音，就不可硬着心，像惹祂发怒的时候一样。”希伯来四章十一节是另一段公义的话，说，“所以我们务必竭力进入那安息，免得有人随着那不信从的样子跌倒了。”要记住，公义的话比神谕言开端的要纲更深，因为这话具体地说出神在祂的经纶和行政上，对待祂的子民所有公正公义的更深思想（希伯来书生命读经，三八六至三八七页）。

义是从神为着祂的行政而来的（诗八九 14，九七 2，赛三二 1），就是基督成为我们的义（林前一 30），使我们在祂里面成为神的义（并非在祂面前成为义的）。人，不仅是罪人，甚至就是罪，借着基督的救赎，竟成为神的义，与义的神和好，且成为新造，为着神永远的定旨，向祂活着（新约总论第十册，二五三页）。

在我们属灵生命的经历中，总是有主所作的一面，配上我们追求的一面。主虽然要把我们带到成熟，我们仍需要与主合作，竭力前进，达到完全、成熟。

主要带领我们往前，我们必须让祂如此带领。这是我们与祂恩典的工作甘心乐意地合作。我们要竭力前进，达到完全、成熟，就需要与基督同享祂所达到的（来一 9，三 15），且需要竭力进入仍存留之安息日的安息（四 9、11），来到施恩的宝座前受怜悯，得恩典（四 16），更需要吃干粮，以享受基督照着麦基洗德的等次作我们的大祭司（五 9～10、14）（圣经恢复本，来六 1 注 3）。

参读：希伯来书生命读经，第二十九至三十篇。

are still under God's governmental dealings...The word regarding God's governmental dealings is the word of righteousness, not the word of grace nor the word of life.

The word about not entering into God's rest is a word of righteousness, not a word of grace. In Hebrews 3:15, a quotation from Psalm 95, we are told, "Today if you hear His voice, do not harden your hearts as in the provocation." Hebrews 4:11, another word of righteousness, says, "Let us therefore be diligent to enter into that rest lest anyone fall after the same example of disobedience." Keep in mind that the word of righteousness is deeper than the rudiments of the beginning of the oracles of God, because it embodies the deeper thought of God's justice and righteousness in His dispensational and governmental dealings with His people. (Life-study of Hebrews, pp. 320-321)

Righteousness issues from God for His administration (Psa. 89:14; 97:2; Isa. 32:1). This righteousness is Christ to be our righteousness (1 Cor. 1:30), making us God's righteousness in Him (not making us righteous before God). Through Christ's redemption, man, who is a sinner and is even sin, is made God's righteousness, being reconciled to the righteous God, and is made a new creation living to God for His eternal purpose. (The Conclusion of the New Testament, p. 3224)

In the experience of our spiritual life, there is always the Lord's doing, on the one side, and our pursuing in cooperation with Him, on the other side. The Lord wants to bring us on to maturity, but we still need to cooperate with Him by being brought on to perfection, to maturity.

The Lord wants to bring us on, but we must let Him do it. This is our willing cooperation with His gracious work. In order to be brought on to perfection, to maturity, we need to share with Christ in His attainments (Heb. 1:9; 3:14), to be diligent to enter into the remaining Sabbath rest (4:9, 11), to come forward to the throne of grace to receive mercy and find grace (4:16), and to feed on the solid food to enjoy Christ as our High Priest according to the order of Melchizedek (5:9-10, 14). (Heb. 6:1, footnote 3)

Further Reading: Life-study of Hebrews, msgs. 29-30



## 晨兴喂养

## Morning Nourishment

西一 28 ~ 29 “我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上；我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。”

Col. 1:28-29 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ; for which also I labor, struggling according to His operation which operates in me in power.

保罗职事的目标，乃是把各人在基督里成熟地献上。每当我思想歌罗西一章二十八节中所用的“好将各人在基督里成熟地献上”这一句话时，我感到自己是何等的缺欠。关于我的职事，那灵在我里面警告我。我所关心的，是我能把多少人在基督里成熟地献上。这个责任的负担，重重地压在我身上。我里面受嘱咐，要宣扬基督，并以基督警戒各人，教导各人，好叫我能把他们成熟地献上。

The goal of Paul's ministry was to present every man full-grown in Christ. Whenever I consider this phrase, present every man full-grown, as used in Colossians 1:28, I sense how short I am. I am warned by the Spirit within me regarding my ministry. I am concerned about how many I shall be able to present full-grown in Christ. The burden of this responsibility weighs upon me greatly. Inwardly I am charged to announce Christ and to warn others and teach them regarding Christ so that I may present them full-grown in Christ.

保罗在二十八节的观念，与今天基督教的传教士、牧师的观念完全不同。关于职事，保罗的观念是将基督分赐给人，使他们得以在基督里长大成熟。他知道基督必须加到信徒里面，直到他们在基督里成熟。我们也需要有保罗这样的观念。长老们在众召会中照顾圣徒，应当竭力将所有亲爱的圣徒在基督里成熟地献上（歌罗西书生命读经，一四五页）。

Paul's concept in Colossians 1:28 is completely different from that held by Christian ministers and pastors today. Paul's concept concerning his ministry was that of dispensing Christ into others so that they may grow in Christ to maturity. He knew that Christ had to be added into the believers until they became full-grown in Christ. We need to have the same concept as Paul. As the elders care for the saints in the churches, they should seek to present all the dear ones full-grown in Christ. (Life-study of Colossians, p. 119)

## 信息选读

## Today's Reading

论到那住在我们里面，作我们荣耀盼望的基督，保罗在歌罗西一章二十八节说，“我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上。”翻作“成熟”的希腊字也可译作完全的、完整的。保罗的职事是把基督分赐到人里面，使人在基督里长大成熟，得以完全并完整。

Speaking of Christ who dwells in us as the hope of glory, Paul says, “Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ” (Col. 1:28). The Greek word rendered “full-grown” may also be translated “mature,” “complete,” or “perfect.” Paul's ministry was to impart Christ to others so that they may be perfect and complete by maturing in Christ unto full growth. However, many Christian

然而今天许多基督教工人却没有将各人在基督里成熟地献上这个观念，他们工作的目标不是这个。但我们必须与保罗有同样的目标。

甚至传福音时，我们的目标也该是分赐生命，好将人在基督里长大成熟地献上。我们向不信的人传福音，将基督供应给他们，帮助他们接受主时，我们的目标不该仅仅是叫他们蒙拯救脱离火湖，脱离神的定罪。我们的目标也不是仅仅叫他们经历神的赦罪，乃是把基督供应到他们里面，使他们至终能在基督里成熟地被献上。我们传福音若是不能把基督分赐给人，我们的福音够不上神的标准。我们向人讲说时，必须把基督灌输到人里面。分赐基督必须是我们传福音的目的。

我们和圣徒们交通时，也该有同样的目标。当我们接触圣徒时，我们的目标应当是将基督供应到他们里面，好使他们在基督里成熟（歌罗西书生命读经，一五八至一五九页）。

你要持守着基督作实际，凡事长到基督那赐生命的灵里面。这个就叫我们作新人。若是我们凡事都长到基督里面，在基督里面就没有这样的人，也没有那样的人，什么样的人都没有，唯有基督是一切，又住在一切之内，这就是新人。

我们弟兄姊妹都要看见，我们在各地只作一件事，就是祷告供应基督，叫人能够在爱中持守着基督作实际，在凡事上长到基督里面，结果就没有这样的人，也没有那样的人，结果就是基督，这个就是新人。这样长到基督里面，自自然然地就是让基督作人位，而基督作人位不是个人的，不是地方的，乃是宇宙的。…如果在六大洲的弟兄姊妹都是以基督作人位，自然地全地上的众弟兄姊妹，在祂的恢复中就是一个新人（一个身体，一位灵，一个新人，一〇一页）。

参读：歌罗西书生命读经，第十四、十六至十七篇。

workers today do not have any concept of presenting every man full-grown in Christ. The goal of their work is something other than this. But we must have the same goal that Paul had.

Even in preaching the gospel, our aim should be to impart life in order to present others mature, full-grown, in Christ. As we preach the gospel to unbelievers, minister Christ to them, and help them to receive the Lord, our goal is not merely that they should be saved from the lake of fire and from God's condemnation. Our goal is not only for them to experience God's forgiveness; it is to minister Christ into them so that they may eventually be presented full-grown in Christ. If we fail to impart Christ to others as we preach the gospel, our gospel preaching will fall short of God's standard. Christ must be infused into all those to whom we speak. Imparting Christ should be our aim in our gospel preaching.

We should have the same goal in our fellowship with the saints. As we contact the saints, our goal should be to minister Christ into them so that they may mature in Him. (Life-study of Colossians, p. 129)

We need to hold to Christ as the truth and grow into Christ, the life-giving Spirit, in all things. This will make us the new man. If we grow up into Christ in all things, then in Christ there will not be this kind of person or that kind of person. There will not be any kind of person but Christ, who is all and in all. This is the new man.

Brothers and sisters, we must see that in all the localities we are doing only one thing, and that is to minister Christ and to pray that others may hold to Christ as the truth in love and grow up into Him in all things. Eventually, there will not be this kind of people or that kind of people, but there will be only Christ. This is the new man. When we grow up into Christ in this way, spontaneously we will allow Christ to be the person. Christ as the person is not individual or local but universal. If all the brothers and sisters in all six continents take Christ as the person, then spontaneously all the brothers and sisters on the earth in His recovery will be the one new man. (One Body, One Spirit, and One New Man, pp. 90-91)

Further Reading: Life-study of Colossians, msgs. 14, 16-17

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## 经历基督 — 作生命

6 5 6 5 双 (英 841)

G 大调

4/4

一 主, 你 是 我 生 命, 活 在 我 里 面;  
 带 着 神 的 丰 盛, 来 将 我 充 满。  
 你 的 圣 别 性 情, 使 我 能 成 圣;  
 你 的 复 活 大 能, 使 我 能 得 胜。

- 二 你这生命流通, 我就蒙光照,  
 使我活在光中, 与你能相交;  
 带来各种供应, 也有所要求,  
 使我得蒙洁净, 享受你所有。
- 三 你是那灵运行, 像膏油涂抹,  
 将我心思、心、灵, 全都浸润过,  
 使我全人变化, 成为你形状,  
 直到成熟长大, 满有你身量。
- 四 你的生命成分, 成为我丰富,  
 时常将我滋润, 使我得复苏。  
 生命吞灭死亡, 软弱变刚强;  
 释放消除捆绑, 下沉变高昂。
- 五 因此我将自己, 完全献给你,  
 照着你的心意, 活在交通里;  
 不再立志挣扎, 不再改自己,  
 使你受到打盆, 毫不能为力。
- 六 乃是完全停下 自己的努力,  
 让你运行、变化, 使我脱自己;  
 与众圣徒配搭, 成为你身体,  
 让你定居、安家, 彰显你自己。

## Hymns, #841

1 Thou art all my life, Lord,  
 In me Thou dost live;  
 With Thee all God's fullness  
 Thou to me dost give.  
 By Thy holy nature  
 I am sanctified,  
 By Thy resurrection,  
 Vict'ry is supplied.

2 Now Thy flowing life, Lord,  
 Doth enlighten me,  
 Bringing in the spirit  
 Fellowship with Thee;  
 All my need supplying,  
 Making Thy demand,  
 Leading me to cleansing  
 And in Thee to stand.

3 Thy anointing Spirit  
 Me shall permeate,  
 All my soul and spirit  
 Thou wouldst saturate;  
 Every part transforming  
 Till conformed to Thee,  
 Till Thy life shall bring me  
 To maturity.

4 Lord, Thy life abundant,  
 Flowing, rich and free,  
 Constantly refreshes  
 And empowers me.  
 Death by life is swallowed,  
 Weakness is made strong,  
 All my bonds are broken,  
 Gloom is turned to song.

5 I would give myself, Lord,  
 Fully unto Thee,  
 That Thy heart's desire  
 Be fulfilled in me.  
 I no more would struggle  
 To myself reform,  
 Thus in me to hinder  
 What Thou wouldst perform.

6 I would cease completely  
 From my efforts vain,  
 Let Thy life transform me,  
 Full release to gain;  
 Build me up with others  
 Till in us Thou see  
 Thy complete expression  
 Glorifying Thee.



第七篇

约瑟的一生乃是基督一生的翻版，  
以及生活如生命的禾捆和发光的星

JL 诗歌 :301, 748

读经：创三七 2、5 ~ 11、19 · 四一 40 ~ 46

周一

壹 约瑟的一生，在以下各方面乃是基督  
一生的翻版：

- 一 他是牧人—创三七 2，约十 11 ~ 16。
- 二 为父亲所爱—创三七 3 ~ 4，太三 17，十七 5。
- 三 为父亲所差，照父亲的意愿，供应他的弟兄  
们—创三七 12 ~ 17，约六 38。
- 四 为哥哥们所恨恶、逼迫并出卖—创三七 5、  
18 ~ 36，约十五 25，太二六 4、14 ~ 16。

周二

- 五 与二罪犯一同关在死牢里，其中之一得释  
放，另一被处死—创三九 20，四十 1 ~ 23，  
徒二 23，路二三 32、39 ~ 43。
- 六 从死牢里得释放（复活）—创四一 14，徒  
二 24。

Message Seven

**The Life of Joseph as a Copy of the Life of Christ  
and Living as a Sheaf of Life and as a Star of Light**

JL Hymns: 398, 944

Scripture Reading: Gen. 37:2, 5-11, 19; 41:40-46

Day 1

**I. Joseph's life was a copy of the life of Christ in the following  
aspects:**

- A. In his being a shepherd—Gen. 37:2; John 10:11-16.
- B. In his being his father's beloved—Gen. 37:3-4; Matt. 3:17; 17:5.
- C. In his being sent by his father to minister to his brothers  
according to his father's will—Gen. 37:12-17; John 6:38.
- D. In his being hated, persecuted, and betrayed (sold) by his  
brothers—Gen. 37:5, 18-36; John 15:25; Matt. 26:4, 14-16.

Day 2

- E. In his being cast into the prison of death with two criminals,  
one of whom was restored, and the other, executed—Gen.  
39:20; 40:1-23; Acts 2:23; Luke 23:32, 39-43.
- F. In his being released (resurrected) from the prison of death—  
Gen. 41:14; Acts 2:24.

七 登宝座得权柄—创四—40～44，太二八18，徒二36，启三21。

八 得着荣耀并领受恩赐—创四—42，来二9，诗六八18，徒二33。

九 成为世人的搭救者，生命的供应者（秘密的揭示者）—创四—45，徒五31，约六50～51：

1 首先，约瑟是秘密的揭示者—创四十九～19，四—17～32。

2 然后他成了世人的搭救者（四七25），因他供养百姓的生活（四—47～57，四七12～24）。

十 娶外邦妻子—四—45，约三29，弗五23～27，启十九7。

十一 供应人粮食—创四—56～57，约六35。

十二 承认他无知的弟兄们并为他们所认—创四五1～4、14～15，罗十一26，亚十二10，启一7。

十三 在国度里掌权，管理全地—创四—40～五十26，启十一15，但七13～14。

### 周 三

贰 约瑟这个“作梦的”（创三七19），照着神的眼光，梦见祂的子民乃是满了生命的禾捆，也是满了光的天体（5～11）：

G. In his being enthroned with authority—Gen. 41:40-44; Matt. 28:18; Acts 2:36; Rev. 3:21.

H. In his receiving glory and gifts—Gen. 41:42; Heb. 2:9; Psa. 68:18; Acts 2:33.

**I. In his becoming the savior of the world, the sustainer of life (the revealer of secrets)—Gen. 41:45; Acts 5:31; John 6:50-51:**

1. First, Joseph was the revealer of secrets—Gen. 40:9-19; 41:17-32.

2. Then, because he sustained the life of the people (vv. 47-57; 47:12-24), he became the savior of the world (v. 25).

**J. In his taking a wife from the Gentiles—41:45; John 3:29; Eph. 5:23-27; Rev. 19:7.**

**K. In his supplying people with food—Gen. 41:56-57; John 6:35.**

**L. In his acknowledging his ignorant brothers and being recognized by them—Gen. 45:1-4, 14-15; Rom. 11:26; Zech. 12:10; Rev. 1:7.**

**M. In his reigning in the kingdom over the whole earth—Gen. 41:40—50:26; Rev. 11:15; Dan. 7:13-14.**

### Day 3

**II. Joseph, a “master of dreams” (Gen. 37:19), dreamed that according to God’s view, His people are sheaves of wheat full of life and heavenly bodies full of light (vv. 5-11):**

一 约瑟的两个梦（7～9）都是出于神，向他揭示神对祂地上子民之性情、地位、功用和目标的神圣眼光：

1 约瑟在第一个梦里，看见田里的禾捆向他的禾捆下拜；这个梦启示，约瑟再好，不过是禾捆，他的哥哥们再坏，也是禾捆；约瑟是禾捆，他的哥哥们也是禾捆—7～8节：

a 他和他们唯一的不同，就是神拣选了他来掌权；但这不是说他比他们好；在基督里，神的子民都是生命的禾捆。

b 神借着巴兰说话，巴兰说，“祂未见雅各中有罪孽，也未见以色列中有祸患” —民二三 21 上：

(一) 这话不是按着人的看法，乃是按着神圣的看法；在神眼中，以色列没有过犯。

(二) 在他们自己里面，神的子民有许多缺失，但在神的救赎里，并在基督里，他们没有缺失；神看祂的子民，不是按着他们在自己里面的所是，乃是按着他们在基督里的所是—参林后五 16～17。

c 以利亚抱怨以色列人说，“以色列人背弃了你的约，拆毁了你的坛，用刀杀了你的申言者，只剩下我一个人，他们还寻索要夺我的命”；然而耶和华回答说，“但我在以色列中为自己留下了七千人，都是未曾向巴力屈膝，未曾与巴力亲嘴的” —王上十九 10、18，参罗十一 2～5。

d 我们若看见了属天的梦，就会看见在神的眼光中，祂的子民都是满了生命的禾捆，为要出产食物，作素祭满足神和人—利二 4～5。

## 周 四

A. Joseph's two dreams (vv. 7-9), both from God, unveiled to him God's divine view concerning the nature, position, function, and goal of God's people on earth:

1. In his first dream Joseph saw sheaves in the field bowing down to his sheaf; this dream reveals that, at the most, Joseph was just a sheaf and that, at the worst, his brothers were also sheaves; Joseph was a sheaf, and his brothers were sheaves—vv. 7-8:

a. The only difference between him and them was that God had chosen him to reign, but this does not mean that he was better than they were; God's people are all sheaves of life in Christ.

b. God spoke through Balaam, and Balaam said, “He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel”—Num. 23:21a:

1) This word was spoken not according to the human view but according to the divine view; in the sight of God, Israel is without fault.

2) In themselves God's people have many defects, but in God's redemption and in Christ they have no defects; when God looks at His people, He does not see them according to what they are in themselves but according to what they are in Christ—cf. 2 Cor. 5:16-17.

c. Elijah complained against Israel, saying, “The children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life”; however, Jehovah replied, “Yet I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him”—1 Kings 19:10, 18; cf. Rom. 11:2-5.

d. If we have seen the heavenly dream, then we have seen that in God's view all His people are sheaves full of life to produce food for the meal offering to satisfy God and man—Lev. 2:4-5.

## Day 4

2 约瑟在第二个梦里，看见太阳、月亮与十一颗星，向他下拜—创三七 9:

- a 照着他们堕落的性情，神的子民是邪恶、不洁的；但在神永远的眼光里，祂的子民乃是满了光的天体—参启十二 1 与注。
- b 成熟生命掌权的一面，绝不会定罪神的子民，反而是牧养并珍赏他们—创三七 5～11，参林前十三 4～8、13。
- c 有一件事是确定的：谁定罪召会或责备圣徒，谁的生命就受亏损；然而，我们若因主的圣徒满了生命和光而赞美祂，我们就是头一个有分于生命的人—创十二 2～3，民二四 9。

二 虽然神的子民是位于天上的太阳、月亮与众星，却是活在地上的禾捆（腓三 20，二 15），因为禾捆生长在田里；今天我们乃是活在地上的属天子民。

三 我们必须用“神圣的望远镜”，透过时间来看，就会看见新耶路撒冷，在那里没有别的，只有满了生命的禾捆，和满了光的众星。

## 周 五

四 虽然雅各的众子是有罪的，基督仍借他们而来—创三八 27～30，太一 3。

五 我们越在生命里成熟，就越不会消极地说到圣徒或召会；我们不是审判人的—七 1～5，罗十四 4。

2. In his second dream Joseph saw the sun, the moon, and eleven stars bowing down to him—Gen. 37:9:

- a. According to their fallen nature, God's people are evil and unclean, but in God's eternal view, His people are heavenly bodies full of light—cf. Rev. 12:1 and footnote.
- b. The reigning aspect of the mature life never condemns God's people; rather, it shepherds and appreciates them—Gen. 37:5-11; cf. 1 Cor. 13:4-8, 13.
- c. One thing is certain: whoever condemns the church or blames the saints will suffer the loss of life; however, if we praise the Lord for His saints being full of life and light, we will be the first to participate in life—Gen. 12:2-3; Num. 24:9.

B. Although God's people are positioned in heaven as the sun, the moon, and the stars, they are living on earth as sheaves (Phil. 3:20; 2:15), for sheaves grow in the field; today we are the heavenly people living on earth.

C. We have to use the “divine telescope” to see through time and behold the New Jerusalem, where there is nothing but sheaves full of life and stars full of light.

## Day 5

D. Although the sons of Jacob were sinful, Christ still came in through them—Gen. 38:27-30; Matt. 1:3.

E. The more mature in life we become, the less we will speak negatively concerning the saints or the church; we are not the ones to judge—7:1-5; Rom. 14:4.



叁 约瑟的梦支配他的一生，并引导他的行为——参徒二六 19：

- 一 约瑟的行事为人这样超特美妙，乃因他受梦中所见异象的指引。
- 二 约瑟所过的生活，符合他在两个梦中所见的异象；他的哥哥们发泄怒气（创三七 18～31），并放纵情欲（三八 15～18），但约瑟制伏怒气，并胜过情欲（三九 7～23），行事为人如同满了生命的禾捆，也如天上的星在黑暗中照耀：

## 周 六

- 1 当约瑟的哥哥们沉溺于人的怒气之中，那代表成熟生命掌权一面的约瑟，却如生命的禾捆活着，从人怒气的死水中显露出来——三七 18。
- 2 犹大盲目地行事为人，在黑暗中放纵情欲（三八 15～18）；相对的，约瑟生活如发光的星，胜过了自己的情欲（三九 7～12）。
- 三 约瑟在属天异象之下的生活，就是马太五至七章所描述诸天之国的生活；他过着这样的生活，充分预备好作王掌权；照着马太这几章所启示属天之国的宪法，我们的怒气必须被制伏，我们的情欲必须被征服（五 21～32）。
- 四 我们在国度生活里的国度子民，正在受训练，要作君王，作约瑟，显明成熟生命掌权的一面。

III. Joseph's dreams controlled his life and directed his behavior—cf. Acts 26:19:

- A. Joseph behaved so excellently and marvelously because he was directed by the vision that he saw in his dreams.
- B. Joseph lived a life that corresponded to the vision he saw in his two dreams; his brothers vented their anger (Gen. 37:18-31) and indulged in their lust (38:15-18), but Joseph subdued his anger and conquered his lust (39:7-23), behaving as a sheaf full of life and conducting himself like a heavenly star shining in the darkness:

## Day 6

- 1. While Joseph's brothers were drowning in the water of human anger, Joseph, representing the reigning aspect of a mature life, lived as a sheaf of life and emerged from the death water of human anger—37:18.
- 2. Judah behaved in a blind way, indulging in his lust in darkness (38:15-18); in contrast, Joseph, living as a star of light, overcame his lust (39:7-12).
- C. Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5—7; by living such a life, he was fully prepared to reign as a king; according to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be subdued, and our lust must be conquered (5:21-32).
- D. As the kingdom people in the kingdom life, we are being trained to be kings, to be Josephs, to manifest the reigning aspect of the mature life.



## 晨兴喂养

创三七2~4 “...约瑟十七岁时与他哥哥们一同牧羊。他是个少年人...。以色列原来爱约瑟过于爱他的众子，因为约瑟是他年老生的；他给约瑟作了一件彩衣。约瑟的哥哥们见父亲爱约瑟过于爱他们，就恨约瑟，不与他说和睦的话。”

约瑟是基督完美的预表，因为他描绘成熟圣徒构成的一面。你由基督构成的一面若不是完美的，那你必然没有一部分是完美的了。在我们堕落、得救、蒙召、得赎且重生的人里面，除了构成我们的基督以外，没有一样是完美的。阿利路亚，我们里面有基督的构成！...基督在成熟圣徒里面构成的这一面是完美的。因此，这一面完美地预表基督（创世记生命读经，一六八二页）。

## 信息选读

约瑟像亚伯一样是牧人（创三七2）。这表征基督在成熟生命里的构成，有一面乃是那照顾人的牧养的生命。在创世记三十七章，约瑟不仅喂养并牧养羊群；...他〔也〕受父亲差遣去牧养他的哥哥们。因此，约瑟不仅牧养他父亲的羊群，也牧养他父亲的众子。主耶稣来也是作牧人（约十11）。

掌权的一面首先是牧养的一面。你若没有负担牧养别人并喂养他们，你就绝不能掌权。掌权的权柄来自牧养的生命。最终，约瑟掌权管理他的哥哥们。但直到他牧养了他们，他才掌权管理他们。他受父亲差遣去牧养他的哥哥们，并且喂养他们。照样，耶稣来不是作王治理，乃是作牧人。

## Morning Nourishment

Gen. 37:2-4 ...Joseph, when he was seventeen years old, was shepherding the flock with his brothers while he was still a youth....Now Israel loved Joseph more than all his sons because he was the son of his old age, and he had made him a coat of many colors. And when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

Joseph is the perfect type of Christ because he portrays the constituted aspect of a mature saint. If the aspect of you which is constituted of Christ is not perfect, then surely no part of you could be perfect. In us who are fallen, saved, called, redeemed, and regenerated there is nothing perfect except the constituting Christ. Hallelujah, we have Christ's constitution within us!...This aspect, Christ constituted in the matured saints, is perfect. Hence, it perfectly typifies Christ. (Life-study of Genesis, p. 1410)

## Today's Reading

Joseph, like Abel, was a shepherd (Gen. 37:2). This typifies the aspect of the constitution of Christ in the mature life that is the shepherding life to take care of others. In chapter 37 Joseph not only fed and shepherded the flock;...he was sent by his father to [also] shepherd his brothers. Thus, Joseph shepherded not only his father's flock, but also his father's sons. The Lord Jesus also came as a shepherd (John 10:11).

The reigning aspect is firstly the shepherding aspect. If you do not have the burden to shepherd others and to feed them, you will never be able to reign. Reigning authority comes from the shepherding life. Eventually, Joseph reigned over his brothers. But he did not reign over them until he had already shepherded them. He was sent by his father to shepherd his brothers and to feed them. In like manner, Jesus came not as a King to rule others; He came as a Shepherd.

基督是牧人，被祂自己的百姓所杀。这启示在约翰十章，那里告诉我们，好牧人为羊舍命。耶稣来作牧人，并且被杀，为祂的羊群舍命。原则上，在创世记三十七章，同样的事发生在约瑟身上。他受差遣去牧养他的哥哥们，他们却几乎把他杀了。约瑟舍命为要完成这样的牧养。我们里面有牧养的生命，这是好的。但你若要牧养别人，你必须预备好，被你所照顾的人所杀。

约瑟这位有牧养一面的人，也是他父亲所爱的（3~4）。照样，基督是父的爱子（太三17，十七5）。我们唯有由基督构成的那一面，在神眼中才是蒙爱的。赞美主，我们里面有基督的构成！我们这一部分是父所爱的。…你深深觉得父神与你同在。每当你有这种感觉，就证明你有基督的构成，这构成是父所喜悦的。对你全人的那一部分，父总会说，“这是我所爱的。”

在创世记三十七章十二至十七节我们看见，约瑟照他父亲的意愿，供应他的哥哥们。在这事上，约瑟也是基督的预表，因为基督从天降下，为要行那差祂来者的意思（约六38）。

你读这段话会承认，不仅约瑟是基督的预表，实际上他的传记就是基督的传记。约瑟的生平乃是基督的复本。

虽然约瑟是牧人，是父亲所爱的，并且照着父亲的意愿供应哥哥们，但他却被所供应的哥哥们忌恨且折磨（创三七4~5、8、11、18~36）。基督也是这样（徒十38~39）。基督受差遣来供应神的儿女，他们却恨祂。照着福音书，犹太首领忌恨基督，同谋反对祂，并图谋杀害祂。这也是约瑟从他哥哥们所遭受的经历。在创世记三十七章十九至二十节他哥哥们说，“你看，那作梦的来了。来吧，我们将他杀了…”这样，他们就同谋陷害他们的兄弟约瑟（创世记生命读经，一六八二至一六八六页）。

参读：创世记生命读经，第一百一十篇。

As the Shepherd, Christ was killed by His own people. This is revealed in John 10, where we are told that the good Shepherd gives His life for the sheep. Jesus came as the Shepherd and was killed, giving His life for His flock. In principle, the same thing happened to Joseph in Genesis 37. Although he was sent to shepherd his brothers, they nearly killed him. Joseph gave his life in order to carry out this kind of shepherding. It is good that we have a shepherding life within. But if you are to shepherd others, you must be ready to be killed by those you are caring for.

Joseph, the one with the shepherding aspect, was also his father's beloved (37:3-4). Likewise, Christ was the Father's beloved Son (Matt. 3:17; 17:5). Only that aspect of us that is constituted of Christ is beloved in the eyes of God...This part of us is beloved of the Father...You have had the deep sense that God the Father was present. Whenever you have this sense, it is a proof that you have the constitution of Christ, which is pleasing to the Father. Of that part of your being the Father will always say, "This is My beloved."

In Genesis 37:12-17 we see that Joseph ministered to the brothers according to his father's will. In this matter also Joseph was a type of Christ, for Christ came down from heaven to do the will of the One who had sent Him (John 6:38).

If you read this section of the Word, you will admit not only that Joseph was a type of Christ, but that his biography is virtually the biography of Christ. Joseph's life was a copy of Christ's.

Although Joseph was a shepherd and the father's beloved and although he ministered to his brothers according to his father's will, he was hated and harassed by the brothers to whom he ministered (Gen. 37:4-5, 8, 11, 18-36). The same was true of Christ (Acts 10:38-39). Christ was sent to minister to the children of God, but they hated Him. According to the Gospels, the Jewish leaders hated Christ, conspired against Him, and plotted to kill Him. This was also Joseph's experience with his brothers. In Genesis 37:19 and 20 his brothers said, "Here comes this master of dreams. Now then, come and let us slay him..." Thus, they conspired and plotted against their brother Joseph. (Life-study of Genesis, pp. 1410-1413)

Further Reading: Life-study of Genesis, msg. 110

## 晨兴喂养

创四十 2~3 “法老就恼怒司酒长和司膳长这两个内臣，把他们拘禁在护卫长府内的监里，就是约瑟被囚的地方。”

约瑟被出卖以后，接着是一段囚禁的时期，监禁的时期（创三九 20）。约瑟和两个囚犯在一起，他们预表同着基督的两个囚犯，一个官复原职，另一个被处死（四十 1~23）。基督也是这样。基督在被出卖之后，被放在死牢中（徒二 23）。祂被钉在两个囚犯之间，其中一个得救了，另一个灭亡了（路二三 32、39~43）。基督被监禁在死牢中三日三夜。约瑟是基督的预表，与基督有同样的经历。他被他的哥哥们弃绝并出卖，又被下在监里。基督遭遇同样的事（创世记生命读经，一七一~二页）。

## 信息选读

约瑟预表基督是从死牢里复起的一位（创四一 14，徒二 24）。基督不是被捉拿而下在监里。祂乃是甘愿走进监狱，自动进入死牢。虽然祂自愿进入死，但阴间的门，就是死的能力，黑暗的权势，却立刻起来，想要把祂永远拘禁在那里。但正如行传二章二十四节所说，祂不能被死拘禁。…基督不能被死拘禁，因为祂是复活（约十一 25）。…复活确定比死更有能力。…所以，基督从死里走出来。对祂而言，从死里走出来，就是祂的复活。约瑟怎样从监牢中得释放，基督也照样从死牢中得释放。

## Morning Nourishment

Gen. 40:2-3 And Pharaoh was angry with his two officials, the chief of the cupbearers and the chief of the bakers. And he put them in custody at the house of the captain of the guard, in the prison, the place where Joseph was confined.

Joseph's betrayal was followed by a period of confinement, a period of imprisonment (Gen. 39:20). Joseph was with two criminals, who typified the two criminals with Christ, one of whom was restored and the other executed (40:1-23). It was the same with Christ. After Christ was betrayed, He was put into the prison of death (Acts 2:23). He was crucified between two criminals, one of whom was saved and the other perished (Luke 23:32, 39-43). Christ was confined in the prison of death for three days and three nights. As a type of Christ, Joseph had the same experience as Christ. He was rejected by his brothers, sold by them, and eventually cast into prison. Christ suffered the same things. (Life-study of Genesis, pp. 1433-1434)

## Today's Reading

Joseph typified Christ as the One resurrected from the prison of death (Gen. 41:14; Acts 2:24). Christ was not arrested and cast into prison. Rather, He walked willingly into prison, that is, He went into the prison of death voluntarily. Although He entered into death willingly, the gates of Hades, which is the power of death, the authority of darkness, immediately rose up and sought to keep Him there forever. But as Acts 2:24 says, it was impossible for Him to be held by death....Christ could not be held by death because He is resurrection (John 11:25)....Resurrection is definitely more powerful than death....Therefore, Christ walked out of death. To Him, this walking out of death was His resurrection. As Joseph was released from the dungeon, so Christ was also released from the prison of death.

约瑟也预表基督是登宝座得权柄的一位（创四一40～44，太二八18，徒二36，启三21）。约瑟从监牢中得释放，同一天，他也登宝座成了埃及全地实际的统治者。照样，基督复活以后，也登宝座得了权柄。行传二章三十六节说，钉死且复活的基督，已经被立为主为基督了。…这是指基督登宝座说的。

当基督登宝座时，祂得着了荣耀（来二9）。约瑟也在这方面预表基督，因他从监牢中得释放时，得着了荣耀（创四一42）。约瑟的反对者不仅出卖他，藐视他，也把他下在监里。创世记四十一章的监狱，钦定英文译本译为地牢（dungeon）。约瑟在监牢里，生活状况远不如今天美国监狱的状况。约瑟被囚的监牢是一个坑。那些把他关在那里的人这样作，用意是要他大大地受苦。但神高举他，不仅使他登上宝座，也赐给他荣耀。你也许不知道，我们怎能证明约瑟得了荣耀。这证明乃在于他穿上华美的衣袍，并得坐法老的副车（42～43）。他穿上细麻衣，与他被哥哥们剥去彩衣相对（三七23）。当人看见他穿着这样华美的衣袍，坐在法老的车上，他们必然领悟在那里有一个在荣耀里的人。

当约瑟从监牢中得释放，并被高举到宝座上，他领受了恩赐（四一42）。基督也领受了恩赐（徒二33）。许多基督徒知道基督复活、升天并得了荣耀尊贵为冠冕，但很少人知道基督升天、登宝座、得荣耀以后，也领受了恩赐。行传二章三十三节说，基督从父领受了所应许的圣灵，就是祂所浇灌下来的。基督从父所领受的，乃是一个恩赐。古时候，在主前许多世纪，同样的事发生在约瑟身上。约瑟不仅得着荣耀，也领受恩赐（创世记生命读经，一七二五至一七二七页）。

参读：创世记生命读经，第一百一十二至一百一十三篇。

Joseph also typified Christ as the One enthroned with authority (Gen. 41:40-44; Matt. 28:18; Acts 2:36; Rev. 3:21). On the same day Joseph was released from the dungeon, he was enthroned to be the actual ruler over the whole land of Egypt. In like manner, after Christ was resurrected, He was enthroned with authority. Acts 2:36 says that the crucified and resurrected Christ has been made both Lord and Christ....This refers to Christ's enthronement.

When Christ was enthroned, He received glory (Heb. 2:9). Joseph also typifies Christ in this regard, for when he was released from the dungeon, he received glory (Gen. 41:42). Joseph's opposers not only sold him and despised him, but cast him into a dungeon. In chapter 41 the prison is called a dungeon. The living conditions in Joseph's dungeon were far worse than the conditions of the prisons in this country today. The dungeon into which Joseph was cast was a pit. Those who put him there did so with the intention that he would be severely distressed. But God lifted him up and not only placed him on the throne but also gave him glory. You may be wondering how we can prove that Joseph received glory. The proof is in the fact that he was clothed with beautiful garments and made to ride in the second chariot of Pharaoh (41:42-43). His being clothed with fine linen was in contrast with his being stripped by his brothers of his coat of many colors (37:23). When people saw him clothed with such beautiful garments and sitting in Pharaoh's chariot, they must have realized that here was a man in glory.

When Joseph was released from the dungeon and uplifted to the throne, he received gifts (41:42). Christ also has received gifts (Acts 2:33). Many Christians know that Christ resurrected, ascended, and has been crowned with honor and glory, but not many know that after Christ's ascension, enthronement, and glorification He also received gifts. Acts 2:33 says that Christ received of the Father the promise of the Holy Spirit, which He has poured out. What Christ received of the Father was a gift. In ancient times, many centuries before Christ, the same thing happened to Joseph. Joseph was not only glorified but also received gifts. (Life-study of Genesis, pp. 1445-1447)

Further Reading: Life-study of Genesis, msgs. 112-113

## 晨兴喂养

## Morning Nourishment

创三七5 “约瑟作了一个梦，把这梦告诉他哥哥们，他们就越发恨他。”

Gen. 37:5 Then Joseph had a dream; and when he told it to his brothers, they hated him even more.

7 “我们在田里捆禾稼，忽然间我的禾捆起来站着，你们的禾捆来围着我的禾捆下拜。”

7 There we were, binding sheaves in the field, when suddenly my sheaf rose up and remained standing; and then your sheaves gathered around and bowed down to my sheaf.

倘若你是约瑟，你会认为你的哥哥们属天，满了生命和光么？创世记三十七章二节告诉我们，约瑟将他哥哥们的恶行报给他父亲。不仅如此，照着三十七章，约瑟的哥哥们满了忌恨和怒气；照着三十八章，他们满了情欲。在三十七章，我们看见约瑟哥哥们的忌恨和怒气；在三十八章，我们看见犹大的情欲。约瑟看见他哥哥们的恶行，就报给他父亲。但约瑟作了两个梦（三七5~9）。在第一个梦里，约瑟看见田里的禾捆。这个梦启示，约瑟再好，不过是禾捆；他的哥哥们再坏，也是禾捆。神给约瑟这梦，他在梦中得着神对他哥哥们的看法。…神给约瑟一个梦，祂似乎说，“约瑟，在我眼中，你和你哥哥们一样，他们和你一样美好。你是禾捆，他们也是禾捆。你和他们唯一的不同，就是我拣选了你来掌权。但这不是说你比他们好。”（创世记生命读经，一六八七至一六八八页）

If you had been Joseph, would you have considered your brothers heavenly and full of life and light? In Genesis 37:2 we are told that Joseph brought to his father an evil report regarding his brothers. Furthermore, according to chapter 37, Joseph's brothers were full of hatred and anger, and according to chapter 38, they were full of lust. In chapter 37 we see the hatred and anger of Joseph's brothers, and in chapter 38 we see Judah's lust. Joseph saw the evil of his brothers and reported it to his father. But Joseph had two dreams (37:5-9). In the first dream Joseph saw sheaves in the field. This dream reveals that, at the most, Joseph was just a sheaf and that, at the worst, his brothers also were sheaves. God gave Joseph this dream, and in it he had God's view of his brothers....God came to give Joseph a dream, and He seemed to say, "Joseph, in My eyes you are the same as your brothers, and they are just as good as you are. You are a sheaf, and they also are sheaves. The only difference between you and them is that I have chosen you to reign. But this does not mean that you are better than they are." (Life-study of Genesis, pp. 1414-1415)

## 信息选读

## Today's Reading

我们若没有经历，就不能明白圣经中关于约瑟梦见禾捆的话。…你越爱召会，越照顾圣徒，你就越看见“地鼠”、“乌龟”和“蝎子”。然后你会说，“主，这是什么？主，召会的光景真可怜。甚至长老也不怎么好。看看所有的姊妹！在聚会中我不要坐在她们旁

If we do not have experience, we shall not be able to understand the word in the Bible regarding Joseph's dream of the sheaves....The more you love the church and care for the saints, the more "gophers," "turtles," and "scorpions" you will see. Then you will say, "Lord, what is this? Lord, the situation in the church is pitiful. Not even the elders are any good. And look at all the sisters! I don't want to sit

边。”在这样的時候，你就需要属天的梦。当梦来了，主会告诉你：“你并不比别人好，别人也不比你差。你们在我里面都是生命的禾捆。在我的子民中，没有“地鼠”、“蝎子”或“乌龟”。众人都是满了生命的禾捆。”我若没有看见这样属天的梦，我早已不干了。但我已经看见这梦。我已经看见我是禾捆，那些在我眼中是“地鼠”的人，也都是禾捆。在神眼中，他们是禾捆。

多年前，我向主有许多告状的祷告；我将我所看见的恶行报给祂。…但主说，“我不用你的眼光看他们。我用我的眼光看他们。在新耶路撒冷里，没有“地鼠”和“蝎子。””

照着民数记，以色列人作了许多恶事。巴兰受雇于异邦的王，去咒诅以色列，并暴露以色列中的邪恶。但神借着巴兰说话，巴兰说，“祂未见雅各中有罪孽，也未见以色列中有祸患。”（二三 21）神似乎说，“我未见我民中有任何罪孽，我未见他们中间有任何祸患。”

以利亚〔向神〕抱怨以色列人说，“以色列人背弃了你的约，拆毁了你的坛，用刀杀了你的申言者，只剩下我一个人，他们还寻索要夺我的命。”（王上十九 10）以利亚在神面前控告以色列人。主不喜悦这事，便回答说，“但我在以色列中为自己留下了七千人，都是未曾向巴力屈膝，未曾与巴力亲嘴的。”（18）不要去主那里，在祂面前控告别人。反之，你该对祂说，“主，既然你未见罪孽，我也不愿看见任何罪孽。所有的‘地鼠’和‘蝎子’都是禾捆，我爱他们。”…你若看见了属天的梦，那么你就看见在神的眼光中，祂的子民都是满了生命的禾捆，为要出产食物，作素祭满足神和人（创世记生命读经，一六八八至一六九〇页）。

参读：创世记生命读经，第一百一十五、一百一十八篇。

near them in the meetings.” At such a time you need a heavenly dream. When the dream comes, the Lord will tell you, “You are not any better, and the others are not worse than you. You are all sheaves of life in Me. There are no ‘gophers,’ ‘scorpions,’ or ‘turtles’ among My people. All are sheaves full of life.” If I had not seen such a heavenly dream, I would have quit long ago. But I have seen the dream. I have seen that I am a sheaf and that all those who in my eyes are “gophers” are sheaves also. In the eyes of God, they are sheaves.

Years ago, I prayed many accusing prayers to the Lord; I reported to Him the evils I had seen....But the Lord said, “I don’t look at them from your view. I see them from My view. In the New Jerusalem there are no ‘gophers’ and ‘scorpions.’”

According to the book of Numbers, the children of Israel had done many evil things. Balaam was hired by a heathen king to curse Israel and to expose the evil in Israel. But God spoke through Balaam, and Balaam said, “He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel” (Num. 23:21). God seemed to be saying, “I have not beheld any iniquity in My people. I do not see any perverseness in them.”

Elijah complained against Israel saying, “The children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life” (1 Kings 19:10). Elijah was accusing Israel before God. Being displeased with this, the Lord replied, “I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him” (1 Kings 19:18). Do not go to the Lord in the way of accusing others before Him. Instead, you should say to Him, “Lord, since You see no iniquity, I do not choose to see any either. All the ‘gophers’ and ‘scorpions’ are sheaves, and I love them.”...If you have seen the heavenly dream, then you have seen that in God’s view all His people are sheaves full of life to produce food for the meal offering to satisfy God and man. (Life-study of Genesis, pp. 1415-1416)

Further Reading: Life-study of Genesis, msgs. 115, 118



## 晨兴喂养

## Morning Nourishment

创三七9 “后来他又作了一个梦，也把这梦告诉他的哥哥们说，看哪，我又作了一个梦，梦见太阳、月亮与十一颗星，向我下拜。”

Gen. 37:9 And he had still another dream and told it to his brothers and said, Now I have had another dream: There were the sun and the moon and eleven stars, bowing down to me.

启十二1 “天上现出大异象来，有一个妇人身披日头，脚踏月亮，头戴十二星的冠冕。”

Rev. 12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars.

在圣经中，有凭两个见证人证实的原则。因此，约瑟作了两个梦。约瑟在第二个梦里，看见太阳、月亮与十一颗星，向他下拜（创三七9）。这指明在神眼中，所有被定罪并受控告的人都满了光。要谨慎，不要控告弟兄姊妹。生命成熟掌权的一面绝不定罪别人，反而牧养并珍赏他们，说，“哦，召会生活和所有的圣徒真美妙！圣徒们是满了生命的禾捆。他们何等滋养并满足人！不仅如此，他们还是满了光的属天发光体。”你若说，这样说是谎言，你作不来，这意思就是你没有看见那个梦，那个异象。你缺少属天的眼光（创世记生命读经，一六九〇页）。

In the Bible there is the principle of confirmation by two witnesses. Thus, Joseph had two dreams. In Joseph's second dream he saw the sun, the moon, and the eleven stars bowing down to him (Gen. 37:9). This indicates that in the eyes of God all the condemned and accused people are full of light. Be careful not to accuse the brothers and sisters. The reigning aspect of the maturity of life never condemns others. Rather, it shepherds and appreciates them. It says, "Oh, the church life and all the saints are wonderful! The saints are sheaves full of life. How nourishing and satisfying they are! Furthermore, they are heavenly luminaries full of light." If you say that it is a lie to speak this way and that you cannot do it, it means that you have not seen the dream, the vision. You are lacking the heavenly view. (Life-study of Genesis, pp. 1416-1417)

## 信息选读

## Today's Reading

也许几年前，你对所有的弟兄姊妹，感觉都很积极，今天却不然。…今天你需要属天的梦的眼光。创世记三十七章有两个梦。一个是满了生命的禾捆，另一个是满了光的天体。这就是神对祂子民的眼光，是属天的眼光。因为我有这属天的眼光，我就大得鼓励。我不是与“地鼠”和“蝎子”同工。我乃是服事禾捆，我是在太阳、月亮之下，我是行在众星之中。约瑟所见的梦，很像启示录十二章的异象，那里神的子民是由一个身

Perhaps some years ago you felt positively about all the brothers and sisters, but not today....Today you need the view of the heavenly dream. In Genesis 37 there are two dreams. One is of sheaves full of life, and the other of the heavenly host full of light. This is God's view, the heavenly view, of His people. Because I have this heavenly view, I am greatly encouraged. I am not working with "gophers" and "scorpions." I am serving the sheaves, I am under the sun and moon, and I am walking among the stars. The dream Joseph saw is similar to the vision in Revelation 12, where God's people are signified by the woman clothed with the

披日头、脚踏月亮、头戴十二星冠冕的妇人来表征。我们需要这样的异象，从属天的观点来看神的子民。

有一件事是确定的：谁定罪召会或责备圣徒，谁的生命就受亏损。没有一个例外。你也许是对的，召会也许真的错了。圣徒们的光景也许是“地鼠”和“蝎子”的光景。但你若定罪他们，你的生命就受亏损。然而你若说，“主，我赞美你，因为你的子民满了生命和光”，你就是头一个有分于生命的人。因这缘故，我不敢说弟兄姊妹不好。反之，我总是说，“赞美主！圣徒们是何等美好！”我这样作，就享受生命。但我若批评弟兄姊妹，我就立刻发死。没有一个对召会或圣徒说消极话的人，会享受生命。反之，那些说消极话的人必然发死。我们需要说，“赞美主，我的弟兄乃是属天的光体！他若今天不是，将来必是。”在神没有时间的元素。天上没有时钟，只有永远。当神从永远的观点来看祂的子民时，祂看他们都是满了生命的禾捆，以及满了光的太阳、月亮与众星。

虽然神的子民是位于天上的太阳、月亮与众星，却是活在地上的禾捆（腓三 20，二 15），因为禾捆生长在田里。今天我们乃是活在地上的属天子民。

我们是神的子民。我一直因此得着鼓励、加强并造就。我对你们众人有完全的信心，我期望在新耶路撒冷看见你们众人。我喜欢有永远的眼光，而不是来自地上的眼光。…你若用“神圣的望远镜”透过时间来看，你会看见新耶路撒冷，在那里没有别的，只有禾捆和众星。在新耶路撒冷，没有“地鼠”或“蝎子”。在那里，每样东西都满了生命和光。当我们思想约瑟的梦时，我们就晓得人的心思无法产生出创世记。唯有神能使约瑟有这些梦（创世记生命读经，一六九一至一六九二页）。

参读：创世记生命读经，第一百二十篇。

sun, with the moon under her feet, and with the crown of twelve stars upon her head. We need such a vision to see God's people from the heavenly viewpoint.

One thing is certain: Whoever condemns the church or blames the saints will suffer the loss of life. There is not one exception to this. You may be right, and the church may actually be wrong. The condition of the saints may be that of "gophers" and "scorpions." But if you condemn them, you will suffer the loss of life. However, if you say, "Lord, I praise You because Your people are full of life and light," you will be the first to participate in life. For this reason, I dare not say that the brothers and sisters are not good. Rather, I always say, "Praise the Lord! How good the saints are!" When I do this, I enjoy life. But if I were to criticize the brothers and sisters, I would immediately suffer death. No one who speaks negatively concerning the church or the saints enjoys life. On the contrary, all those who speak negatively suffer death. We need to say, "Praise the Lord, my brother will be a heavenly light! If he is not so today, he will be in the future." With God there is no time element. There is no clock in heaven, only eternity. As God views His people from the standpoint of eternity, He sees them all as sheaves full of life and as the sun, moon, and stars full of light.

Although God's people are positioned in heaven as the sun, the moon, and the stars, they are living on earth as sheaves (Phil. 3:20; 2:15), for sheaves grow in the field. Today we are the heavenly people living on earth.

We are God's people. I have been encouraged, strengthened, and edified by this. I have complete faith in you all, and I expect to see you all in the New Jerusalem. I like to have an eternal view, not the view from the earth....If you use the "divine telescope" to see through time, you will behold the New Jerusalem where there is nothing but sheaves and stars. In the New Jerusalem there are no "gophers" or "scorpions." There, everything is full of life and light. When we consider Joseph's dreams, we realize that no human mind could have conceived the book of Genesis. Only God could have caused Joseph to have these dreams. (Life-study of Genesis, pp. 1417-1418)

Further Reading: Life-study of Genesis, msg. 120

## 晨兴喂养

太一 3 “犹大从他玛氏生法勒斯和谢拉，法勒斯生希斯仑，希斯仑生亚兰。”

七 1 “不要审判，免得你们受审判。”

虽然雅各的众子是有罪的，基督仍借他们而来（创三八 27～30，太一 3）。从创世记三十八章所犯的大罪中，生出了两个儿子，头一个就是基督的先祖。在马太一章基督的家谱中所提的法勒斯，就是基督的一位先祖。照着经上的圣言，基督乃是借着雅各有罪的众子来的。这很像大卫同拔示巴的罪。那罪的结果是所罗门。他也是基督的先祖，是基督借着而来的一位（6）（创世记生命读经，一六九三页）。

## 信息选读

成熟的生命有掌权的一面。你越在生命里成熟，就越不会消极地说到圣徒或召会。当我们进入召会时，我们有召会生活的蜜月。然而，蜜月绝不会持续很久。…但有一天属天的梦来了，你的眼光就会翻转。你晓得你不敢说有关召会或圣徒消极的事。反之，你会说，“这是召会，这是神的子民。在神眼中，信徒都是禾捆。他们也是太阳、月亮与众星。”当你来到这一阶段，你就不敢说有关召会消极的事。

我看见这样的异象之后，有时候还会说，“不错，我已经看见召会是美妙的，但事实上召会并非如此。”我这样说，就把“尾巴”露出来了。甚至这“尾巴”也使我发死。最终，我完全被征服且被折服，我说，“主，我忘掉我的短视，我要使用神圣的望远镜。召会是超特、

## Morning Nourishment

Matt. 1:3 And Judah begot Pharez and Zarah of Tamar, and Pharez begot Hezron, and Hezron begot Aram.

7:1 Do not judge, that you be not judged.

Although the sons of Jacob were sinful, Christ still came through them (Gen. 38:27-30; Matt. 1:3). Out of the gross sin committed in Genesis 38, two sons were born, the first of whom was a forefather of Christ. Pharez, mentioned in the genealogy of Christ in Matthew 1, was one of Christ's forefathers. According to the holy word of Scripture, Christ came through the sinful sons of Jacob. It is similar to David's sin with Bathsheba. The issue of that sin was Solomon, who was also a forefather of Christ, one through whom Christ came (Matt. 1:6). (Life-study of Genesis, p. 1419)

## Today's Reading

The mature life has a reigning aspect. The more mature in life you become, the less you will speak negatively concerning the saints or the church. When we came into the church, we had a church-life honeymoon. The honeymoon, however, never lasts very long...But one day the heavenly dream will come, and your view will be revolutionized. You will realize that you dare not say anything negative concerning the church or the saints. On the contrary, you will say, "This is the church, and this is God's people. In God's eyes the believers are all sheaves. They are also the sun, the moon, and the stars." When you come to this stage, you will not dare to say anything negative about the church.

After seeing such a vision, I have nevertheless said at times, "Yes, I have seen that the church is wonderful. But actually it is not so." In saying this, the "tail" was exposed...[and] caused me to suffer death. Eventually, I was completely subdued and convinced, and I said, "Lord, I forget my short sight and use the divine telescope. The church is excellent, marvelous, and wonderful. There is nothing

奇妙、美好的。召会一点也没有问题，她既完美又完全。”我这样说，就满有生命，并且享受生命。对我而言，每位弟兄姊妹都是美妙的，我爱他们所有的人，包括退后的在内。我越这样说到弟兄姊妹，就越满有生命。我相信我们许多人都经历过这事。我们不是审判人的，神才是审判者。而祂不是审判圣徒，乃是在他们身上作工，将“蝎子”变化为禾捆，将“地鼠”变化为众星。最终，我们都要成为禾捆和众星。愿我们都有这永远的眼光。

约瑟的行事为人这样超特美妙，乃因他受梦中所见异象的指引。…若是小孩子尚且受〔电视上〕所见之事的影晌，那青年人约瑟岂不更受属天异象的影晌么！在异象中，他是站着、满了生命的禾捆，也是受众星敬拜的星！…约瑟超特美妙的行为乃是由于他所得着的异象。他那两个梦的异象控制他的生活，并指引他的行为。他的行为如同站着且满了生命的禾捆，他的举止好像照耀在黑暗里的属天之星。

在〔创世记三十七至三十八〕章里，记载着两个大罪。三十七章有怒气的罪（18～28）。约瑟的哥哥们抓住机会发尽他们的怒气。这不是微不足道的怒气事例。约瑟的哥哥们图谋杀害的人不是盗贼，乃是他们肉身的亲兄弟，他们自己的父亲亲爱的儿子。他们若有一点人性的情爱，绝不会考虑作这样的事。不过，流便确实想到这事会影响他们的父亲；犹大也提议不要害死他，只要将他卖掉，这比流他的血好多了。无论如何，在三十七章我们看见约瑟哥哥们的怒气。在下一章，就是三十八章，我们看见犹大放纵情欲，甚至乱伦（15～18）。人堕落以后，产生的第一个结果就是杀害肉身的兄弟。而带进洪水作为神对堕落族类审判的罪，乃是放纵情欲。这两种罪，谋杀肉身兄弟并放纵情欲，又在这里重犯（创世记生命读经，一六九四至一六九五、一七〇〇至一七〇二页）。

参读：出埃及记生命读经，第七篇。

wrong with the church. It is perfect and complete.” When I speak like this, I am full of life and I enjoy life. To me, every brother and sister is wonderful, and I love them all, including the backsliders. The more I speak this way about the brothers and sisters, the more I am full of life. I believe many of us have experienced this. We are not the ones to judge. God is the Judge. And He is not judging the saints; He is working on them to transform the “scorpions” into sheaves and the “gophers” into stars. Eventually, we all shall be sheaves and stars. May we all have this eternal view.

Joseph behaved so excellently and marvelously because he was directed by the vision he saw in his dreams....If even the little ones are influenced by what they see [on television], then how much more was the young man Joseph influenced by the heavenly vision, the vision that he was a sheaf rising up full of life and that he was a star worshipped by all the other stars!...Joseph's excellent and marvelous behavior was due to the vision he received. The vision of his two dreams controlled his life and directed his behavior. He behaved as the sheaf standing up and full of life, and he conducted himself like a heavenly star shining in the darkness.

In [Genesis 37 through 38] two gross sins are recorded. In chapter 37 there is the sin of anger (37:18-28). Joseph's brothers seized the opportunity to give full vent to their anger. This was not an insignificant case of anger. The one Joseph's brothers were plotting to kill was not a thief, but their own brother in the flesh, the dear son of their own father. If they had had any human affection at all, they would never have considered doing such a thing. Reuben, however, did think of how it would affect their father; and Judah suggested that they not kill him, but sell him, which was far superior to shedding his blood. Nevertheless, in chapter 37 we see the anger of Joseph's brothers. In the next chapter, chapter 38, we have Judah's indulgence in lust, even in incest (38:15-18). After the fall of man, the first issue to come forth was the killing of a brother in the flesh. And the sin that brought in the flood as God's judgment upon the fallen race was the indulgence in lust. These two sins, the sins of murdering a brother in the flesh and of indulging in lust, are repeated here. (Life-study of Genesis, pp. 1419-1420, 1424-1425)

Further Reading: Life-study of Exodus, msg. 7

## 晨兴喂养

## Morning Nourishment

太五 22 “但是我告诉你们，凡向弟兄动怒的，难逃审判…”。

**Matt. 5:22** But I say to you that everyone who is angry with his brother shall be liable to the judgment...

创三九 9 “在这家里没有比我〔约瑟〕大的；并且他〔主人〕没有留下一样不交给我，只留下了你，因为你是他的妻子。我怎能作这大恶，得罪神呢？”

**Gen. 39:9** There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then can I do this great evil, and sin against God?

12 “…约瑟把衣裳撇在妇人手里，跑到外面去了。”

12 ...[Joseph] left his garment in her hand, and fled and went outside.

约瑟哥哥们的怒气给他机会，像生命的禾捆一样生活。当他的哥哥们沉溺于人的怒气之中，那代表成熟生命掌权一面的约瑟，却如生命的禾捆活着，从人怒气的死水中显露出来。在神的默示之下，这段记载用堕落的怒气作背景，证明禾捆中有多少的生命。这禾捆充满了生命。当其余的人都沉没在人怒气的死水中，这禾捆却得以显露出来，并在死亡的境域中存活（创世记生命读经，一七〇二页）。

The anger of his brothers afforded Joseph the opportunity to live as a sheaf of life. While all his brothers were drowning in the water of anger, Joseph, the reigning aspect of the mature life, lived as a sheaf of life, emerging from the death water of human anger. The record, under God's inspiration, uses fallen anger as the background to demonstrate how much life was in the sheaf. This sheaf was filled with life. When all the rest had sunk into the death water of human anger, this sheaf emerged and survived in that situation of death. (Life-study of Genesis, pp. 1425-1426)

## 信息选读

## Today's Reading

第二个大罪，就是放纵情欲，也给约瑟一个机会。在创世记三十八章所见的放纵情欲，是黑暗的表号。在这章里，犹大完全在黑暗中。犹大盲目地行事为人，而盲目表征黑暗。倘若他不是盲目的，不在黑暗里，怎会与他的儿媳行淫？他的良心何在？他的视力何在？他的眼睛昏暗，并受到蒙蔽，他是在黑暗中。在三十九章，那邪恶的妇人，波提乏的妻子，也是在黑暗中。她若不在黑暗中，行为怎会这样邪恶？因此，在三十八至三十九章，有黑暗的图画。

The second gross sin, the indulgence in lust, also afforded Joseph an opportunity. The indulgence in lust seen in Genesis chapter 38 is a symbol of darkness. In this chapter Judah was utterly in darkness. Judah behaved in a blind way, and blindness signifies darkness. If he had not been in blindness, in darkness, how could he have committed adultery with his daughter-in-law? Where was his conscience? Where was his eyesight? His eyes had been blackened and blinded, and he was in darkness. That evil woman in chapter 39, the wife of Potiphar, was also in darkness. If she had not been in darkness, how could she have behaved in such an evil way? Thus, in chapters 38 and 39 we have a portrait of darkness.

但在这黑暗中，我们看见约瑟是照耀在诸天之上的明亮之星（三九7～12）。约瑟行事为人像一颗照耀的星，他似乎说，“你们众人都在黑暗之下，我却照耀你们。我这明亮的星，怎能作这样黑暗的事？我不能忘记我的梦。我的梦控制我，并指引我。我是属天的星，绝不会出卖我的地位。”你若有这光，当你来读这几章，就会看见约瑟是生活与异象相符的人。约瑟不仅是作梦的人，也是将他在梦中所看见的实行、活出来的人。

我们如何有怒气，也如何有情欲。你若没有情欲，那么你必是板凳或石头。每个人都有情欲。控制我们情欲的路，乃是受异象所征服、控制并指引。…异象的功用很像车子的煞车。在危险的时候，我们便踩煞车。属天之星的异象，是我们属灵车子有力的煞车。

约瑟在属天异象之下的生活，就是马太五至七章所描述诸天之国的生活。照着马太这几章所启示属天之国的宪法，我们的怒气必须被制伏，我们的情欲必须被征服（五21～32）。我们若声称是国度的子民，却不能制伏我们的怒气，或征服我们的情欲，我们就了了。我们就不是在国度里，而是在海边。我们是发泄怒气，并放纵情欲的人。但所有国度的子民都制伏他们的怒气，并征服他们的情欲。这就是国度的生活。

在今天国度的生活里，君王正在受训练。我们在国度生活里的国度子民，正在受训练，要作君王，作约瑟，成为成熟生命掌权的一面。为此，我们必须制伏我们的怒气，并胜过我们的情欲。约瑟的生平是我们今日经历一幅何等美妙的图画！一天又一天，我们制伏我们的怒气，并胜过我们的情欲。我们不赞同我们的怒气，不与我们的情欲合作，反倒弃绝我们的怒气，并定罪我们的情欲，因为我们是成熟生命掌权的一面。在我们里面有基督的构成，我们正预备作王掌权（创世记生命读经，一七〇三、一七〇五至一七〇六页）。

参读：创世记生命读经，第一百一十一篇。

But in the midst of this darkness we see Joseph as a bright star shining in the heavens (39:7-12). Conducting himself as a shining star, Joseph seemed to be saying, "All you people are under darkness, but I am shining upon you. How can I, a bright star, do such a dark thing? I cannot forget my dream. My dream controls me and directs me. As a heavenly star, I would never sell my position." If you have this light as you come to these chapters, you will see that Joseph was one who lived a life that corresponded to his vision. Joseph was not only a dreamer; he was also one who practiced, one who lived out, what he saw in his dream.

Just as we all have anger, we also have lust. If you have no lust, then you must be a bench or a stone. Every human being has lust. The way to control our lust is to be subdued, controlled, and directed by the vision. The function of the vision is similar to that of brakes in a car. In times of danger, we step on the brakes. The vision of the heavenly star is a powerful brake for our spiritual car.

Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5, 6, and 7. According to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be subdued and our lust conquered (Matt. 5:21-32). If we claim to be the kingdom people, yet we cannot subdue our anger or conquer our lust, we are finished. Instead of being in the kingdom, we are on the seashore. We are those giving vent to our anger and indulging in lust. But all the kingdom people subdue their anger and conquer their lust. This is the kingdom life.

In the kingdom life today, kings are being trained. We, the kingdom people in the kingdom life, are being trained to be kings, to be Josephs, to be the reigning aspect of the mature life. For this, we must subdue our anger and conquer our lust. What a wonderful picture Joseph's life is of our experience today! Day by day, we are subduing our anger and conquering our lust. Instead of agreeing with our anger or cooperating with our lust, we reject our anger and condemn our lust, because we are the reigning aspect of the mature life. We have the constitution of Christ within us, and we are being prepared to reign as kings. (Life-study of Genesis, pp. 1426-1429)

Further Reading: Life-study of Genesis, msg. 111

第三十一周 · 诗歌

751

国 度 — 作操练与奖赏

11 12 12 12 (英 947)

降B大调

3/4

一 今 天 神 的 国 度, 对 我 是 操 练,  
 将 来 却 是 奖 赏, 与 主 一 同 掌 权。  
 这 是 神 的 智 慧, 现 今 将 我 训 练,  
 使 祂 计 划 完 成, 将 祂 公 义 彰 显。

二 我们为神所生,好为祂作王, 五 如此,基督带着国度降临时,  
 但是还需训练,才能像王一样, 要将祂的王权赐我作为赏赐;  
 好在祂的国中,胜任作王掌权, 如此,主要借我使祂公义彰显,  
 使祂神圣王权,借我得着彰显。 并将祂的智慧给众天使看见。

三 今天我需学习服神的权柄, 六 为着这个,使徒曾努力向前,  
 甘愿受祂管治,严格对付言行。 愿出任何代价,不甘落在后面;  
 如此祂的权柄,我就得以分享, 也为这个,他劝我们忠诚向上,  
 将来管理列国,与祂儿子同王。 好在将来得着国度作为奖赏。

四 严格对待自己,持守着公义, 七 求主赐我恩典,为国度活着,  
 对人宽大有恩,对神灵中欢喜; 今天受你训练,将来你肯赏我;  
 一直都要活在国度实际里面, 求使国度实际,今天作我操练,  
 为着国度实现,能得进入掌权。 将来我的奖赏,乃是国度实现。

1 God's Kingdom today is a real exercise,  
 But when Christ comes to reign it will be a great prize;  
 It is wisdom divine that we now may be trained  
 That His plan be fulfilled and His justice maintained.

2 God's children, we're born to be kings with His Son,  
 And we need to be trained that we may overcome  
 And to know how to rule in His kingdom as kings,  
 That His kingship thru us be expressed o'er all things.

3 Today we must learn to submit to His throne,  
 How to have a strict life and His government own;  
 His authority then we'll be able to share,  
 O'er the nations to rule with God's Son as the heir.

4 With a life strict to self we must righteousness hold,  
 Kind to others in peace, and with God joyful, bold;  
 In the Kingdom's reality e'er to remain,  
 For its manifestation prepared thus to reign.

5 Then Christ when He comes with the kingdom from God  
 Will to us grant His kingship to share as reward;  
 Thus the Lord will His righteousness thru us maintain  
 And His wisdom to heavenly powers make plain.

6 For this the Apostle pressed on at all cost,  
 For the Kingdom assured that he would not be lost;  
 'Tis for this he charged others, Be true to the Lord,  
 That the Kingdom might be unto them a reward.

7 O Lord, give us grace for Thy Kingdom to live,  
 To be trained that Thou may the reward to us give;  
 Make the Kingdom's reality our exercise,  
 That its manifestation may be our great prize.





读经：创四—39 ~ 44、51 ~ 52·四五5 ~ 8·  
四七14 ~ 23·五十15 ~ 21

周一

壹 按照属灵的经历，雅各和约瑟乃是一个  
人；约瑟代表成熟的以色列掌权的一面，  
就是基督构成在雅各成熟的性情里；作  
为由基督这完全者所构成的成熟圣徒，  
雅各借着约瑟掌权—创四—39 ~ 44，  
来六1上，加六8，五22 ~ 23：

一 约瑟所预表掌权的一面，乃是构成到我们全  
人里面的基督—四19。

二 成熟生命掌权的一面，就是一直享受主同在  
的生活；哪里有祂的同在，哪里就有权柄，  
就有管治的能力—创三九2 ~ 5、21 ~ 23：

1 在主的同在中，约瑟靠主亨通（2 ~ 3、23）；当约  
瑟受到苦待时，他享受了那在主的主宰之下临到他的  
亨通。

2 在主的同在中，约瑟无论在哪里，都蒙恩得主祝福；  
当约瑟得享亨通时，他和那些与他有关的人都蒙了  
祝福—4 ~ 5、22 ~ 23节。

Scripture Reading: Gen. 41:39-44, 51-52; 45:5-8; 47:14-23; 50:15-21

Day 1

**I. According to spiritual experience, Jacob and Joseph are one person; Joseph represents the reigning aspect of the mature Israel, the constitution of Christ in Jacob's mature nature; as a mature saint constituted of Christ, the perfect One, Jacob reigned through Joseph—Gen. 41:39-44; Heb. 6:1a; Gal. 6:8; 5:22-23:**

**A. The reigning aspect typified by Joseph is Christ constituted into our being—4:19.**

**B. The reigning aspect of the mature life is a life that always enjoys the presence of the Lord; wherever His presence is, there is authority, the ruling power—Gen. 39:2-5, 21-23:**

**1. In the presence of the Lord, Joseph was prospered by Him (vv. 2-3, 23); while Joseph was undergoing ill-treatment, he enjoyed the Lord's prosperity that came to him under the Lord's sovereignty.**

**2. In the presence of the Lord, Joseph was favored with the Lord's blessing wherever he was; when Joseph enjoyed prosperity, he and those who were involved with him were blessed—vv. 4-5, 22-23.**

## 周二

三 虽然约瑟自己的梦尚未得着应验，他却有信心和胆量讲解他两个狱中同伴的梦（四十8）；至终，约瑟间接借着凭信说话，讲解司酒长的梦，而从狱中得了释放（四一9～13），也直接借着放胆讲解法老的梦，被引到宝座（14～46）；释放和权柄临到他，都是借着他的说话：

- 1 慕安得烈（Andrew Murray）曾说过这样的话：好的话语执事所供应的，总该超过他所经历的；这意思是我们该照着异象说话，过于照着异象的应验说话。
- 2 即使我们的异象尚未得着应验，我们仍该向别人述说：时候将到，那时我们的异象必要应验；最终约瑟的梦借着讲解司酒长的梦得了应验。

## 周三

3 我们若活出基督，无论我们在哪里，我们不是带来生命，就是带来死亡（林后二14～16）；对司酒长而言，约瑟带来官复原职；对司膳长而言，约瑟带来死刑（创四一12～13）。

四 我们若寻求主，主要把我们下在“监”里；没有监牢，我们无法登宝座；我们不要作逃狱的人；我们必须留在狱中，直到我们毕业得着冠冕——雅一12，参腓三8。

五 我们不该照着我们的感觉说话，乃该照着属天的异象说话；我们是有异象的人，是看见神永远经纶的人，所以我们应当照着神经纶绝对的真理说话——徒二六16～19：

## Day 2

C. Although his own dreams were not yet fulfilled, Joseph had the faith and the boldness to interpret the dreams of his two companions in prison (40:8); eventually, Joseph was released from prison indirectly through his speaking by faith in interpreting the cupbearer's dream (41:9-13), and he was ushered to the throne directly through his speaking boldly in interpreting Pharaoh's dreams (vv. 14-46); both release and authority came to him through his speaking:

1. Andrew Murray once said a word like this: the good minister of the Word should always minister more than he has experienced; this means that we should speak more according to the vision than according to the fulfillment of the vision.
2. Even if our vision has not been fulfilled, we should still speak of it to others; the time will come when our vision will be fulfilled; Joseph's dreams were eventually fulfilled through his interpretation of the dream of the cupbearer.

## Day 3

3. If we are living out Christ, we will bring either life or death wherever we are (2 Cor. 2:14-16); to the cupbearer, Joseph brought restoration; to the baker, he brought execution (Gen. 41:12-13).

D. If we seek the Lord, He will put us into a “dungeon”; without the dungeon we cannot ascend to the throne; we must not be a dungeon dropout; we must stay in the dungeon until we graduate and receive the crown—James 1:12; cf. Phil. 3:8.

E. We should not speak according to our feelings but according to the heavenly vision; we are visionaries, seers, of God's eternal economy, so we should speak according to the absoluteness of the truth of His economy—Acts 26:16-19:

- 1 约瑟所看见的异象不仅控制他的生活，也维持他的信心。
- 2 因为约瑟重要且贵重，所以他受试验的时间不能缩短。

## 周 四

六 约瑟登宝座时，得着了荣耀并且领受恩赐（创四一42），预表基督在祂的升天里得着荣耀（来二9），并领受恩赐（诗六八18，徒二33）：

1 戒指、衣服和金链，描绘基督升上诸天时所领受的恩赐，祂已将这些恩赐传给召会——创四一42：

a 打印的戒指，表征圣灵在基督的信徒里面和身上作印记——徒二33，弗一13，四30，参路十五22。

b 衣服表征基督作我们客观的义，使我们在神面前得称义（林前一30，参诗四五9、13，路十五22），并且作我们活出来的主观的义，使我们够资格有分于羔羊的婚娶（腓三9，诗四五14，启十九7~9）。

c 金链表征赐给顺从之人圣灵的美丽，彰显于服从上（参徒五32）；戴链子的颈项表征已被征服并降服的意志，以服从神的命令（创四一42，参歌一10，箴一8~9）。

2 照着属灵经历的顺序，首先我们接受盖印的灵，使我们得着救恩；然后我们接受义袍，开始活基督（加二20，腓一20~21上）；为着活基督，我们的颈项必须戴上链子，我们的意志必须被圣灵征服并制伏。

七 约瑟从死牢里复起，并登高位之后，就娶亚西纳为妻；亚西纳描绘基督在被以色列人弃绝的期间，从外邦世界娶来的召会（创四一

1. The visions that Joseph saw not only controlled his life but also sustained his faith.
2. Because Joseph was important and valuable, the time of his testing could not be shortened.

## Day 4

F. In his receiving glory and gifts in his enthronement, Joseph typifies Christ, who received glory (Heb. 2:9) and gifts (Psa. 68:18; Acts 2:33) in His ascension (Gen. 41:42):

1. The ring, the garments, and the gold chain portray the gifts that Christ received in His ascension to the heavens, which gifts He has passed on to the church—v. 42:

a. The signet ring signifies the Holy Spirit as a seal within and upon Christ's believers—Acts 2:33; Eph. 1:13; 4:30; cf. Luke 15:22.

b. The garments signify Christ as our objective righteousness for our justification before God (1 Cor. 1:30; cf. Psa. 45:9, 13; Luke 15:22) and as our subjective righteousness lived out of us that we may be qualified to participate in the marriage of the Lamb (Phil. 3:9; Psa. 45:14; Rev. 19:7-9).

c. The gold chain signifies the beauty of the Holy Spirit given for obedience expressed in submission (cf. Acts 5:32); a chained neck signifies a will that has been conquered and subdued to obey God's commandment (Gen. 41:42; cf. S. S. 1:10; Prov. 1:8-9).

2. According to the sequence of spiritual experience, we first receive the sealing of the Spirit for salvation; then we receive the garment of righteousness and begin to live Christ (Gal. 2:20; Phil. 1:20-21a); in order for us to live Christ, our neck must be chained, our will must be conquered and subdued, by the Holy Spirit.

G. After being resurrected from the prison of death and ushered into the position of ascension, Joseph married Asenath, who portrays the church taken out of the Gentile world during Christ's rejection

45)；约瑟给长子起名叫玛拿西（意，使之忘了），给次子起名叫以法莲（意，加倍繁衍）；约瑟宣告说，“神使我忘了一切的困苦，和我父的全家”，又宣告说，“神使我在受苦之地繁衍”——51～52节。

## 周五

贰 约瑟一生的记载乃是那灵管治的启示，因为那灵的管治乃是成熟圣徒掌权的一面；那灵的管治（在生命中作王的生活，就是在神国的实际里，受神圣生命约束并限制），比那灵任何其他方面都高——罗五 17、21，十四 17～18，参林后三 17～18，提后四 22，启四 1～3：

一 虽然约瑟对他的弟兄们满了属人的感觉和情绪，他却保守自己和所有的感觉，都在那灵的管治之下；他清明、智慧、且有辨识地对待他的弟兄们，按着他们的需要管教他们，好成全并建造他们，使他们能成为团体的子民，生活在一起，成为神在地上的见证——创四二 9、24，四三 30～31，四五 1～2、24。

二 约瑟否认己，把自己完全摆在神主宰的带领下，行事为人全然为着神和祂子民的权益。

三 约瑟在神限制下的生活，是基督为人生活的描绘，彰显神圣生命的成熟与完全，并且

by the children of Israel (Gen. 41:45); Joseph called the name of his firstborn Manasseh (meaning “making to forget”) and his second Ephraim (meaning “twice fruitful”); Joseph declared, “God has made me forget all my trouble and all my father’s house,” and “God has made me fruitful in the land of my affliction” (vv. 51-52).

## Day 5

**II. The record of Joseph’s life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a mature saint; the rulership of the Spirit (a life of reigning in life, being under the restriction and limitation of the divine life in the reality of God’s kingdom) is higher than any other aspect of the Spirit—Rom. 5:17, 21; 14:17-18; cf. 2 Cor. 3:17-18; 2 Tim. 4:22; Rev. 4:1-3:**

A. Although Joseph was full of human feelings and sentiments toward his brothers, he kept himself with all his feelings under the rulership of the Spirit; he dealt with his brothers soberly, wisely, and with discernment, disciplining them according to their need in order to perfect them and build them up that they might be a collective people living together as God’s testimony on earth—Gen. 42:9, 24; 43:30-31; 45:1-2, 24.

B. Joseph denied himself and placed himself absolutely under God’s sovereign leading, conducting himself wholly for the interest of God and His people.

C. Joseph’s living under God’s restriction, a portrait of the human living of Christ, manifested the maturity and perfection of the

带进神的国—约五 19、30 下，七 16、18，十四 10，太八 9～10。

四 在约瑟对待他哥哥们的事例中，我们看见他过一种镇静的生活、清明的生活、有辨识的生活，带着对他哥哥们的爱，是一种否认己的生活，作为国度生活的实行—创四五 24，太十六 24，代下一 10，赛三十 15 上，腓一 9，提前五 1～2，帖前三 12，四 9，帖后一 3，罗十二 10，约壹四 9，来十三 1。

五 约瑟的感情、感觉、考量和喜好，完全在那灵的管治和控制之下—箴十六 32。

六 在约瑟的故事里所表显的生命，乃是复活的生命，神的生命；他的感情受到复活生命的控制，以应付他哥哥们的需要—约十一 25。

七 约瑟是新约所启示之事活的说明；他是个否认己的人，他没有自己的兴趣、自己的享受、自己的感觉、自己的野心、或自己的目标；每件事都是为着神，为着神的子民；约瑟的否认己，并他在神主宰的手下受约束，乃是国度生活实行之钥。

八 最有能力的人有力量不作他所能作的事—这是真正的否认己，真实的背十字架—太十六 24，参二六 53。

九 约瑟晓得是神差他到埃及（虽然他哥哥们的意思是要害他—创四五 5、7，五十 19～

divine life and brought in God's kingdom—John 5:19, 30b; 7:16, 18; 14:10; Matt. 8:9-10.

D. In Joseph's dealings with his brothers, we see that he lived a calm life, a sober life, and a discerning life with love for the brothers—a self-denying life as the practice of the kingdom life—Gen. 45:24; Matt. 16:24; 2 Chron. 1:10; Isa. 30:15a; Phil. 1:9; 1 Tim. 5:1-2; 1 Thes. 3:12; 4:9; 2 Thes. 1:3; Rom. 12:10; 1 John 4:9; Heb. 13:1.

E. Joseph's sentiments, feelings, considerations, and preferences were absolutely under the rulership and control of the Spirit—Prov. 16:32.

F. The life manifested in the story of Joseph is the resurrection life, the life of God; his sentiments were under the control of the resurrection life to meet the need of his brothers—John 11:25.

G. Joseph is a living illustration of what is revealed in the New Testament; he was a self-denying person who had no self-interest, self-enjoyment, self-feeling, self-ambition, or self-goal; everything was for God and for God's people; Joseph's self-denial, his restriction under God's sovereign hand, was the key to the practice of the kingdom life.

H. The most powerful person is the one who has the strength not to do what he is able to do—this is the real denial of the self and the genuine bearing of the cross—Matt. 16:24; cf. 26:53.

I. Joseph's realization that it was God who sent him to Egypt (even though his brothers intended evil against him—Gen.

21, 参四一 51 ~ 52), 这是保罗在罗马八章二十八至二十九节之话的实际。

十 约瑟不需要赦免他的弟兄们, 因为他并没有怪罪他们; 他接受他弟兄们对他所作的一切, 好像从神接受的一样; 他也安慰那些得罪他的人 (创四五 5 ~ 8, 五十 15 ~ 21); 他有何等的恩典! 他的灵何等超绝!

## 周 六

叁 约瑟因着受苦并否认己, 得了生命供应的丰富 (诗歌四六五首); 百姓为了要从约瑟得粮, 必须付上四种代价: 他们的银子, 他们的牲畜, 他们的田地, 以及他们自己—四七 14 ~ 23, 参启三 18:

一 银子代表便利, 牲畜表征生活的凭借, 田地代表资源; 我们若要从主这分赐者接受生命的供应, 就必须把我们的便利、我们谋生的凭借、以及我们的资源给祂; 我们给祂越多, 就从祂得着越多生命的供应。

二 最后, 为了要从主领受最好的分, 包括使人饱足的食物和为别人生产一些东西的种子 (创四七 23), 我们必须把我们自己, 我们全人的每一部分, 都交给祂 (利一 4)。

三 当我们把我们全人的每一部分交给祂, 而付出最高的代价, 我们就得享对基督之享受上好的分。

45:5, 7; 50:19-21; cf. 41:51-52) is the reality of Paul's word in Romans 8:28-29.

J. Joseph did not need to forgive his brothers, because he did not blame them; he received as from God all that his brothers had done to him, and he comforted those who had offended him (Gen. 45:5-8; 50:15-21); what grace, and what an excellent spirit, he had!

## Day 6

**III. Because Joseph suffered and denied himself, he gained the riches of the life supply (Hymns, #635); in order to receive food from him, the people had to pay four kinds of prices: their money, their livestock, their land, and themselves—47:14-23; cf. Rev. 3:18:**

A. Money represents convenience, livestock signifies the means of living, and land represents resources; if we would receive the life supply from the Lord as the Dispenser, we must give Him our convenience, our means of livelihood, and our resources; the more we give Him, the more life supply we will receive from Him.

B. Ultimately, in order to receive the best portion from the Lord, including food for satisfaction and seed to produce something for others (Gen. 47:23), we must hand ourselves, every part of our being, over to Him (Lev. 1:4).

C. When we pay the highest price by handing over every part of our being to Him, we enjoy the best portion of the enjoyment of Christ.

## 晨兴喂养

创四一 40 ~ 41 “你必掌管我的家，我的民都必照你的话受管理；唯独在宝座上我比你大。法老又对约瑟说，看哪，我派你治理埃及全地。”

亚伯拉罕、以撒、雅各同约瑟是一个人。约瑟不像亚伯拉罕、以撒、雅各，他不是完整属灵人分开的一面。…约瑟乃是雅各的一面。圣经没有说，神是亚伯拉罕的神，以撒的神，雅各的神，约瑟的神。…只有三者。但我们来到雅各成熟的阶段，就看见成熟的生命有掌权的一面。亚伯拉罕没有掌权，以撒也没有，但约瑟代表雅各来掌权。换句话说，雅各借着约瑟来掌权（创世记生命读经，一六八〇页）。

## 信息选读

在创世记末了几章，我们看见一个彰显神形像并施行神管治权的以色列。施行神的管治权管理万有，是表显在约瑟的生平里，而神的形像是彰显在以色列身上。…彰显神形像并施行神管治权，这两面必须显在一个人身上。所以，我们在约瑟的生平里所看见的，可称为成熟的以色列掌权的一面。

约瑟不是完整的人，他不过是成熟圣徒的一方面；这样的圣徒经过了亚伯拉罕、以撒、雅各的生平所代表的经历。成熟的圣徒经过了这一切经历以后，就有单单由基督构成的一面。…约瑟代表成熟圣徒这构成的一面。在我们每个人里面，都有由基督构成的一面。即使你刚重生，你也有一部分，就是你重生的灵，已经由基督所构成。这是基督在你里面

## Morning Nourishment

Gen. 41:40-41 You shall be over my household, and according to your word all my people shall be ruled; only in the throne will I be greater than you. Then Pharaoh said to Joseph, See, I have set you over all the land of Egypt.

Abraham, Isaac, and Jacob with Joseph are one person. Joseph is not a separate aspect of a complete spiritual person as Abraham, Isaac, and Jacob are. Rather,...Joseph is an aspect of Jacob. The Bible does not say that God is the God of Abraham, the God of Isaac, the God of Jacob, and the God of Joseph....There are only three. But when we come in Jacob to the stage of maturity, we see that with the mature life there is the reigning aspect. Neither Abraham nor Isaac reigned. But Joseph reigned representatively for Jacob. In other words, Jacob reigned through Joseph. (Life-study of Genesis, p. 1408)

## Today's Reading

In the last few chapters of Genesis we see an Israel expressing God's image and exercising His dominion. The exercise of God's dominion over all things is manifested in Joseph's life, whereas God's image is expressed in Israel....The two aspects of expressing God's image and exercising God's dominion must be found in one person. Therefore, what is found in Joseph's life may be called the reigning aspect of the matured Israel.

Joseph is not a complete person but simply an aspect of a matured saint who has passed through the experiences represented by the lives of Abraham, Isaac, and Jacob. After passing through all these experiences, the matured saint has an aspect that is constituted solely of Christ....Joseph represents this constituted aspect of a matured saint. In each of us there is a part that is constituted of Christ. Even if you have just been regenerated, a part of you, your regenerated spirit, has been constituted of Christ. This is the beginning of Christ's constitution in you.

构成的开始。由基督构成的过程要一直持续到顶点，那时掌权的一面就要在你身上出来。

约瑟代表成熟生命掌权的一面。作为这样的代表，约瑟预表基督，因为成熟生命掌权的一面，就是那构成到我们里面的基督。

在主的同在中，约瑟靠主亨通（三九2~3、23）。哪里有主的同在，哪里就不但有主的权柄，也有主的主宰所带来的亨通。当约瑟受到苦待时，他享受了那在主的主宰之下临到他的亨通。…在主的同在中，约瑟无论在哪里，都蒙恩得主祝福。…当约瑟得享亨通时，他和那些与他有关的人都蒙了祝福（4~5、22~23）。

我们若不知道如何控制我们的眼泪、欢笑或怒气，意思就是我们在生命上很幼稚。我们成熟最有力的标记，就是能控制我们的情感。…当亚伦的两个儿子在神面前被烧灭时，那里的话含示亚伦不可哀哭（利十1~3）。亚伦也许说，“我的两个儿子刚刚在我眼前死了，你却叫我不哭。摩西，你没有人性！”摩西和亚伦都是在主面前。摩西能在神面前事奉祂，因为他知道如何控制他对哥哥同情的感觉。亚伦接受了摩西的话。你该不该哭泣、欢笑或发怒，乃在于主的同在。我们不是在世界里，乃是在至圣所里主的面前。当你要表达自己的情感时，你不该照着自己的感觉这样作。反之，你必须照着神的同在来表达你的情感。…约瑟能作埃及的宰相，因为他成熟了。因为成熟，他能管治自己，也能管治全地。在恰当的时候，约瑟为着他的弟兄们哭。甚至这也启示他是完全受神的引导控制的人。在创世记四十二至四十四章，约瑟没有在他弟兄们面前哭。但在四十五章，哥哥们经过了对付，学了功课以后，约瑟哭了（创世记生命读经，一六八〇至一六八二、一七〇九、一七〇七至一七〇八、一七九四页）。

参读：创世记生命读经，第一百一十一至一百十二篇。

The process of being constituted of Christ will continue until it reaches its climax when the reigning aspect comes forth in you.

Joseph represents the reigning aspect of the mature life. As such a representative, Joseph typifies Christ, for the reigning aspect of the mature life is Christ constituted into our being.

In the presence of the Lord, Joseph was prospered by Him (Gen. 39:2-3, 23). Where the presence of the Lord is, there is not only the Lord's authority but also prosperity brought about by the Lord's sovereignty. While Joseph was undergoing ill-treatment, he enjoyed the prosperity that came to him under the Lord's sovereignty....In the Lord's presence, Joseph was favored with the Lord's blessing wherever he was....When Joseph enjoyed prosperity, he and those who were involved with him were blessed (39:4-5, 22-23).

If we do not know how to control our tears, laughter, or anger, it means that we are childish in life. The strongest sign that we are matured is that we are able to control our emotion....When the two sons of Aaron were burned in the presence of God, there were indications that Aaron was forbidden to weep (Lev. 10:1-3). Aaron might have said, "My two sons have just died in my sight, and you ask me not to weep. Moses, you are not human." Both Moses and Aaron were in the presence of the Lord. Moses could serve God in His presence because he knew how to control his feelings of sympathy for his brother. Aaron took Moses' word. Whether or not you should weep, laugh, or be angry depends upon the Lord's presence. We are not in the world but in the presence of the Lord in the Holy of Holies. When you are about to express your emotion, you should not do so according to your feeling. Rather, you must express your emotion according to God's presence....Joseph could be the ruler in Egypt because he was mature. Being mature, he ruled over himself and over the whole earth. At the right time Joseph wept regarding his brothers. Even this reveals that he was a person fully under the control of God's guidance. In Genesis 42 through 44 Joseph did not weep in the presence of his brothers. But in chapter 45, after the brothers had passed through the dealings and had learned their lessons, Joseph wept. (Life-study of Genesis, pp. 1409-1410, 1431, 1430, 1506-1507)

Further Reading: Life-study of Genesis, msgs. 111-112



## 晨兴喂养

## Morning Nourishment

创四十8 “...我们各人作了一个梦，没有人能解。约瑟说，解梦不是神的事么？请你们将梦告诉我。”

Gen. 40:8 ...We have had a dream, and there is no one to interpret it. And Joseph said to them, Do not interpretations belong to God? Please tell it to me.

四一 15 ~ 16 “法老对约瑟说，我作了一个梦，没有人能解；我听见人说，你听了梦就能解。约瑟回答法老说，这不在于我，神必将平安的话回答法老。”

41:15-16 And Pharaoh said to Joseph, I have had a dream, but there is no one who can interpret it; and I have heard it said of you that when you hear a dream you can interpret it. And Joseph answered Pharaoh, saying, It is not of me; God will give Pharaoh a favorable answer.

约瑟因他的梦未得应验受到试炼。约瑟作梦以后，立刻告诉他的父母和哥哥们。不久以后，他就被卖为奴，然后下在监里。我相信他留在监里十年以上。在约瑟的梦里，没有明指或暗示他要受苦。然而，约瑟作了那些梦以后，立刻就要忍受苦难。照样，我能作见证，紧接着基督、召会、十字架或内里生命异象的，并不是宝座，乃是苦难、试炼、出卖并监禁。

Joseph was tested by the fact that his dreams were not fulfilled. Immediately after Joseph had his dreams, he told his parents and brothers about them. Not long after that, he was sold into slavery and then cast into prison where, I believe, he stayed over ten years. In his dreams there was no indication or implication that Joseph would suffer. However, immediately after Joseph had those dreams, he had to endure suffering. Likewise, I can testify that the throne does not immediately follow the vision of Christ, the church, the cross, or the inner life. Instead, there is suffering, trial, betrayal, and imprisonment.

我们多年在召会生活中的人曾有这种经历。也许在几年前，你看见了关于基督和召会生活的美妙异象。你甚至歌唱荣耀的召会生活。但真正在召会生活中发生的事，不是那样超特或荣耀（创世记生命读经，一七一五至一七一六页）。

Those of us who have been in the church life for many years have had this experience. Perhaps some years ago you saw a wonderful vision concerning Christ and the church life. Perhaps you even sang about the glorious church life. But what has actually happened in the church life has not been that excellent or glorious. (Life-study of Genesis, pp. 1436-1437)

## 信息选读

## Today's Reading

即使约瑟的梦还没有应验，他在被监禁的期间，仍有信心和胆量为狱中两个同伴解梦（创四十8 ~ 19）。...今天我们在召会生活中也是

During his imprisonment...Joseph had the faith and the boldness to interpret the dreams of his two companions in prison even though his dreams were not yet fulfilled (Gen. 40:8-19)...It is the same with us in the church life today. Some

这样。有些弟兄姊妹，我们可以称之为老资格的作梦者。他们是很久以前作过梦的人。他们曾因着所看见的异象和所听见的美妙信息感到兴奋，后来却被卖到埃及。他们不是被禾捆围绕，乃是发现自己被“埃及蝎子”围绕；他们不是在三层天上，乃是在监狱里。然后有些新进者与他们一同坐监，正如约瑟与司酒长和司膳长一同被监禁。…这些新进者也作了一些梦。他们无法领会他们的梦，但约瑟能解梦。虽然约瑟的梦还没有应验，但他有信心和胆量为他的同伴解梦。…约瑟似乎说，“我有两个梦，神也将梦的解释告诉了我。虽然这些解释还没有应验，但我仍然相信。我有信心为你们解梦。”当你被一些“埃及蝎子”围绕时，你有胆量说召会生活是美妙的么？当你召会生活的梦还没有应验，召会生活对你并不美妙时，你能这样说么？约瑟不仅为自己相信，也为别人相信。…若是你的梦已经照着你的解释应验了，你为别人解梦很容易。但约瑟大约过了十年之久，他对自己梦的解释还没有应验。在这样的光景中，人很难为别人解梦。然而，约瑟却这样作了。

慕安得烈（Andrew Murray）曾说过这样的话：好的话语执事所供应的，总该超过他所经历的。这意思是我们该照着异象说话，过于照着异象的应验说话。即使我们的异象尚未得着应验，我们仍该向别人述说。时候将到，那时我们的异象必要应验。最终约瑟的梦借着讲解司酒长的梦得了应验。

司酒长和司膳长的梦不过几天之后就得了应验。当约瑟同伴的梦应验时，约瑟得着了坚固并加强（创世记生命读经，一七一七至一七一九页）。

参读：创世记生命读经，第一百十二篇。

brothers and sisters are what we may call old-time dreamers. They are those who had dreams a long time ago. Although they were excited by the visions they saw and the wonderful messages they heard, they were later sold into Egypt. Instead of being surrounded by sheaves, they found themselves surrounded by “Egyptian scorpions”; and instead of being in the third heaven, they found themselves in prison. Then some latecomers joined them in prison, just as Joseph was joined in his confinement by the chief cupbearer and the baker....These latecomers also had some dreams. They could not understand their dreams, but Joseph was able to interpret them. Although Joseph’s dreams had not yet been fulfilled, he had the faith and the boldness to interpret the dreams of his companions....Joseph seemed to be saying, “I had two dreams, and God gave me the interpretation of them. I still believe in these interpretations, although they have not yet been fulfilled. I have the faith to interpret your dreams for you.” Do you have the boldness to say that the church life is wonderful, even when you are surrounded by some “Egyptians”? Could you say this even when your dream of the church life has not yet been fulfilled and the church life is not wonderful to you? Joseph believed not only for himself, but also for others....If your dreams have been fulfilled according to your interpretation, it is easy to interpret the dreams of others. But in Joseph’s case, even after a period of about ten years, the interpretation of his own dreams had not been fulfilled. It was difficult for one in such a situation to interpret the dreams of others. Nevertheless, Joseph did so.

Andrew Murray once said a word like this: The good minister of the Word should always minister more than what he has experienced. This means that we should speak more according to the vision than according to the fulfillment of the vision. Even if our vision has not been fulfilled, we should still speak of it to others. The time will come when our vision will be fulfilled. Joseph’s dreams were eventually fulfilled through his interpretation of the dream of the cupbearer.

It was just a matter of days before the dreams of the cupbearer and the baker were fulfilled. When the dreams of Joseph’s companions were fulfilled, Joseph was confirmed and strengthened. (Life-study of Genesis, pp. 1437-1439)

Further Reading: Life-study of Genesis, msg. 112

## 晨兴喂养

## Morning Nourishment

创四一 12~13 “在那里同着我们有一个希伯来的少年人，是护卫长的仆人，我们将梦告诉他，他就给我们讲解，是按着各人的梦讲解的。后来正如他给我们讲解的成就了；法老使我官复原职，却把司膳长挂了起来。”

Gen. 41:12-13 And a young Hebrew man was there with us, a servant of the captain of the guard. And we told him our dreams, and he interpreted them for us; to each one he interpreted according to his dream. And as he interpreted to us, so it happened; Pharaoh restored me to my office, and he hanged the baker.

无论你在哪里，你不是带来生命，就是带来死亡。对司酒长而言，约瑟带来生命。在司酒长的梦里，我们看见满了生命的葡萄树。但对司膳长而言，约瑟带来死亡，因为司膳长被飞鸟吞吃了。作约瑟不是微不足道的事，因为无论你到哪里，人不是领受生命，就是遭受死亡。他们不是到满了生命的葡萄树所预表的基督那里，就是被空中飞鸟所代表的撒但吞吃了。在林后二章十四节使徒保罗说，“感谢神，祂常在基督里，在凯旋的行列中帅领我们，并借着我们在各处显扬那因认识基督而有的香气。”在十六节保罗说，“在这等人，就是出于死的香气叫人死；在那等人，就是出于生命的香气叫人活。”…无论何人接触你，对他不是生命，就是死亡。这是非常有意义的事。这就是约瑟的经历（创世记生命读经，一七二二至一七二三页）。

Wherever you are, you will bring either life or death. To the cupbearer, Joseph brought life. In the cupbearer's dream we see a vine full of life. But to the baker, Joseph brought death, because the baker was devoured by birds. It is not an insignificant matter to be a Joseph, for wherever you go, people will either receive life or suffer death. Either they will go to Christ typified by the vine full of life, or they will be devoured by Satan, represented by the birds of the air. In 2 Corinthians 2:14 the apostle Paul said, "But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place." In verse 16 Paul says, "To some a savor out of death unto death, and to the others a savor out of life unto life."...No matter who a person may be, if he contacts you, it will be either life or death to him. This is a very significant matter. This is the experience of Joseph. (Life-study of Genesis, pp. 1442-1443)

## 信息选读

## Today's Reading

青年人，无论你的试炼多长，总不要灰心。你需要承认你的试炼是出于神。没有人不受试炼和试验就能登宝座。虽然我们喜欢立刻登宝座，但神要说，“时候还没有到。不要对我说登宝座的事。你需要下在监里。”你若寻求主，主要把你下在监里。也许在你周围所有的人——你的妻子、儿女、长老和

Young people, no matter how long your trial may be, do not be disappointed. You need to recognize that your trial is of God. No one can be enthroned without being tried and tested. Although we like to be enthroned immediately, God would say, "The time is not yet. Do not talk to Me about enthronement. You need to be put into the dungeon." If you seek the Lord, the Lord will put you into a dungeon. Perhaps all who are around you—your wife, your children, the elders, and the

弟兄姊妹—都想要尊重你；然而，他们所作的，不过把你下在监里。…没有监牢，我们无法登宝座。不要作个逃狱的人；要留在狱中，直到你毕业得着冠冕。

倘若约瑟没有留在监牢中十二年，他就不够格治理埃及地。为此，他必须到三十岁。在监牢中那十二年，为他成就了许多的事，这不是借着客观的教育，乃是借着主观的受苦和管教。要忍耐；最终你会有治理的资格。

约瑟真是个作梦的人，他的生活是梦的生活。一个得胜的基督徒总是个作梦的人。你需要有梦，你也需要为别人解梦。一天又一天，让我们都照着我们的异象，照着我们的梦说话。不仅如此，我们必须解释别人的异象，也必须照着我们的异象生活。我们不该照着我们的感觉说话，乃该照着异象说话。我们是有异象的人。因为我们是具有异象的人，我们就照着异象作每件事。虽然一件事还没有发生，但我们照着对这件事所看见的说话，我们的异象就要逐渐应验。

我们…所描述的，不仅仅是道理。当我们跟从属天的异象时，我们要追随约瑟的脚踪。绝不要以为约瑟看见异象以后，立刻登了宝座。不，他必须经过长期的试炼和试验。约瑟所看见的异象不仅控制他的生活，也维持他的信心。然而，这不是说，若是你的信心较强，你的梦应验的时间就会缩短。反之，你的信心越强，试验的期间会越长。约瑟受试验的时间比他的同伴长得多，因为他比他们贵重。他们不是这么贵重，所以他们的梦应验的时间就很短。事实上，那两个后来的人几乎没有受到试验。他们各人作了一个梦，几天以后他们的梦就应验了。因为约瑟重要且贵重，所以他受试验的时间不能缩短（创世记生命读经，一七三九至一七四〇、一七四五、一七二〇至一七二一页）。

参读：创世记生命读经，第一百十四篇。

brothers and sisters—intend to respect you; however, whatever they do only serves to put you into a dungeon....Without the dungeon, we cannot ascend to the throne. Do not be a dungeon dropout; stay in the dungeon until you graduate and receive the crown.

If Joseph had not stayed in the dungeon for twelve years, he would not have been qualified to rule over the land of Egypt. For this, he had to be thirty years of age. Those twelve years in the dungeon accomplished a great deal for him, not through objective education but through subjective suffering and discipline. Be patient; eventually you will be qualified to rule.

Joseph was truly a dreamer, and his life was a life of dreams. A victorious and overcoming Christian will always be a dreamer. You need to have dreams, and you need to interpret the dreams of others. Day by day, let us all speak according to our vision, according to our dreams. Furthermore, we must interpret the visions of others, and we must live according to our vision. We should not speak according to our feelings but according to the vision. We are visionaries. Because we are visionaries, we do everything according to the vision. Although a certain thing has not yet come to pass, we speak according to what we have seen of it, and we find that our vision is being fulfilled.

What we are describing in this message is not a mere doctrine. As we follow the heavenly vision, we shall trace Joseph's footsteps. Never think that Joseph was enthroned immediately after he saw the vision. No, he had to pass through a long period of trial and testing. The visions Joseph saw not only controlled his life; they also sustained his faith. This does not mean, however, that if your faith is stronger, the length of time until the fulfillment of your dreams will be shortened. Rather, the stronger your faith is, the longer the period of testing will be. Joseph's time of testing was much longer than that of his companions because he was more valuable than they. Because they were not so valuable, the time of their fulfillment came very quickly. Actually, for those two latecomers, there was nearly no testing. They each had a dream, and a few days later their dreams were fulfilled. Because Joseph was important and valuable, the time of his testing could not be shortened. (Life-study of Genesis, pp. 1458-1459, 1463, 1440-1441)

Further Reading: Life-study of Genesis, msg. 114

## 晨兴喂养

创四一 42 “法老就摘下手上打印的戒指，戴在约瑟的手上，给他穿上细麻衣，把金链戴在他的颈项上。”

51 ~ 52 “约瑟给长子起名叫玛拿西，因为他说，神使我忘了一切的困苦，和我父的全家。他给次子起名叫以法莲，因为他说，神使我在受苦之地繁衍。”

约瑟登宝座时，得着了荣耀并且领受恩赐，预表基督在祂的升天里得着荣耀（来二 9），并领受恩赐（诗六八 18，徒二 33）。戒指、衣服和金链，描绘基督升上诸天时所领受的恩赐，祂已将这些恩赐传给召会。打印的戒指，表征圣灵在基督的信徒里面和身上作印记（33，弗一 13，四 30，参路十五 22）。衣服表征基督作我们客观的义，使我们在神面前得称义（林前一 30，参诗四五 9、13，路十五 22），并且作我们活出来的主观的义，使我们够资格有分于羔羊的婚娶（诗四五 14 与注 1，启十九 7 ~ 9 与 8 注 2）。金链表征赐给顺从之人圣灵的美丽，彰显于服从上（参徒五 32）。戴链子的颈项表征已被征服并降服的意志，以服从神的命令（参歌一 10，箴一 8 ~ 9）。照着属灵经历的顺序，首先我们接受盖印的灵，使我们得着救恩；然后我们接受义袍，开始活基督（加二 20，腓一 20 ~ 21 上）。为着活基督，我们的颈项必须戴上链子，我们的意志必须被圣灵征服（圣经恢复本，创四一 42 注 1）。

## 信息选读

## Morning Nourishment

Gen. 41:42 ...Pharaoh took off his signet ring from his hand and put it upon Joseph's hand,...clothed him in garments of fine linen, and put a gold chain around his neck.

51-52 And Joseph called the name of the firstborn Manasseh, for, he said, God has made me forget all my trouble and all my father's house. And he called the name of the second Ephraim, for, he said, God has made me fruitful in the land of my affliction.

In his receiving glory and gifts in his enthronement, Joseph typifies Christ, who received glory (Heb. 2:9) and gifts (Psa. 68:18; Acts 2:33) in His ascension. The ring, the garments, and the gold chain portray the gifts that Christ received in His ascension to the heavens, which gifts He has passed on to the church. The signet ring signifies the Holy Spirit as a seal within and upon Christ's believers (Acts 2:33; Eph. 1:13; 4:30; cf. Luke 15:22). The garments signify Christ as our objective righteousness for our justification before God (1 Cor. 1:30; cf. Psa. 45:9, 13; Luke 15:22) and as our subjective righteousness lived out of us that we may be qualified to participate in the marriage of the Lamb (Psa. 45:14 and footnote 1; Rev. 19:7-9 and footnote 2 on v. 8). The golden chain signifies the beauty of the Holy Spirit given for obedience expressed in submission (cf. Acts 5:32). A chained neck signifies a will that has been conquered and subdued to obey God's commandment (cf. S.S. 1:10; Prov. 1:8-9). According to the sequence of spiritual experience, we first receive the sealing Spirit for salvation; then we receive the garment of righteousness and begin to live Christ (Gal. 2:20; Phil. 1:20-21a). In order for us to live Christ, our neck must be chained, our will must be subdued, by the Holy Spirit. (Gen. 41:42, footnote 1)

## Today's Reading

在创世记四十一章四十五节，我们看见约瑟娶了安城祭司波提非拉的女儿亚西纳为妻。约瑟的妻子是异教徒，是埃及人。约瑟在被弟兄们弃绝的期间娶了她。这也是一个预表，描绘基督如何在祂被以色列人弃绝的时候，从外邦人中娶召会为妻。

在创世记里，我们看见描绘召会的三个妻子：亚当的妻子夏娃，以撒的妻子利百加，和约瑟的妻子亚西纳。夏娃是亚当的妻子，描绘召会如何出于基督，并且是基督的一部分。夏娃预表召会如何在生命和性情上与基督相同，最终与基督成为一个身体。因此，夏娃预表召会是基督的一部分，出于基督，归于基督，并且与基督是一。利百加描绘召会是蒙召并蒙拣选的，与基督来自同样的源头。以撒来自特别的源头，亚伯拉罕的仆人被差遣到那个源头，为以撒拣选、呼召一个妻子，将她带给以撒。这个蒙拣选的人就是利百加。亚西纳描绘基督在被以色列人弃绝的期间，从外邦世界娶来的召会。基督在被弃绝的期间，来到外邦世界，留在那里，并且从外邦世界得着召会。

约瑟从他的妻子亚西纳生了两个儿子，玛拿西和以法莲。玛拿西这名的意思是“使之忘了”。…(51)。这指明玛拿西的出生，使约瑟忘了一切的困苦。玛拿西出生时，约瑟似乎说，“赞美主！祂使我忘了我的困苦。”这启示当召会有生产时，基督就要宣告祂忘了祂的困苦。

约瑟的次子名叫以法莲，意思是“繁衍”(52)。在以法莲出生时，约瑟说，“神使我在受苦之地繁衍。”约瑟没有困苦，却有繁衍。当我们传福音并结果子，基督就要喜乐并宣告：“不再有困苦了。看看所有的果子！”(创世记生命读经，一七三五至一七三六页)

参读：创世记生命读经，第一百十三篇。

In Genesis 41:45 we see that Joseph took as his wife Asenath, the daughter of Potipherah, priest of On. Joseph's wife was a heathen, an Egyptian. Joseph took her during the time he was rejected by his brothers. This also is a type portraying how Christ has taken the Gentiles as His wife during the time of His rejection by the Israelites.

In the book of Genesis we have seen three wives who portray the church: Eve, the wife of Adam; Rebekah, the wife of Isaac; and Asenath, the wife of Joseph. As the wife of Adam, Eve portrays how the church comes out of Christ and is a part of Christ. She typifies how the church is the same in life and nature as Christ and eventually becomes one Body with Him. Thus, Eve typifies the church being a part of Christ, coming out of Christ, returning to Christ, and being one with Christ. Rebekah portrays the church as the called and selected one, the one from the same source as Christ. Isaac came from a particular source, and Abraham's servant was sent to that source to select and call a wife for Isaac and to bring her to him. This selected one was Rebekah. Asenath portrays the church taken out of the Gentile world by Christ during His rejection by the children of Israel. During the time of this rejection, Christ came to the Gentile world, stayed there, and received the church out of the Gentile world.

Of his wife, Asenath, Joseph begot two sons, Manasseh and Ephraim. The name Manasseh means “making to forget”...(41:51). This indicates that with the birth of Manasseh Joseph forgot all his afflictions. When Manasseh was born, Joseph seemed to say, “Praise the Lord! He has caused me to forget my afflictions.” This reveals that when the church is productive, Christ will declare that He has forgotten His afflictions.

The name of Joseph's second son was Ephraim, which means “twice fruitful” (41:52). When Ephraim was born, Joseph said, “God has made me fruitful in the land of my affliction.” With Joseph, instead of affliction, there was fruitfulness. When we preach the gospel and produce fruit, Christ will be happy and declare, “There is no more affliction. But look at all the fruit!” (Life-study of Genesis, pp. 1453-1454)

Further Reading: Life-study of Genesis, msg. 113

## 晨兴喂养

创四三 30 ~ 31 “约瑟爱弟之情发动，就急忙寻找可哭之处，进入自己的内室，哭了一场。他洗了脸出来，勉强忍住，吩咐人摆饭。。”

我们在约瑟的生平中所看见的，乃是那灵的管治。你们也许听过那灵的重生，那灵的定罪，那灵的感动，那灵的充满，那灵的膏抹，那灵的能力，那灵的亮光，和那灵的生命，但那灵的管治这辞对你们却是新的。…那灵的这一面高过其他任何方面，甚至高过那灵的建造。那灵的管治是关于那灵之教训的结构的顶石，顶点。约瑟生平的记载是启示那灵的管治，因为那灵的管治是成熟圣徒掌权的一面（创世记生命读经，一七五〇至一七五一页）。

## 信息选读

在约瑟的故事里所表显的生命，不是人的生命，更不是堕落的生命。不仅如此，这甚至也不是善良的天然生命。这是复活的生命，神的生命。虽然约瑟是在激动的情景中，但他没有表现得放松。这是生命。在约瑟身上，我们不仅看见生命，也看见生命的路，这路使我们自己受到控制。绝不要以为约瑟不是人。他满了人的感觉和感情，但他把自己和一切的感觉摆在那灵的管治之下。所以，我们在约瑟身上，不仅看见成熟的生命，也看见掌权的生命，以及这掌权生命的路。我们众人，尤其是青年人，需要这样的生命和这样的路，就是成熟的人掌权的一面。这生命不容易激动，也不显示荣耀。这生命在激动中仍保持镇静，克制自己，并且隐藏荣耀。

## Morning Nourishment

Gen. 43:30-31 And Joseph hurried—for his inward parts burned for his brother—and sought a place to weep. So he entered into his chamber and wept there. Then he washed his face and came out, and he controlled himself and said, Serve the meal.

What we see in the life of Joseph is the rulership of the Spirit. You may have heard of the regeneration of the Spirit, the conviction of the Spirit, the inspiration of the Spirit, the infilling of the Spirit, the anointing of the Spirit, the power of the Spirit, the light of the Spirit, and the life of the Spirit, but the term the rulership of the Spirit is something new....This aspect of the Spirit is higher than any other aspect. It is even higher than the building of the Spirit. The rulership of the Spirit is the topstone, the capstone, of the structure of the teaching of the Spirit. The record of Joseph's life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a matured saint. (Life-study of Genesis, pp. 1469-1470)

## Today's Reading

The life manifested in the story of Joseph is not the human life, much less the fallen life. Moreover, it is not even the good natural life. Rather, it is the resurrection life, the life of God. Although Joseph was in an exciting situation, he did not display any looseness. This is life. With Joseph we see not only life but also the way of life, which is to keep ourselves under control. Never think that Joseph was not human. He was full of human feelings and sentiments, but he kept himself with all his feelings under the rulership of the Spirit. Therefore, in Joseph we see not only the mature life but a reigning life and the way of this reigning life. We all, especially the young people, need such a life and such a way that is the reigning aspect of a mature person. This life is not easily excited, and it does not reveal its glory. Instead, in the midst of excitement it remains calm, controls itself, and conceals its glory.

约瑟的哥哥们在他的控制之下，他可以任意对待他们。他若要将他们砍头，他有权柄下这命令。他若愿意，也能与他们一同坐席。但约瑟代表成熟生命掌权的一面，对每个人都行得恰到好处。因为他的哥哥们不都是同样的，他就没有用同样的作法对待他们。最邪恶的需要最彻底的管教。约瑟是基督的预表，他怎样对待他的哥哥们，将来基督也要怎样对待以色列国。首先，约瑟管教他们。…约瑟作每件事都很清明，且有辨识。但这意思不是说，他不爱他的哥哥们。反之，他对他们有丰富的爱。然而，当时他不能公开表露对他们的爱。他必须隐密地向他们显示爱。他把银子归还他们，又给他们路上用的食物，而向他们显示爱（创四二25）。因为约瑟的哥哥们不明白他智慧的对付，所以他们被他隐密的愛吓坏了。

在七个丰年中，约瑟积蓄了五谷。他没有顾到自己的利益。要积蓄那些五谷，不是容易的事。七年之久，约瑟收聚五谷，积蓄在仓里。这是一件大事。一方面，约瑟在劳苦；另一方面，他在受苦，因为他与父亲隔离。在那七年中，他没有顾到自己，却为别人安排，顾到他们的将来。他在七个丰年中所作的，乃是为着百姓。他作这事，不惜牺牲了自己的利益，牺牲了见父亲的面。

丰富不是随着没有经历的人。我们要丰富，需要长期受苦。约瑟从十七岁到三十七岁，花了二十年才成为丰富的。受苦了多年以后，粮食终于在他手中。因为他有粮食，所有饥饿的人就到他那里去（创世记生命读经，一七六一至一七六二、一七六五至一七六六、一八一六至一八一七页）。

参读：创世记生命读经，第一百十五至一百十六篇。

Joseph's brothers were under his control, and he could have done whatever he wanted with them. If he had wanted them beheaded, he had the authority to command it. He also could have feasted with them if he had wanted to do that. But as one representing the reigning aspect of the mature life, Joseph behaved in a proper way toward everyone. Because not all his brothers were the same, he did not treat them all in the same way. The one who was the most evil required the most thorough discipline. As a type of Christ, Joseph did the same thing to his brothers that Christ will do to the nation of Israel in the future. First, Joseph disciplined them....Joseph did everything soberly and with discernment. But this did not mean that he had no love for his brothers. On the contrary, he had a great deal of love toward them. However, at the time he could not openly display his love for them. Rather, he had to extend love to them in a secret way. He did this by restoring their money and by giving them provision for their journey (Gen. 42:25). Because Joseph's brothers did not understand his wise dealing with them, they were frightened by his secret love.

During the seven years of plenty, Joseph stored up the grain. He did not take care of his own interests. It was not an easy task to store all that grain. For seven years Joseph gathered the grain and stored it in barns. This was a big job. On the one hand, Joseph was laboring; on the other hand, he was suffering because he was separated from his father. During these seven years he did not care for himself but made arrangements for others to be taken care of in the future. What he did in the seven years of plenty was for the people. He did this at the cost of taking care of his own interests, at the cost of seeing his father.

The riches are not with the inexperienced ones. In order to be rich, we need to suffer for a long period of time. It took Joseph twenty years, from the age of seventeen to the age of thirty-seven, to become rich. Eventually, after many years of suffering, the food was in his hands. Because he had the food, all the hungry ones came to him. (Life-study of Genesis, pp. 1479, 1482, 1526-1527)

Further Reading: Life-study of Genesis, msgs. 115-116



## 晨兴喂养

## Morning Nourishment

创四七 18 “那一年过去，第二年他们又来见约瑟，说，我们不瞒我主，我们的银子都花尽了，牲畜也都归了我主。我们在我主眼前，除了我们的身体和田地之外，一无所剩。”

Gen. 47:18 ...When that year had ended, they came to him the second year and said to him, We cannot hide from my lord that our money has been spent, and the herds of cattle are my lord's. There is nothing left in the sight of my lord except our bodies and our lands.

23 “那时约瑟对百姓说，看哪，我今日为法老买了你们和你们的地；这里有种子给你们，你们可以种地。”

23 Then Joseph said to the people, Now that I have this day bought you and your land for Pharaoh, here is seed for you that you may sow the land.

真正生命的供应绝不廉价出售。…你们要供应，…就必须付代价。…慷慨的观念是属世的观念。约瑟是在另一个境界，那里没有慷慨，也没有缺乏，只有供应和代价。…在主的恢复里，没有一样是廉价的。倘若你要粮食，你必须付代价。你付出的代价越高，你得着的供应就越大（创世记生命读经，一八一七至一八一八页）。

The genuine life supply is never sold cheaply....[If you want the supply], then you must pay the price. The concept of generosity is a worldly concept. Joseph was in another realm, where there was neither generosity nor scarcity, just the supply and the price....In the Lord's recovery nothing is cheap. If you want the food, you must pay the price. The greater the price you pay, the greater supply you will receive. (Life-study of Genesis, pp. 1527-1528)

## 信息选读

## Today's Reading

到约瑟那里去买粮的人，付了四种代价：银子、牲畜、田地和自己。…这四项包括了今天我们需要付的一切代价。当我们付出银子、牲畜、田地和自己时，我们就得着了四种供应。第一种供应不像第四种供应那样希罕贵重。每一种供应都比前一种贵重，最后一种最为贵重。

The people who came to Joseph for food paid four kinds of prices: their money, their cattle, their land, and themselves....These four items cover all the prices we need to pay today. When we pay with our money, cattle, lands, and ourselves, we receive all four types of supply. The first supply is not as rare or precious as the fourth supply. Each supply is more precious than the previous one, and the last is the most precious of all.

照着表面的领会，银子是我们所倚靠的。事实上，银子代表便利。…有些人不愿为着供应付代价，因为他们担心失去便利。…走主恢复的路是昂贵而且不便的。不错，你走这条路，会失去便利，但你会得着供应。

According to a superficial understanding, money is what we depend on. Actually, money represents convenience....Some are not willing to pay the price for the supply because they are concerned about losing their conveniences....To take the way of the Lord's recovery is costly and inconvenient. Yes, if you take this way, you will lose your conveniences, but you will gain the supply.

百姓为着粮食的供应必须付出的第二项，乃是他们的牲畜。…牲畜表征我们生活的凭借。…今天你也许非常关心你的汽车，害怕它会遭窃。若是这样，你的汽车就是你的驴。对那些有博士学位的人而言，他们的学位就是他们的驴。对其他的人而言，他们的地位就是他们的驴。但基督这位丰富者，供应者，就在这里。祂既不慷慨，也不吝啬。祂不想从你身上榨取什么，但为着你的缘故，祂要求你付代价。祂绝不会廉价出卖祂的供应。你付出银子以后，需要付出牲畜。唯有交出你的牲畜，你才会得着第二种供应。

我们在交出牲畜以后，还需要交出田地。田地代表我们的资源。说个不好听的比方，主耶稣好像是“强盗”，祂“抢夺”祂爱人的一切。祂夺去我们的钱财、我们的牲畜和我们的田地。…主耶稣在祂的恢复里“抢夺”我们的一切—我们的便利、我们生活的凭借和我们的资源。你若愿意将你的田地给主，就会得着第三种供应。

主所要求的最后一项是我们自己，包括我们这人的每一面。主耶稣要得着你的每一部分。你的耳朵有没有被祂得着？若是被主得着，你就不会听基督之外的任何事情。你的嘴唇有没有被主得着？若是被主得着，你的嘴唇就不会有不同的用途。你的全人有没有被主耶稣得着？我不信有许多人已经将他们的全人交给主。在今天的基督教里，为什么意见还这么多？为什么合一和建造这么少？就是由于很少人愿意将自己交给基督。

百姓向约瑟付出了最后一种代价—他们自己，就得以有分于拔尖的分。…你付出最高的代价，就享受上好的分。最终，我们不仅得着粮食，使我们满足；也得着种子，使我们繁衍。

当主耶稣来临时，全地…都要属于基督。我们要将我们的所有和所是都交给祂。…我们若愿意付出第四种代价，就不仅要得着粮食满足自己；也要得着种子，为别人生产一些东西（创世记生命读经，一八一八至一八二〇、一八二二至一八二三页）。

参读：创世记生命读经，第一百十八至一百二十篇。

The second item the people had to pay for the food supply was their cattle....Cattle signifies the means of our living...Today you may care very much about your automobile. Perhaps you are afraid that it will be stolen. If so, your automobile is your donkey. For those with a doctoral degree, their degree is their donkey. For others their position is their donkey. But Christ, the rich One, the Supplier, is here, and He is neither generous nor stingy. Although He does not want to squeeze anything out of you, for your sake He requires that you pay a price. He will never sell His supply cheaply. After you pay your money, you need to pay with your cattle. Only by handing over your cattle will you receive the second supply.

After handing over our cattle, we need to hand over our land. The land represents our resources. The Lord Jesus is a “robber”; He “robs” His lovers of everything. He takes our money, our cattle, and our land...The Lord Jesus in His recovery “robs” us of everything—of our convenience, our means of livelihood, and our resources. If you are willing to give the Lord your lands, you will receive the third supply.

The last item the Lord requires is ourselves, including every aspect of our being. The Lord Jesus will claim every part of you. Have your ears been claimed by Him? If they have, you will not listen to anything other than Christ. Have your lips been claimed? If so, then they will be used differently. Has your whole being been claimed by the Lord Jesus? I doubt that very many have handed over their whole being to the Lord. Why are there still so many opinions, and why is there so little oneness and building in today’s Christianity? It is due to the fact that very few are willing to hand themselves over to Christ.

By making the last payment, the payment of themselves, to Joseph, the people partook of the top portion....When you pay the highest price, you enjoy the best portion. Eventually, we receive not only food for satisfaction, but also seed for reproduction.

When the Lord Jesus comes, the whole earth...will belong to Christ, and we shall hand over whatever we have and whatever we are to Him....If we make the fourth payment, we shall receive not only the food to satisfy ourselves but also the seed to produce something for others. (Life-study of Genesis, pp. 1528-1532)

Further Reading: Life-study of Genesis, msgs. 118-120

746 国 度 — 里面的统治

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降 B 大调

3/4

5̣ 5̣ 4̣ | 3̣ 5̣ 1 | 1̣ 2̣ 7̣ | 1 - 3 | 2 - 2 |  
 一 神 的 国 度 今 在 地 上, 是 神 掌  
 3 - 2 1 | 7 - 6 | 5 - - | 1 1 5 | 6 7 1 |  
 权 在 我 心 里; 乃 是 基 督 活  
 4 · 3 2 1 | 1 7 6 | 5 - 4 | 3 5 1 | 1 2 7 | 1 - - ||  
 我 里 面, 作 主 作 王 统 治 管 理。

- 二 基督生命同祂权柄, 使祂登极在我心中,  
管理全人每一部分, 规律一切言语行动。
- 三 基督在我心中登极, 就在我心建祂国度,  
稳定祂的全权统治, 为着神旨各方铺路。
- 四 借着祂在我心执政, 祂将生命向我供应;  
当我让祂作主作王, 我就得享祂的丰盛。
- 五 借着祂在里面管治, 祂的丰满在我建起;  
当祂里面国度掌权, 祂的身体就得建立。
- 六 借祂里面属天管治, 我像天上国民活着;  
借着我肯服祂权柄, 祂的国度实现于我。
- 七 在这属天范围活着, 带着祂这属天王权,  
属天光中行动争战, 直到国度在地实现。

1 God's Kingdom on the earth is now  
His sovereign government within;  
'Tis Christ Himself in us to live  
As Lord and King to rule and reign.

2 His life with His authority  
Enthrones Him now within our hearts  
To govern all our words and deeds  
And regulate our inward parts.

3 The Lord enthroned within our hearts  
His Kingdom doth establish there,  
Assuring His full right to reign  
And for God's purpose to prepare.

4 'Tis by His reign within our hearts  
That life to us He e'er supplies;  
When taking Him as Lord and King,  
His wealth our being satisfies.

5 'Tis by His ruling from within  
His fullness vast is testified;  
'Tis when His inner kingdom rules  
His Body's blessed and edified.

6 'Tis by His heav'nly rule within  
As heav'nly citizens we live;  
'Tis by submission to His rule  
Expression of His reign we give.

7 Here in this heav'nly realm we live,  
And with this heav'nly pow'r possessed  
We walk and fight in heav'nly light  
Until the Kingdom's manifest.



读经：创四七7、10，四八9、14～16、20，来五6，七7，十一21，民六22～27，林后十三14

周一

壹 变化乃是在我们天然生命里新陈代谢的改变；成熟乃是被那改变我们的神圣生命所充满；祝福乃是生命的满溢：

一 雅各要祝福约瑟的两个儿子时，说到在他经历中的三一神——创四八9、15～16：

- 1 亚伯拉罕和以撒行事为人都在祂面前的神，乃是父。
- 2 牧养雅各“一生…直到今日”的神，乃是灵。
- 3 那救赎他脱离一切患难的使者，乃是子。

二 雅各体认他的定命和生存，完全在牧养之神的手中；经历三一神，乃是为我们能以三一神祝福别人。

周二

贰 雅各成熟最有力的标记乃是他祝福别人：

Scripture Reading: Gen. 47:7, 10; 48:9, 14-16, 20; Heb. 5:6; 7:7; 11:21; Num. 6:22-27; 2 Cor. 13:14

Day 1

**I. To be transformed is to be metabolically changed in our natural life, to be mature is to be filled with the divine life that changes us, and blessing is the overflow of life:**

**A. As Jacob was about to bless the two sons of Joseph, he spoke of the Triune God in his experience—Gen. 48:9, 15-16:**

1. The God before whom Abraham and Isaac walked is the Father.
2. The God who shepherded Jacob “all my life to this day” is the Spirit.
3. The Angel who redeemed him from all evil is the Son.

**B. Jacob realized that his destiny and existence were absolutely in the hands of the shepherding God; the experience of the Triune God is so that we may bless others with the Triune God.**

Day 2

**II. The strongest sign of Jacob’s maturity was his blessing of others:**

一 雅各到了埃及以后所作的第一件事，就是祝福法老（四七7、10）；照着希伯来七章七节：“卑小的蒙尊优的祝福”；这证明在神眼中，雅各比法老大。

二 要祝福别人，我们必须为生命所满溢，使生命涌流给别人；雅各成熟的生命充满了祝福；他祝福法老，祝福约瑟的两个儿子（创四八8～20），又祝福他自己的众子（四九1～28），那些对他众子的祝福乃是有关以色列十二支派之定命的预言。

### 叁 祝福的原则乃是位分大的祝福位分小的——来七7：

一 位分大或位分小，不是年龄的问题，乃是基督度量的问题；我们的大小，乃是照着我们的基督的度量。

二 施浸者约翰虽然这样接近基督，但他没有基督在他里面；那些在诸天之国里的人，不仅接近基督，也有基督在他们里面；因这缘故，在诸天的国里最小的比约翰还大——太十一11。

三 我们若多有基督而大过别人，那么我们就有资格祝福别人；因为位分大的总是祝福位分小的。

四 祝福别人，意思就是把基督供应给他们；我们用自己所有分并享受的基督祝福人；

A. The first thing Jacob did after arriving in Egypt was to bless Pharaoh (47:7, 10); according to Hebrews 7:7, “the lesser is blessed by the greater”; this is a proof that in God’s sight Jacob was greater than Pharaoh.

B. In order to bless others, we must be filled to the brim with life so that life overflows to them; Jacob’s mature life was filled with blessings; he blessed Pharaoh, the two sons of Joseph (Gen. 48:8-20), and his own sons (49:1-28); those blessings of his sons were prophecies related to the destiny of the twelve tribes of Israel.

### III. The principle of blessing is that the greater blesses the lesser—Heb. 7:7:

A. To be greater or lesser is not a matter of age but a matter of the measure of Christ; we are greater or lesser according to our measure of Christ.

B. Although John the Baptist was so close to Christ, he did not have Christ within him; those in the kingdom of the heavens are not only close to Christ but also have Christ within them; for this reason, the least in the kingdom of the heavens is greater than John—Matt. 11:11.

C. If by having more of Christ we are greater than others, then we are qualified to bless them, for the greater always blesses the lesser.

D. To bless others means to minister Christ to them; we bless people with the very Christ in whom we participate and whom

我们若更多享受基督，就有更多的基督供应别人。

## 周三

肆祝福的意义，乃是神借着人生命成熟而有的满溢：

- 一 没有人作管道，神就无法将祂自己流到别人里面；神唯一可用来作管道的，乃是被神饱和并浸透的人——腓一 23 ~ 25。
- 二 生命成熟就是被神充满；当我们充满了神，我们就有神的满溢，因此我们就能祝福所遇见的每个人。

伍 圣经中第一个祝福的事例，乃是麦基洗德祝福亚伯拉罕（创十四 18 ~ 20）；麦基洗德是基督的预表（来五 6）：

- 一 祝福乃是神的满溢，这种满溢是借着祭司带给百姓的；我们都需要作祭司（启一 6，彼前二 5、9），将人带给神。
- 二 我们若要祝福别人，我们自己必须亲近神；人需要神的祝福，因为人远离了神。
- 三 祭司消除了神与人之间的距离；他将那些远离的人带到神面前——参出二八 9 ~ 12、15 ~ 21。

we enjoy; if we enjoy Christ more, we have more of Christ to minister to others.

## Day 3

**IV. The meaning of blessing is that blessing is the overflow of God through someone's maturity in life:**

- A. God cannot flow Himself into others without a human channel; the only humanity that God can use as a channel is the one saturated and permeated with God—Phil. 1:23-25.
- B. Maturity in life is a matter of being filled with God; when we are full of God, we have the overflow of God, and thus we are able to bless everyone we meet.

**V. The first case of blessing in the Bible is Melchizedek's blessing of Abraham (Gen. 14:18-20); Melchizedek is a type of Christ (Heb. 5:6):**

- A. Blessing is the overflow of God, and this overflow is brought to people through the priests; we all need to be priests (Rev. 1:6; 1 Pet. 2:5, 9), those who bring people to God.
- B. If we would bless others, we must be close to God ourselves; people need God's blessing, because they are far away from Him.
- C. A priest eliminates the distance between God and the people; he brings those who are far off into the presence of God—cf. Exo. 28:9-12, 15-21.

四 在祭司祝福我们以前，我们与神之间也许有一段距离；但在他祝福我们以后，这段距离被除去了，我们就被带到神面前，有分于对神的享受。

## 周 四

陆 在民数记六章二十二至二十七节，我们看见祭司祝福的表样；这祝福既不是旧约的福分，也不是新约的福分，乃是三一神永远的福分，就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受：

一 “愿耶和华赐福给你，保护你”，是说到父—24节：

- 1 父在祂的爱里，各面各方地祝福我们（参弗一3），又在祂的能力里，各面各方地保守我们（参约十七11、15，彼前一5）。
- 2 主祷告，求父在祂的名里保守我们（约十七11）；这就是在分赐的三一神里保守我们；主耶稣接着祷告，求父保守我们脱离那恶者（15）。
- 3 我们该为这福分祷告，就是在分赐的三一神里完全蒙保守，而全然在那恶者之外；这是何等的福分！

二 “愿耶和华使祂的面光照你，赐恩给你”，是说到子—民六25：

- 1 在路加一章七十八节，主耶稣即将出生时，撒迦利亚申言说，“清晨的日光从高天临到我们”；这清晨的日光就是在神圣三一里的子；这含示神成为肉体，以光照的方式将祂自己显示给我们—太四16，约八12。

D. Before we are blessed by a priest, there may be a distance between us and God, but after he blesses us, this distance is taken away, and we are brought into the presence of God to share in the enjoyment of God.

## Day 4

VI. In Numbers 6:22-27 we see a pattern of blessing by the priests; this blessing is neither an Old Testament blessing nor a New Testament blessing; rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:

A. Jehovah bless you and keep you can be ascribed to the Father—v. 24:

1. The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15; 1 Pet. 1:5).
2. The Lord prayed that the Father would keep us in His name (John 17:11); this is to keep us in the dispensing Triune God; the Lord Jesus went on to pray that the Father would keep us out of the hands of the evil one (v. 15).
3. We should pray for the blessing of being kept absolutely in the dispensing of the Triune God and altogether outside of the evil one; what a blessing this is!

B. Jehovah make His face shine upon you and be gracious to you can be ascribed to the Son—Num. 6:25:

1. In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, “The rising sun will visit us from on high”; the rising sun is the Son in the Divine Trinity; this implies God’s incarnation to show Himself to us in a shining way—Matt. 4:16; John 8:12.



2 民数记六章二十五节的“面”字表征同在；子基督的面光照我们，祂就是那看不见之神看得见的同在——彼后一 16～18，太十七 1～2。

3 民数记六章二十五节不仅说到耶和华使祂的面光照我们，也说到耶和华赐恩给我们；这两点加在一起就等于约翰一章十四节、十六至十七节。

4 神的成为肉体就是祂同在的光照；随着这光照有恩典；这恩典就是主耶稣基督的恩，实际上就是基督自己——林后十三 14。

三 “愿耶和华向你仰脸，赐你平安”，是说到圣灵——民六 26：

1 面是指一个人的同在，脸指那人的表情；向人仰脸，意即向那人确认、保证、应许，并将一切给他。

2 耶稣来，是作神的面；圣灵来，是作神的脸；我们若叫祂忧愁，祂的脸会拉下来（弗四 30）；我们若顺从祂，祂满意我们，就会向我们仰脸，而向我们确认、保证、担保、应许，并将一切给我们。

## 周 五

使徒保罗的祝福见于林后十三章十四节——“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在”：

一 在使徒保罗的祝福里，三一神临到人，作他们的享受；保罗不仅将人带到神面前，也将神带到人里面。

2. The word face in Numbers 6:25 signifies presence; as the One whose face shines upon us, Christ the Son is the visible presence of the invisible God—2 Pet. 1:16-18; Matt. 17:1-2.

3. Numbers 6:25 speaks not only of Jehovah making His face shine upon us but also of Jehovah being gracious to us; these two points added together equal John 1:14, 16-17.

4. God's incarnation was the shining of His presence, and along with this shining, there was grace; this grace is the grace of the Lord Jesus Christ, which is actually Christ Himself—2 Cor. 13:14.

C. **Jehovah lift up His countenance upon you and give you peace can be ascribed to the Spirit—Num. 6:26:**

1. The face denotes the presence of the person, and the countenance denotes the expression of the person; to lift up our countenance upon a person means that we confirm, assure, promise, and give everything to that person.

2. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God; if we grieve Him, His countenance will drop (Eph. 4:30), but if we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything.

## Day 5

**VII. The blessing of the apostle Paul is seen in 2 Corinthians 13:14—“the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all”:**

A. In the blessing of the apostle Paul, the Triune God comes to people for their enjoyment; Paul not only brought people into the presence of God but also brought God into them.

二一方面，祝福乃是将人带进神面前；另一方面，祝福乃是将神带进人里面作为爱、恩典和交通，使他们享受三一神—父、子、灵。

三爱、恩典和交通是神作我们享受的三个阶段—爱是里面的，恩典是爱的显出，交通是恩典传输到我们里面。

四神的爱是源头，因为神是元始；主的恩是神爱的流道，因为主是神的显出；灵的交通乃是主的恩同着神爱的分赐，因为灵是主同着神的传输，给我们经历并享受三一神—父、子、圣灵，连同祂们神圣的美德。

五圣经对神圣三一的神圣启示，不是为着神学上的研究，乃是为着叫我们领会，神在祂奥秘而奇妙的神圣三一里，如何将祂自己分赐到祂所拣选的人里面，使我们这些蒙祂拣选、救赎的人，能像使徒对哥林多信徒的祝福所指明的，有分于、经历、享受并得着经过过程的三一神，从今时直到永远。

### 捌主的祝福除去人天然的操纵—创四八13～20：

一多数的时候，我们的拣选导致操纵，而神交错的手却来祝福我们所没有拣选的；长子名分从玛拿西转移给以法莲，表明主的

B. On the one hand, to bless others is to bring them into the presence of God; on the other hand, it is to bring God into them as love, grace, and fellowship so that they may enjoy the Triune God—the Father, the Son, and the Spirit.

C. Love, grace, and fellowship are three stages of God for our enjoyment—love is within, grace is love expressed, and fellowship is the transmission of grace into us.

D. The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit, with Their divine virtues.

E. The divine revelation of the Divine Trinity in the holy Word is not for theological study but for the apprehending of how God in His mysterious and marvelous Divine Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated by the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity.

### VIII. The Lord's blessing crosses man's natural maneuvering—Gen. 48:13-20:

A. Most of the time our choosing leads to maneuvering, and God's crossing hand comes in to bless the one we did not choose; the shifting of the birthright from Manasseh to Ephraim shows

祝福不在于人天然的操纵，乃在于神的愿望和拣选。

二 凡我们所作的任何拣选，都可能是照着我们的口味和拣选所作的操纵；我们不要操纵，也不要失望；要相信主的手会交错过来临到我们。

三 人天然的观念拦阻主祝福的手（17～20）；我们以为最好的，也许会成为最差的；但一个反对者也许成为今日的使徒保罗；许多不合我们观念的人要兴起来。

## 周 六

玖 雅各抓夺的手最终成了祝福的手—二五 26，四七 7、10，四八 14～16，来十一 21：

一 在创世记二十五章我们看见，雅各甚至在母腹中就开始抓夺；但在四十七至四十八章我们看见，这两只抓夺的手成了祝福的手，将人带到神面前，并将神供应到他们里面，使他们享受祂。

二 一个抓夺者，抓脚跟者，成了当时地上最伟大的人；他能祝福法老，因为他成了比法老大的；他借着生命的路成了这样的人。

三 我们需要生命的长大和生命的成熟，这样我们就能被基督充满，成为能祝福别人的人。

that the Lord's blessing does not depend on man's natural maneuvering but on God's desire and selection.

B. In any selection that we make, there is the possibility of maneuvering according to our taste and choice; we must not maneuver, and we must not be disappointed; rather, we must believe that the Lord's hand will cross over to us.

C. Man's natural concept holds back the Lord's blessing hand (vv. 17-20); the one we think is the best may turn out to be the worst, but one of the opposers may become today's apostle Paul; many will be raised up who do not fit our concept.

## Day 6

**IX. Jacob's supplanting hands eventually became blessing hands—25:26; 47:7, 10; 48:14-16; Heb. 11:21:**

A. In Genesis 25 we see that Jacob began his supplanting even when he was in his mother's womb, but in Genesis 47 and 48 we see that these two supplanting hands have become blessing hands, bringing people into God's presence and ministering God into them so that they may enjoy Him.

B. A supplanter, a heel holder, became the greatest person on the earth at that time; he was able to bless Pharaoh because he had become greater than Pharaoh; he became this kind of person by the way of life.

C. We need the growth in life and the maturity in life so that we may be filled with Christ to become those who are able to bless others.

拾 在创世记四十九章，雅各带着祝福说预言论到他的十二个儿子时，他乃是一个神人，就是一个为神所充满、构成、浸透、甚至重组的人；无论他思想什么，都是神的思想；无论他发表什么意见，都是神的意见——参林前七 10、12、25、40：

- 一 我们要用祝福说预言，就必须认识神、神的心愿和神的定旨。
- 二 我们要用祝福说预言，就必须认识人，也就是我们必须认识每个有关之人的真实情况。
- 三 我们要用祝福说预言，就必须满有基督的丰富。
- 四 我们要用祝福说预言，就必须有刚强活跃的灵。

**X. At the time of Genesis 49, when Jacob prophesied concerning his twelve sons with blessing, he was a God-man, a man filled, constituted, permeated, and even reorganized with God; whatever he thought was God's thought, and whatever opinion he expressed was God's opinion—cf. 1 Cor. 7:10, 12, 25, 40:**

- A. In order to prophesy with blessing, we must know God, the desire of God's heart, and the purpose of God.
- B. In order to prophesy with blessing, we must know people; that is, we must know the actual situation of every person involved.
- C. In order to prophesy with blessing, we must be full of the riches of Christ.
- D. In order to prophesy with blessing, we must have a strong, active spirit.

## 晨兴喂养

创四八 15 ~ 16 “他〔雅各〕就给约瑟祝福说，愿我祖亚伯拉罕和我父以撒行事为人都在祂面前的神，就是一生牧养我直到今日的神，那救赎我脱离一切患难的使者，赐福与这两个少年人。愿他们归在我的名下，和我祖亚伯拉罕、我父以撒的名下。又愿他们在这地生养众多。”

〔在创世记三十七章一节，〕雅各是个变化过的人，但他尚未成熟。变化乃是在我们天然生命里新陈代谢的改变（罗十二 2，林后三 18）；成熟乃是被那改变我们的神圣生命所充满。我们可能在天然的生命里改变（变化）了，却没有被神圣的生命所充满（成熟）。变化的最后阶段乃是成熟。雅各的变化开始于神摸他的时候（创三二 25），继续到三十六章末了，那时变化的过程已相当完全（见三七 3 注 1）。三十七章一节至四十三章十四节是雅各成熟过程的记载。

创世记展现一幅完整的图画，说到人如何能被重造并变化，有神的形像彰显祂，并有神的管治权代表祂。本书的结束正如它的开始—有神的形像和管治权。本书末后十四章指明，在雅各成为以色列以后，他具有神的形像，并借着约瑟施行神的管治权。要彰显神并有神的管治权，就需要成熟。唯有成熟的生命才能具备神的形像，并施行祂的管治权（圣经恢复本，创三七 1 注 1）。

## 信息选读

雅各生命成熟最有力的表显，乃是他祝福每一个人，包括法老（创四七 7、10）、雅各的两个孙子

## Morning Nourishment

Gen. 48:15-16 And he [Jacob] blessed Joseph and said, The God before whom my fathers Abraham and Isaac walked, the God who has shepherded me all my life to this day, the Angel who has redeemed me from all evil, bless the boys; and may my name be named on them, and the name of my fathers Abraham and Isaac; and may they be a teeming multitude in the midst of the earth.

[In Genesis 37:1] Jacob was a transformed person, but he was not yet mature. To be transformed is to be metabolically changed in our natural life (Rom. 12:2; 2 Cor. 3:18); to be mature is to be filled with the divine life that changes us. We may be changed in our natural life (transformed) yet not be filled with the divine life (mature). The last stage of transformation is maturity. Jacob's transformation began at the time God touched him (Gen. 32:25), and it continued until the end of chapter 36, when the process of transformation was relatively complete (see footnote 1 on Gen. 37:3). Genesis 37:1—43:14 is a record of the process of Jacob's maturity.

Genesis shows a complete picture of how human beings can be remade and transformed to express God in His image and represent God with His dominion. This book ends as it begins—with God's image and dominion. The last fourteen chapters indicate that after Jacob had become Israel, he bore the image of God and, through Joseph, exercised the dominion of God. For God's expression and dominion there is the need of maturity. Only a mature life can bear God's image and exercise His dominion. (Gen. 37:1, footnote 1)

## Today's Reading

The strongest manifestation of Jacob's maturity in life is the fact that Jacob blessed everyone, including Pharaoh (Gen. 47:7, 10), Jacob's two grandsons

(四八) 以及他自己的十二个儿子 (四九 1 ~ 28)。雅各抓夺的手变成祝福的手 (四八 14 ~ 16)。生命成熟是被神这生命充满, 祝福是借着在生命里成熟而涌流生命, 涌流神。祝福人乃是将人带进神的同在里, 并将神带进人里面作恩典、爱和交通, 使他们享受三一神—父、子、灵 (十四 18 ~ 19, 民六 23 ~ 27, 林后十三 14)。雅各祝福法老, 指明他比法老更大 (来七 7) (圣经恢复本, 创四七 7 注 1)。

雅各到埃及去, 没有为自己从事什么活动。这也是他成熟的表显。不要以为雅各懒惰、疲惫或者没有活动的的能力。他若是没有能力作什么, 也可以命令儿子们为他作。然而, 他没有这样作。他完全满足, 并且绝对安息于神的主宰。他不倚靠自己的努力。从他多年的经历中, 他已经知道他的定命是在神手中, 不是在自己手中。雅各要祝福约瑟的两个儿子时, 说到神是一生牧养他的神 (创四八 15 ~ 16)。雅各在四十八章十五至十六节的话乃是指三一神。这里我们看见在雅各经历中的三一神, 不是在道理上的三一神。...我们看见雅各三重的提到神。...亚伯拉罕和以撒行事为人都在祂面前的神必定是父, 一生牧养雅各的神必定是灵, 那救赎他脱离一切患难的使者必定是子。这就是雅各经历中的三一神。

雅各经历了神主宰、牧养的看顾。牧养包括喂养。牧人应付羊一切的需要, 羊只要吃、安息。羊生存所需的一切供应, 都是来自牧人。牧人的例子是个奇妙的例证, 说明雅各体认他的定命和生存, 完全在牧养之神的手中。因此, 在他成熟并且到了埃及以后, 他没有为自己作什么。这是生命成熟的另一个标记 (创世记生命读经, 一四四一至一四四二页)。

参读: 创世记生命读经, 第九十四篇。

(ch. 48), and his own twelve sons (49:1-28). Jacob's supplanting hands became blessing hands (48:14-16). Maturity in life is a matter of being filled with God as life, and blessing is the overflow of life, the overflow of God through the maturity in life. To bless others is to bring them into the presence of God and to bring God into them as grace, love, and fellowship that they may enjoy the Triune God—the Father, the Son, and the Spirit (14:18-19; Num. 6:23-27; 2 Cor. 13:14). That Jacob blessed Pharaoh indicates that he was greater than Pharaoh (Heb. 7:7). (Gen. 47:7, footnote 1)

When Jacob went to Egypt, he did not engage in any activity for himself. This also is a manifestation of his maturity. Do not think that Jacob was lazy, tired, or lacked the energy to act. If he had not been able to do anything, he could have ordered his sons to do things for him. However, he did not do this. Rather, he was fully satisfied and rested absolutely in God's sovereignty. He did not depend upon his own endeavors. From his experience through the years, he had come to know that his destiny was in the hands of God, not in his own hands. As Jacob was about to bless the two sons of Joseph, he spoke of God as the One who had shepherded him all his life long (Gen. 48:15-16). Jacob's word in 48:15 and 16 is a reference to the Triune God. Here we see the Triune God in Jacob's experience, not in doctrine....Here we see a threefold mention of God....The God before whom Abraham and Isaac walked must be the Father; the God who shepherded Jacob his whole life must be the Spirit; and the Angel who redeemed him from all evil must be the Son. This is the Triune God in Jacob's experience.

Jacob experienced God's sovereign, shepherding care. Shepherding includes feeding. The shepherd meets every need of the sheep, who only eat and rest. Every provision for their existence comes from the shepherd. The example of the shepherd is a marvelous illustration of Jacob's realization that his destiny and existence were absolutely in the hands of the shepherding God. Thus, after he had matured and had arrived in Egypt, he did nothing for himself. This is another sign of the maturity of life. (Life-study of Genesis, pp. 1210-1211)

Further Reading: Life-study of Genesis, msg. 94

## 晨兴喂养

## Morning Nourishment

创四七7 “约瑟领他父亲雅各进去，站在法老面前，雅各就给法老祝福。”

Gen. 47:7 And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh.

来七7 “向来都是卑小的蒙尊优的祝福，这是一无可驳的。”

Heb. 7:7 But without any dispute the lesser is blessed by the greater.

创四八9 “约瑟对他父亲说，他们是神在这里赐给我的儿子。以色列说，请你领他们到我跟前，我要给他们祝福。”

Gen. 48:9 And Joseph said to his father, They are my sons, whom God has given to me here. And he said, Bring them to me, please, that I may bless them.

雅各成熟最有力的标记〔就是〕他祝福别人。雅各到了埃及以后所作的第一件事，就是祝福法老（创四七7、10）。当时法老是地上至高的人，但他却在雅各祝福的手之下。照着希伯来七章七节：“向来都是卑小的蒙尊优的祝福。”因此，雅各祝福法老这件事，证明他比法老大。雅各被引到法老面前，并没有对法老说礼貌、政治的话。他乃是伸出手来祝福法老。这与人类的文化和宗教完全不同。当雅各离开法老的时候，又给他祝福（创世记生命读经，一四四二至一四四三页）。

The strongest sign of Jacob's maturity [was] his blessing of others. The first thing Jacob did after arriving in Egypt was bless Pharaoh (Gen. 47:7, 10). Although Pharaoh was the highest person on earth, he was under Jacob's blessing hand. According to Hebrews 7:7, "the lesser is blessed by the greater." Thus, the fact that Jacob blessed Pharaoh was a proof that he was greater than Pharaoh. After Jacob had been ushered into Pharaoh's presence, he did not speak to him in a polite, political way. He stretched forth his hand and blessed him. This is absolutely different from human culture and religion. As Jacob was leaving Pharaoh's presence, he blessed him again. (Life-study of Genesis, p. 1211)

## 信息选读

## Today's Reading

祝福乃是生命的满溢，就是借着人生命成熟而有之神的满溢。要祝福别人，我们必须为生命所满溢，使生命涌流给别人。雅各有这种生命的满溢，所以他祝福法老和约瑟的两个儿子（创四八8～20）。

Blessing is the overflow of life, the overflow of God through someone's maturity in life. In order to bless others, we must be filled to the brim with life so that life overflows to them. Having such an overflow of life, Jacob blessed Pharaoh and the two sons of Joseph (Gen. 48:8-20).

雅各成熟的生命充满了祝福。雅各祝福他十二个儿子，那些祝福乃是有关以色列十二支派之定命的预言。雅各充满了生命，就把祝福涌流给他所遇见的每个人。这是雅各生命成熟最有力的表显。

Jacob's mature life was filled with blessings. Jacob blessed his twelve sons, and those blessings were prophecies relating to the destiny of the twelve tribes of Israel. Jacob was so filled with life that he overflowed blessings to everyone he met. This is the strongest manifestation of Jacob's maturity in life.

在希伯来七章七节里，我们看见祝福的原则：尊优的祝福卑小的。尊优或卑小，主要不是年龄的问题，乃是基督度量的问题。我们的大小，乃是照着基督的度量。在马太十一章十一节主耶稣说，“我实在告诉你们，妇人所生的，没有一个兴起来大过施浸者约翰的；然而在诸天的国里最小的比他还大。”在这里主耶稣说，施浸者约翰大过所有在他以前的人。然而在诸天的国里最小的比约翰还大。约翰大过以前的人，原因是他很接近基督。亚伯拉罕虽然大，但他没有见过基督。然而，施浸者约翰见过祂。约翰虽然这样接近基督，但他没有基督在他里面。那些在诸天之国里的人，不仅接近基督，也有基督在他们里面。因这缘故，在诸天的国里最小的比约翰还大。在旧约里尊优的能说，基督要来；施浸者约翰能说，基督在他面前。但我们所有在诸天之国里的人都能说，基督在我们里面。我们甚至能说，“因为在我，活着就是基督。”（腓一21）因此，我们比施浸者约翰以及所有在他以前的人，都更接近基督。

我们的大小，在于我们基督的度量。你若多有基督，你就是大的。你若少有基督，你就是小的。我们若多有基督而大过别人，那么我们就有资格祝福别人；因为尊优的总是祝福卑小的。这原因是尊优的有更大量的基督可以给人。你若比我大，意思就是你基督的分量比我的大。若是这样，你就有更多的基督供应给我。祝福别人，意思就是把基督供应给他们。那些只有少量基督的人，需要那些有大量基督的人的祝福。我们用自己所有分并享受的基督祝福他们。我们若更多享受基督，那么我们就有更多的基督供应别人。这样把基督供应给人就是祝福（创世记生命读经，一四四三至一四四六页）。

参读：创世记生命读经，第九十五篇。

[In Hebrews 7:7] we see the principle of blessing: that the greater blesses the lesser. To be greater or lesser is not mainly a matter of age. It is a matter of the measure of Christ. We are greater or lesser according to our measure of Christ. In Matthew 11:11 the Lord Jesus said, "Truly I say to you, Among those born of women there has not arisen one greater than John the Baptist, yet he who is least in the kingdom of the heavens is greater than he." Here the Lord Jesus says that John the Baptist was greater than all who had preceded him. However, the least in the kingdom of heaven is greater than John. The reason John was greater than his predecessors was that he was very close to Christ. Although Abraham was great, he did not see Christ. However, John the Baptist saw Him. But, although John was so close to Christ, he did not have Christ in him. Those in the kingdom of heaven are not only close to Christ; they have Christ within them. For this reason the least in the kingdom of heaven is greater than John. The great ones in the Old Testament could say that Christ was coming, and John the Baptist could say that Christ was in front of him. But all of us in the kingdom of heaven can say that Christ is within us. We can even say, "For to me, to live is Christ" (Phil. 1:21). Hence, we are closer to Christ than John the Baptist and all who went before him.

Whether we are greater or lesser depends upon our measure of Christ. If you have more of Christ, you are greater. If you have less of Christ, you are lesser. If by having more of Christ we are greater than others, then we are qualified to bless them; for the greater always blesses the lesser. The reason for this is that the greater one has a larger measure of Christ to give to others. If you are greater than I, it means that you have a greater portion of Christ than I. If so, then you have something more of Christ to minister to me. To bless others means to minister Christ to them. Those who have just a small measure of Christ need the blessing of those who have a greater measure. We bless them with the very Christ in whom we participate and whom we enjoy. If we enjoy Christ more, then we have more of Christ to minister to others. This ministering of Christ is blessing. (Life-study of Genesis, pp. 1211-1214)

Further Reading: Life-study of Genesis, msg. 95



## 晨兴喂养

## Morning Nourishment

腓一 25 “我既然这样深信，就知道仍要留下，继续与你们众人同住，使你们得到信仰上的进步和喜乐。”

Phil. 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith.

创十四 18～20 “又有撒冷王麦基洗德带着饼和酒出来迎接；他是至高神的祭司。他为亚伯兰祝福，说，愿天地的主、至高的神赐福与亚伯兰；至高的神…是当受颂赞的…”

Gen. 14:18-20 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High. And he blessed him and said, Blessed be Abram of God the Most High, Possessor of heaven and earth; and blessed be God the Most High...

祝福乃是神借着人生命成熟而有的满溢。没有人作管道，神就无法将祂自己流到别人里面。基督若从来没有成为肉体，神就无法涌流给人，因为没有管道。神的涌流需要人作管道。神唯一可用来作管道的，乃是被神饱和并浸透的人。因这缘故，雅各直到成熟，才给人祝福。雅各没有祝福拉班或以扫。甚至他与拉班在一起二十年之后，见到他的哥哥以扫，也没有祝福他。直到他下了埃及，才祝福当时在地上最高的统治者法老（创四七 7、10）。那时雅各是被神充满了的。借着雅各祝福法老，神的祝福就向法老涌流。

Blessing is the overflow of God through someone's maturity in life. God cannot flow Himself into others without a human channel. If Christ had never been incarnated, God would not have been able to flow to man, because there would not have been a channel. God's flowing needs humanity as a channel. The only humanity God can use as the channel is one saturated and permeated with God. For this reason Jacob did not bless anyone until he had become mature. Jacob did not bless Laban or Esau. Even when he saw his brother Esau after the twenty years with Laban, he did not bless him. It was not until he went down into Egypt that he blessed Pharaoh, the highest ruler on earth (Gen. 47:7, 10). At that time Jacob was filled with God. Through Jacob's blessing of Pharaoh God's blessing overflowed to Pharaoh.

两岁的孩子无法祝福人；七、八岁的孩子也许可以给人某种祝福。这说明祝福别人在于生命的成熟。生命成熟就是被神充满。当你充满了神，你就有神的满溢，因此你就能祝福所遇见的每个人（创世记生命读经，一四四六至一四四七页）。

A child two years of age cannot bless anyone; however, a child of seven or eight may perform some kind of blessing. This illustrates the fact that blessing others depends upon maturity in life. Maturity in life is a matter of being filled with God. When you are full of God, you have the overflow of God, and thus you are able to bless everyone you meet. (Life-study of Genesis, pp. 1214-1215)

## 信息选读

## Today's Reading

圣经中第一个祝福的事例，乃是麦基洗德祝福亚伯拉罕（创十四 18 ~ 20）。麦基洗德是基督的预表。所以，麦基洗德到亚伯拉罕那里，就是基督到了他那里。麦基洗德带着饼和酒来到亚伯拉罕那里，正如主也带着饼和酒来到我们这里。不仅如此，麦基洗德是以永远祭司的身分来到，而基督是照着麦基洗德永远的等次成为祭司（来五 6）。祭司是将人带给神。你若要祝福别人，你必须是神的祭司。以后我们会看见，在旧约里，神吩咐祭司祝福祂的百姓。祝福乃是神的满溢，这种满溢是借着祭司带给百姓的。第一次的祝福是借着祭司赐下的。我们都需要作祭司，将人带给神。

我们若要祝福别人，我们自己必须亲近神。我们必须是将别人带给神的祭司。人需要神的祝福，因为人远离了神。祭司消除了神与人之间的距离；他将那些远离的人带到神面前。在大祭司的两肩上有两块红玛瑙，刻着以色列十二支派的名字；在他的胸牌上有十二块宝石，也刻着十二支派的名字（出二八 9 ~ 12、15 ~ 21）。每当大祭司进入至圣所，他就带着胸牌和肩带。这指明他将以色列人带到神面前。我们都晓得祭司是事奉神的，但我们也许从来没有看见，祭司也消除人与神之间的距离。在祭司祝福你以前，你与神之间也许有一段距离。但在他祝福你以后，这段距离被除去了，你就被带到神面前，有分于对神的享受。当麦基洗德祝福亚伯拉罕时，那祝福就将他带到神面前。麦基洗德甚至说，“愿…至高的神赐福与亚伯兰。”（创十四 19）你若仔细读创世记十四章，会看见麦基洗德没有用神以外的东西祝福亚伯拉罕。他不是说，“愿你蒙福得好房子”；也不是说，“愿你蒙福得两个儿子。”他乃是说，“愿至高的神赐福与你。”这样，麦基洗德就带亚伯拉罕更接近神（创世记生命读经，一四四七至一四四九页）。

参读：创世记生命读经，第九十六篇。

The first case of blessing in the Bible is Melchizedek's blessing of Abraham (Gen. 14:18-20). Melchizedek was a type of Christ. Therefore, Melchizedek's coming to Abraham was Christ's coming to him. Melchizedek came to Abraham with bread and wine, just as the Lord also comes to us with bread and wine. Furthermore, Melchizedek came as the eternal priest, and Christ became a priest according to the eternal order of Melchizedek (Heb. 5:6). A priest brings people to God. If you would bless others, you must be God's priest. Later we shall see that in the Old Testament God commanded the priests to bless His people. Blessing is the overflow of God, and this overflow is brought to people through the priests. The first blessing was bestowed by a priest. We all need to be priests, those who bring people to God.

If we would bless others, we must be close to God ourselves. We must be priests who bring others to God. People need God's blessing because they are far away from Him. A priest eliminates the distance between God and the people; he brings those who are far off into the presence of God. On the shoulders of the high priest were two onyx stones engraved with the names of the twelve tribes of Israel, and on his breastplate there were twelve stones, also engraved with the names of the twelve tribes (Exo. 28:9-12, 15-21). Whenever the high priest entered into the Holy of Holies, he wore the breastplate and the shoulder plates. This indicated that he brought the people of Israel into the presence of God. We all realize that a priest serves God, but we may never have seen that he also eliminates the distance between the people and God. Before you are blessed by a priest, there may be a distance between you and God. But after he blesses you, this distance is taken away, and you are brought into the presence of God to share in the enjoyment of God. When Melchizedek blessed Abraham, that blessing brought him into the presence of God. Melchizedek even said, "Blessed be Abram of God the Most High" (Gen. 14:19). If you read Genesis 14 carefully, you will see that Melchizedek blessed Abraham with nothing other than God. He did not say, "Be blessed with a good house"; neither did he say, "Be blessed with two sons." Instead, he said, "Be blessed of God the Most High." In this way, Melchizedek brought Abraham much closer to God. (Life-study of Genesis, pp. 1215-1216)

Further Reading: Life-study of Genesis, msg. 96

## 晨兴喂养

## Morning Nourishment

民六 23 ~ 26 “...你们要这样为以色列人祝福，说，愿耶和华赐福给你，保护你；愿耶和华使祂的面光照你，赐恩给你；愿耶和华向你仰脸，赐你平安。”

Num. 6:23-26 ...Thus you shall bless the children of Israel; you shall say to them, Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.

在民数记六章二十三至二十七节，我们看见祝福的表样。在这里神吩咐祭司祝福百姓。...祝福是三重的，因为这是将神分赐到人里面。这包含了三一：父、子、灵（创世记生命读经，一四四九页）。

In Numbers 6:23-27 we see a pattern of blessing. Here God commanded the priests to bless the people...The blessing is threefold because it is a matter of the dispensing of God into man. This involves the Trinity: the Father, the Son, and the Spirit. (Life-study of Genesis, p. 1216)

六章的祝福既不是旧约的福分，也不是新约的福分，乃是三一神永远的福分，就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受。这是神永远的福分（民数记生命读经，八八至八九页）。

The blessing in Numbers 6 is neither an Old Testament blessing nor a New Testament blessing. Rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment. This is God's eternal blessing. (Life-study of Numbers, p. 80)

## 信息选读

## Today's Reading

说到父，民数记六章二十四节说，“愿耶和华赐福给你，保护你。”父在祂的爱里，各面各方的赐福给我们（参弗一3），又在祂的能力里，各面各方的保守我们（参约十七11、15）。

Referring to the Father, Numbers 6:24 says, “Jehovah bless you and keep you.” The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15).

在民数记六章二十四节，“保护”一辞极其重要。在约翰十七章十一节，主耶稣祷告，求父在祂的名里保守我们。这就是在分赐的三一神里保守我们。当三一神将祂自己分赐到我们里面，我们就在那分赐者里面蒙了保守。在十五节，主耶稣接着祷告，求父保守我们脱离那恶者。当我们在分赐的三一神里蒙保守，就没有什么机会留给仇敌来作工了。我们该为这福分祷告，在分赐的三一神里完全蒙保守，而全然在那恶者之外。

In Numbers 6:24 the word keep is of crucial importance. In John 17:11 the Lord Jesus prayed that the Father would keep us in His name. This is to keep us in the dispensing Triune God. While the Triune God is dispensing Himself into us, we are kept in the dispensing One. In John 17:15 the Lord Jesus went on to pray that the Father would keep us from the evil one. When we are kept in the dispensing Triune God, there is nothing left for the hand of the enemy. We should pray for the blessing of being kept absolutely in the dispensing Triune God and altogether outside of the evil one.

这福分的第二部分说，“愿耶和华使祂的面光照你，赐

The second part of this blessing says, “Jehovah make His face shine upon you

恩给你。”（民六 25）在路加一章七十八节，…撒迦利亚申言说，“清晨的日光从高天临到我们。”这清晨的日光就是在神圣三一里的子。这含示神成为肉体，是以光照的方式将祂自己显示给我们。从来没有人看见神，但借着祂的成为肉体，我们就看见祂的面，并看见祂的荣耀（约一 14），祂也不断地光照我们。无论祂去哪里，祂都是那光照坐在黑暗中人的大光（太四 16），因为祂是世界的光（约八 12）。

民数记六章二十五节的“面”字表征同在。子基督的面光照我们，祂就是那看不见之神看得见的同在。神和祂的同在是看不见的，但借着祂的成为肉体，祂成了照耀的日光。这照耀的日光就是神那看不见的同在成为看得见的。…在变化山上，主的一些门徒看见祂在祂的荣耀里（彼后一 16～18，太十七 1～2）。

民数记六章二十五节不仅说到耶和華使祂的面光照我们，也说到耶和華赐恩给我们。这两点加在一起就等于约翰一章十四节、十六至十七节。神的成为肉体就是祂同在的光照。随着这光照有恩典。“话成了肉体，支搭帐幕在我们中间，丰丰满满的有恩典。”（14）主赐恩给我们；祂对我们甚至成为恩典。主赐恩给我们，意思就是祂继续不断地作我们的恩典。这恩典就是基督的恩（林后十三 14 上），实际上就是基督自己。我们有基督，就有恩典。三一神对我们完全是赐恩的。一天过一天，我们享受祂作恩典。

这福分的第三部分说，“愿耶和華向你仰脸，赐你平安。”（民六 26）在民数记六章的祝福里，提到“面”和“脸”，原文是不同的字。“面”（face）指一个人的同在〔25〕；“脸”（countenance）指那人的表情〔26〕。…耶稣来，是作神的面；圣灵来，是作神的脸。…我们若叫〔圣灵〕忧愁，祂的脸会拉下来〔弗四 30〕。我们若顺从祂，祂满意我们，就会向我们仰脸，而向我们确认、保证、担保、应许，并将一切给我们（民数记生命读经，八九至九一页）。

参读：民数记生命读经，第十一篇。

and be gracious to you” (Num. 6:25). In Luke 1:78...Zachariah prophesied, “The rising sun will visit us from on high.” This rising sun is the Son in the Divine Trinity. This implies God’s incarnation to show Himself to us in a shining way. No one has ever seen God, but through His incarnation we have seen His face and have beheld His glory (John 1:14), and He has been shining upon us continually. Wherever He went, He was a great light shining upon the people sitting in darkness (Matt. 4:16), for He is the light of the world (John 8:12).

The word face in Numbers 6:25 signifies presence. As the One whose face shines upon us, Christ the Son is the visible presence of the invisible God. God and His presence are invisible, but through His incarnation He became the shining sun. This shining sun is God’s invisible presence becoming visible....On the Mount of Transfiguration, some of the Lord’s disciples beheld Him in His glory (2 Pet. 1:16-18; Matt. 17:1-2).

Numbers 6:25 speaks not only of Jehovah making His face to shine upon us, but also of Jehovah being gracious to us. These two points added together equal John 1:14, 16-17. God’s incarnation was the shining of His presence. Along with this shining there was grace. “The Word became flesh and tabernacled among us...full of grace” (v. 14). The Lord is gracious to us; He has even become grace to us. For the Lord to be gracious to us means that He is continually grace to us. This grace is the grace of Christ (2 Cor. 13:14a), which is actually Christ Himself. When we have Christ, we have grace. The Triune God is altogether gracious to us. Day after day we enjoy Him as grace.

The third part of this blessing says, “Jehovah lift up His countenance upon you and give you peace” (Num. 6:26)....There is a difference between [the face (v. 25) and the countenance (v. 26)]. The face denotes the presence of the person, and the countenance denotes the expression of the person....Jesus came as the face of God, and the Holy Spirit comes as the countenance of God....If we grieve [the Holy Spirit (Eph. 4:30)], His countenance will drop. If we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything. (Life-study of Numbers, pp. 80-82)

Further Reading: Life-study of Numbers, msg. 11

## 晨兴喂养

## Morning Nourishment

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

创四八 20 “当日以色列给他们祝福说，以色列人必指着你们祝福说，愿神使你如以法莲、玛拿西一样。于是立以法莲在玛拿西之前。”

Gen. 48:20 And he blessed them that day, saying, By you Israel will pronounce blessings, saying, God make you like Ephraim and like Manasseh. Thus he set Ephraim before Manasseh.

祭司将人带给神。然而，使徒将神带给人；他带着神临到人。在林后十三章十四节，我们看见三一神恩典的眷临。在使徒保罗的祝福里，三一神临到人，作他们的享受。这享受就是神的爱，作了基督的恩典，凭着圣灵的交通。爱、恩典和交通，不是三样分开的东西，乃是一样东西的三个方面或三个阶段。它们是神的三个阶段，作我们的享受。爱是里面的，恩典是爱得了彰显，交通是恩典传输到我们里面。爱是在神自己里面。这爱得了彰显，就是恩典，而恩典是在交通里得以传输。我可能爱一位弟兄，这爱是在我的里面。…我可以送他一本圣经，把这爱彰显出来。圣经代表恩典，作我里面对这位弟兄爱的彰显。我要将这恩典传递给他，就必须真的将圣经交给他。这就是交通（创世记生命读经，一四五—一五七页）。

A priest brings people to God. An apostle, however, brings God to people; he comes to people with God. In 2 Corinthians 13:14 we see a gracious visitation of the Triune God. In the blessing of the apostle Paul, the Triune God comes to people for their enjoyment. This enjoyment is the love of God as the grace of Christ by the fellowship of the Holy Spirit. Love, grace, and fellowship are not three separate things; they are three aspects or stages of one thing. They are the three stages of God for our enjoyment. Love is within, grace is love expressed, and fellowship is the transmission of grace into us. Love is within God Himself. When this love is expressed, it is grace, and grace is transmitted in the fellowship. I may love a certain brother, but this love is within me....I may express it by giving him a Bible. The Bible represents grace as the expression of the love I have within me for this brother. In order to communicate this grace to him, I must actually hand the Bible to him. This is fellowship. (Life-study of Genesis, pp. 1217-1218)

## 信息选读

## Today's Reading

当约瑟把他的儿子玛拿西和以法莲带到雅各面前，他操纵那个局面，使长子玛拿西在雅各右手前。父亲把长子放在祖父的右手前，来领受上等的祝福，把次子放在祖父的左手前，来领受次等的祝福。约瑟的操纵是照着天然的概念。照着天然的概念，约瑟是正确的。然而，雅各将双手交错。虽然他的眼

When Joseph brought his sons Manasseh and Ephraim to Jacob, he maneuvered the situation so that the firstborn, Manasseh, would be in front of Jacob's right hand. The father put the firstborn in front of the grandfather's right hand to receive the first blessing and the second in front of the left hand to receive the second blessing. Joseph's maneuvering was according to the natural concept. According to the natural concept, Joseph was right. However, Jacob crossed his

睛昏花，但他灵里非常清楚。创世记四十八章十七节说，“约瑟见他父亲把右手按在以法莲的头上，就不喜悦，便提起他父亲的手，要从以法莲的头上挪到玛拿西的头上。”约瑟说，“我父，不是这样。这个才是长子，求你把右手按在他的头上。”（18）雅各不肯，说，“我知道，我儿，我知道。”（19）这样，主的祝福除去了人的操纵。

在召会生活中，我不信靠自己的拣选。在拣选长老、执事、和召会事奉里的领头人时，我常常缩回我的手，因为我不信靠我的鉴别。多数的时候，我们的拣选导致操纵，而神交错的手却来祝福我们所没有拣选的。那些作父母的，以及在召会事奉里领头的人，对于他们的拣选必须谨慎。不要照着你们的好恶行使任何一种操纵，因为神的祝福总是除去我们的操纵。

虽然我们从来不知道属灵的祝福要往哪里去，但我们确实知道主祝福的手总是除去人天然的操纵。…主将手交错，在你眼中也许认为不对，在祂眼中却全然美丽。祝福不在于你的操纵，乃在于神的愿望和拣选。凡我们所作的任何拣选，都可能是照着我们的爱好所作的操纵。不要操纵，也不要失望。要相信主的手会交错过来临到你。

我们已经看见，约瑟想要拦阻他父亲祝福的手。这指明人天然的概念拦阻主祝福的手。在召会生活中，主会兴起许多我们不喜欢的人，其中有些会成为最好的长老。当然，我有人的感觉、观念和喜好。但我天然的概念已经被除去了。我们简直不知道大数的扫罗会从哪个方向来。你以为最好的，也许会成为最差的。但一个反对者要成为今日的使徒保罗。你不喜欢他，主却喜欢他。许多不合你观念的人要兴起来（创世记生命读经，一四五二至一四五六页）。

参读：腓立比书生命读经，第七篇。

hands. Although his eyes were dim, he was very clear in his spirit. Genesis 48:17 says, “And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he took hold of his father’s hand to remove it from Ephraim’s head onto Manasseh’s head.” Then Joseph said, “Not so, my father, for this is the firstborn. Put your right hand upon his head” (v. 18). Jacob refused and said, “I know, my son, I know” (v. 19). Thus, the Lord’s blessing crossed man’s maneuvering.

In the church life I have come to have no trust in my choice. Often my hand has been held back in the choice of elders, deacons, and the leading ones in the church service because I have no trust in my discernment. Most of the time our choosing leads to maneuvering, and God’s crossing hand comes in to bless the one we did not choose. Those who are parents and those who are leading ones in the church service must be careful about their choosing. Do not exercise any kind of maneuvering according to your likes and dislikes, for God’s blessing always crosses our maneuvering.

Although we never know where the spiritual blessing will go, we do know that the blessing hand of the Lord always crosses man’s natural maneuvering....The Lord’s crossing His hands may be evil in your eyes, but it is altogether beautiful in His eyes. Blessing does not depend on your maneuvering; it depends on God’s desire and selection. In any selection we make there is the possibility of maneuvering according to our taste or choice. Do not maneuver, and do not be disappointed. Rather, believe that the Lord’s hand will cross over to you.

We have seen that Joseph tried to hold back his father’s blessing hand. This indicates that man’s natural concept holds back the Lord’s blessing hand. In the church life, the Lord will raise up many we do not like, and some of them will become the best elders. Surely I have had my human feelings, concepts, and tastes. But my natural concepts have been crossed out. We simply do not know from which direction Saul of Tarsus will come. The one you think is the best may turn out to be the worst. But one of the opposers will become today’s apostle Paul. Although you do not like him, the Lord likes him. Many will be raised up who do not fit your concept. (Life-study of Genesis, pp. 1219-1221)

Further Reading: Life-study of Philippians, msg. 7

## 晨兴喂养

## Morning Nourishment

创四八 14 “但以以色列伸出右手来，按在以法莲的头上（以法莲乃是次子），又剪搭过左手来，按在玛拿西的头上（玛拿西原是长子）。”

Gen. 48:14 But Israel stretched out his right hand and laid it upon Ephraim's head—although he was the younger—and his left hand upon Manasseh's head, guiding his hands with insight, even though Manasseh was the firstborn.

林前七 40 “然而，按我的意见，她若守节更是有福；但我想我也有神的灵了。”

1 Cor. 7:40 But she is more blessed if she so remains, according to my opinion; but I think that I also have the Spirit of God.

雅各抓夺的手最终成了祝福的手（创二五 26，四七 7、10，四八 14～16）。在创世记二十五章我们看见，雅各甚至在母腹中就开始抓夺。他在抓夺的事上真有技巧！但在四十七至四十八章我们看见，这两只抓夺的手成了祝福的手，将人带到神面前，并将神供应到人里面，使他们享受祂。…在这里我们看见生命的长大并成熟。一个抓夺者，抓脚跟者，成了当时地上最伟大的人。他能祝福法老，因为他成了比法老大的。他借着生命的路成了这样的人。我们需要生命的长大和生命的成熟，这样我们就能被基督充满，成为能祝福别人的人（创世记生命读经，一四五六至一四五七页）。

Jacob's supplanting hands eventually became blessing hands (Gen. 25:26; 47:7, 10; 48:14-16). In Genesis 25 we see that Jacob began his supplanting even when he was in his mother's womb. How skillful he was in supplanting! But in chapters 47 and 48 we see that these two supplanting hands have become blessing hands, bringing people into God's presence and ministering God into people so that they may enjoy Him....Here we see the growth and maturity in life. A supplanter, a heel-holder, became the greatest person on earth at the time. He was able to bless Pharaoh because he had become greater than Pharaoh. He became this kind of person by the way of life. We need the growth in life and the maturity in life so that we may be filled with Christ to become those who are able to bless others. (Life-study of Genesis, p. 1222)

## 信息选读

## Today's Reading

我们很熟悉说预言的意义，但我们也许不熟悉用祝福说预言。创世记四十九章是唯一启示这事的一章。虽然摩西在申命记三十三章的祝福与雅各在创世记四十九章的祝福相近，但那里的祝福没有这里的丰富。…创世记四十九章的说预言是成熟的表显，因为我们的说话总是表明我们在哪里，以及我们有多成熟。

Although we are familiar with what it means to prophesy, we may not be familiar with prophesying with blessing. Genesis 49 is the only chapter that reveals this matter. Although Moses' blessing in Deuteronomy 33 is close to what is found in Genesis 49, the blessing there is not as rich as the blessing here....The prophesying in chapter 49 is a manifestation of maturity, for our speaking always reveals where we are and how mature we are.

要用祝福说预言，我们必须履行四个条件。第一

In order to prophesy with blessing, we must fulfill four requirements. The first

个条件是认识神，认识神的心愿，和神的定旨。在这章，神、神的心愿和神的定旨，都借着雅各的话启示出来。

第二个条件是认识人，认识每个人的真实情况。你也许以为，父亲应当很容易认识自己的儿子，所以雅各很容易认识他的十二个儿子。然而，常常作父母的很难真正认识他们的儿女。…表面看来，我们作父母的认识儿女；实际上，我们既不知道他们的所是，也不知道他们的所在。但雅各对他的儿子们有透彻的认识。每一种情况、处境和隐藏的难处，在他眼中都很清楚。照样，我们若要在召会中说这样的话，必须认识召会、长老和所有的弟兄姊妹。这不是容易的。…我们不该按着我们头脑的领会认识人；我们必须按着灵认识人。

虽然我们可能认识神，认识神的心和神的定旨，也可能认识别人的情况，但我们若是贫穷的，我们仍然不能祝福他们。…雅各满了丰富。因他不缺少丰富，所以他能祝福别人。

除了已经说过的三个条件以外，我们还需要刚强活跃的灵。雅各在四十九章里的话，是他在临终的时候说的。…他的身体即将死去，但他在灵里〔满有活力、〕刚强活跃。所以，要用祝福说预言，我们必须认识神，认识人和人的情况，有神的丰富，并有刚强的灵。

〔在林前七章，〕保罗的意见就是神的话。…原则上，雅各在创世记四十九章也是一样。雅各在四十九章所说的，乃是神的话。虽然那是他的意见，但也是神的话。…〔三至四节〕是一个被神充满的人，一个全人为神所构成的人说的话。…雅各乃是一个神人，就是一个为神所充满、构成、浸透甚至重组的人。因此，无论他说什么，都是神的话；无论他思想什么，都是神的思想；无论他发表什么意见，都是神的意见（创世记生命读经，一四六八、一四七三至一四七五、一四七八页）。

参读：创世记生命读经，第九十七篇。

requirement is to know God, the desire of God's heart, and the purpose of God. God, God's desire, and God's purpose are all revealed through Jacob's word in this chapter.

The second requirement is to know people, to know the actual situation of every person involved. You may think that, because it should be easy for a father to know his son, it was easy for Jacob to know his twelve sons. However, it is often very difficult for parents to truly know their children....Seemingly, we parents know our children; actually, we know neither what they are nor where they are. But Jacob had a thorough understanding of his sons. Every situation, condition, and hidden problem was clear in his sight. Likewise, if we would speak such a word in the church, we must know the church, the elders, and all the brothers and sisters. This is not easy....We should not know people according to our mental understanding; rather, we must know them according to the spirit.

Although we may know God, God's heart, and God's purpose and although we may know the situation of others, we shall still not be able to bless them if we are poor....[Jacob] was full of riches. Because he had no lack of riches, he could bless others.

In addition to the three requirements already covered, we need a strong, active spirit. Jacob's word in this chapter was spoken as he was dying....In his body he was dying, but in his spirit he was [vigorous,] strong and active. Therefore, in order to prophesy with blessing, we must have the knowledge of God, the knowledge of people and their situations, the riches of God, and a strong spirit.

[In 1 Corinthians 7] Paul's opinion was God's word. In principle, it is the same with Jacob in Genesis 49. Whatever Jacob uttered...was God's word. Although it was his opinion, it was also the word of God....[Verses 3 and 4 were] the utterance of a man who was filled with God, a man who had been constituted with God in his entire being....Jacob was a God-man, a man filled, constituted, permeated, and even reorganized with God. Thus, whatever he spoke was God's word; whatever he thought was God's thought; and whatever opinion he expressed was God's opinion. (Life-study of Genesis, pp. 1231, 1235-1236, 1239)

Further Reading: Life-study of Genesis, msg. 97



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## 教会 — 建造

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降 E 大调

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3	5	4		3	·	2	2		1	1	4		3	-	-		
一	灵	能	交	流,	恩	主,	灵	能	交	流!							
3	3	#4		5	·	5	5		6	7	6		5	-	-		
我	今	切	求,	恩	主,	灵	能	交	流!								
4	3	6		b7	·	6	2		3	2	5		6	·	5	1	
甚	愿	一	反	已	往,	推	倒	铁	壁	铜	墙,						
i	7	6		5	·	3	6		4	6	7		1	-	-		
灵	能	交	流	通	畅,	灵	能	交	流!								

二 灵能交流, 恩主, 灵能交流!  
 我今恳求, 恩主, 灵能交流!  
 不再自满自负, 不再作茧自缚,  
 灵能交流无阻, 灵能交流!

三 灵能交流, 恩主, 灵能交流!  
 我今祈求, 恩主, 灵能交流!  
 不再不凡自命, 不再自觉聪明,  
 灵能交流不停, 灵能交流!

四 灵能交流, 恩主, 灵能交流!  
 我今寻求, 恩主, 灵能交流!  
 不再自藏自隐, 不再独善己身,  
 灵能交流日深, 灵能交流!

五 灵能交流, 恩主, 灵能交流!  
 我今要求, 恩主, 灵能交流!  
 打倒自持架格, 走下作人宝座,  
 流出活水江河, 灵能交流!

六 灵能交流, 恩主, 灵能交流!  
 允我所求, 恩主, 灵能交流!  
 切愿能被建造, 不但与你相交,  
 且能与人相调, 灵能交流!

1 Oh, may my spirit flow,  
 Oh, may it flow!  
 Now I beseech Thee, Lord,  
 Oh, may it flow!  
 My past I would forsake,  
 The iron walls would break,  
 My spirit free would make;  
 Oh, may it flow!

2 Oh, may my spirit flow,  
 Oh, may it flow!  
 Now I implore Thee, Lord,  
 Oh, may it flow!  
 No more self-satisfied,  
 No more in self-bound pride,  
 No more my spirit tied;  
 Oh, may it flow!

3 Oh, may my spirit flow,  
 Oh, may it flow!  
 For this I plead with Thee,  
 Oh, may it flow!  
 High-minded not to be,  
 Pride shall not prison me,  
 I'd flow unceasingly,  
 In spirit flow.

4 Oh, may my spirit flow,  
 Oh, may it flow!  
 For this I seek Thee, Lord,  
 Oh, may it flow!  
 No more to isolate,  
 Nor self to perfect make,  
 My spirit nought abate,  
 Deeply to flow.

5 Oh, may my spirit flow,  
 Oh, may it flow!  
 I ask Thee, gracious Lord,  
 Oh, may it flow!  
 My trust in self o'erthrow,  
 Down from self's throne I'll go,  
 That living water flow  
 In spirit, Lord.

6 Oh, may my spirit flow,  
 Oh, may it flow!  
 Answer my prayer, dear Lord,  
 Oh, may it flow!  
 Not just commune with Thee,  
 I long to builded be,  
 Mingle with others free  
 In spirit, Lord.



壹 雅各的十二个儿子至终成了以色列的十二支派，是那作为神的家（神的以色列）之召会的预表，而神的家是由所有信徒组成的——加六 16，提前三 15，来三 5 ~ 6：

一 雅各在生命上的成熟，就是他生命的顶点，带进了生命的涌流，就是他为着神家的建造，用祝福说预言——箴四 18，创四七 7、10，四八 14 ~ 16，四九 1 ~ 28，四七 31，来十一 21，参林前十四 4 下、31。

二 雅各所说一切关于他众子的预言，乃是召会的预表，图画，应当应用于召会和信徒属灵的经历，也应当应用于以色列的子孙——参十 6。

贰 关于流便的预言，乃是关于肉体情欲之污秽的警告；关于西缅和利未的预言，乃是关于天然性情之毁坏的警告——创四九 3 ~ 7：

**I. Jacob's twelve sons eventually became the twelve tribes of Israel, a type of the church as God's house, the Israel of God, composed of all the believers—Gal. 6:16; 1 Tim. 3:15; Heb. 3:5-6:**

A. Jacob's maturity in life, the zenith of his life, issued in the overflow of life, his prophesying with blessing for the building up of God's house—Prov. 4:18; Gen. 47:7, 10; 48:14-16; 49:1-28; 47:31; Heb. 11:21; cf. 1 Cor. 14:4b, 31.

B. Whatever was spoken prophetically by Jacob concerning his sons is a type, a picture, of the church and should be applied to the church and to the spiritual experience of the believers, as well as to the sons of Israel—cf. 10:6.

**II. The prophecy concerning Reuben is a warning concerning the defilement of fleshly lust, and the prophecy concerning Simeon and Levi is a warning concerning the destruction of the natural disposition—Gen. 49:3-7:**

一流便虽然居首，有长子名分，但因着污秽，失去长子名分，有死亡和人数大大减少的危险；这对我们该是严肃的警告—3~4节，参弗五5，太一2，申三三6，林前六17~20，帖前四3~8，林前九27，腓一20，罗六12~14，八2，十二2，十六20，提后二22。

## 周二

二 由于西缅和利未的性情残酷，他们没有从雅各得着祝福（创四九5~6，三四25~30，参申二二6~7）；反之，雅各对他们施行审判，使他们散住在以色列人中间（创四九7），他们就不能照着他们的性情，残酷地行事为人（书十九1、9，二一1~3、41）：

- 1 后来，利未以更新、变化的方式运用他的性情，杀死拜金牛犊的人；我们天然的性情若符合三个条件，就是有用的，这三个条件就是奉献，逆着天然的愿望来运用我们天然的性情，并以更新和变化过的方式运用这性情—出三二26~28。
- 2 因着利未向神的绝对、迫切和忠信，他领受了祭司职分的福，得着乌陵和土明—申三三8~9，出三二26~28。

## 周三

叁 关于犹大的预言，描绘出四福音里的基督（福音的内容）；关于西布伦的预言，描绘出使徒行传里福音的输出（被圣灵的风推动）；关于以萨迦的预言，描绘

A. Although Reuben had the preeminence of the birthright, because of his defilement he lost the birthright and became in danger of dying or of being greatly decreased; this should be a solemn warning to us—vv. 3-4; cf. Eph. 5:5; Matt. 1:2; Deut. 33:6; 1 Cor. 6:17-20; 1 Thes. 4:3-8; 1 Cor. 9:27; Phil. 1:20; Rom. 6:12-14; 8:2; 12:2; 16:20; 2 Tim. 2:22.

## Day 2

B. Because of their cruelty according to their disposition, Simeon and Levi received no blessing from Jacob (Gen. 49:5-6; 34:25-30; cf. Deut. 22:6-7); rather, Jacob exercised his judgment over them to scatter them among the children of Israel (Gen. 49:7) so that they would not be able to behave cruelly according to their disposition (Josh. 19:1, 9; 21:1-3, 41):

1. Later, Levi used his disposition in a renewed, transformed way to slay the worshippers of the golden calf; our natural disposition can be useful if three conditions are met: consecration, using our natural disposition against our natural desire, and using it in a renewed and transformed way—Exo. 32:26-28.
2. Because of his absoluteness, desperation, and faithfulness toward God, Levi received the blessing of the priesthood with the Urim and the Thummim—Deut. 33:8-9; Exo. 32:26-28.

## Day 3

III. The prophecy concerning Judah portrays Christ in the four Gospels (the contents of the gospel), the prophecy concerning Zebulun portrays the shipping out of the gospel in the Acts (borne by the wind of the Holy Spirit), and the prophecy

## 出书信和启示录中召会生活的实行（为着神的建造）——创四九8～15：

一 关于犹大的预言，描绘出基督的福音——基督的得胜（8～9）、基督的国度（10）、以及在基督里的享受和安息（11～12）；这三项真理是新约的摘要：

1 犹大按诗意比作小狮子，预表基督是终极的得胜者——9节，启五5：

a 基督在祂的得胜里，被预表为胜过仇敌，并且于享受掠物后，就在满足中蹲伏着的小狮子（创四九9上）；这乃是基督在钉十字架时，战胜祂仇敌的一幅图画（西二15，来二14），也是祂在升天里，得胜所带来之满足与安息的一幅图画（弗四8）。

### 周 四

b 基督也是生产的母狮，生出许多得胜者作祂的“小狮子”——创四九9下，参箴二八1，启二二5。

c 无人敢惹犹大（创四九9下），这表征基督复活与升天的可畏大能，征服了一切（太二八18，腓二9，弗一21～23）。

2 基督在祂的权柄和君王职分中，作为带来平安者而来；这平安者就是列国将要服从并顺从的那一位——创四九10，弗二14～15：

a 权杖是国度的象征（诗四五6，来一8），指基督的王权；权杖必不离犹大，意思是君王职分永离不开基督（撒下七12～13，但二44～45，七13～14，启十一15，二二1、3）；我们必须在基督的管治之下，为基督掌权，胜过撒但、罪和死（西二19，罗五17）。

## concerning Issachar portrays the practice of the church life in the Epistles and Revelation (for God's building)—Gen. 49:8-15:

A. The prophecy concerning Judah portrays the good news of Christ—the victory of Christ (vv. 8-9), the kingdom of Christ (v. 10), and the enjoyment and rest in Christ (vv. 11-12); these three truths are a summary of the New Testament:

1. Judah, likened poetically to a young lion, is a type of Christ as the ultimate Overcomer—v. 9; Rev. 5:5:

a. In His victory Christ is typified as a young lion overcoming the enemies and couching in satisfaction after enjoying the prey (Gen. 49:9a); this is a picture of the victory of Christ over His enemies in His crucifixion (Col. 2:15; Heb. 2:14) and of His satisfaction and rest in His ascension as the issue of His victory (Eph. 4:8).

### Day 4

b. Christ is also the producing lioness, bringing forth many overcomers as His “lion cubs”—Gen. 49:9b; cf. Prov. 28:1; Rev. 22:5.

c. That no one dares to rouse Judah up (Gen. 49:9b) signifies that Christ's terrifying power in His resurrection and ascension has subdued everything (Matt. 28:18; Phil. 2:9; Eph. 1:21-23).

2. In His authority and kingship Christ comes as the Peace Bringer, the One to whom all the nations will submit and obey—Gen. 49:10; Eph. 2:14-15:

a. The scepter, a symbol of the kingdom (Psa. 45:6; Heb. 1:8), denotes the kingly authority of Christ; that the scepter will never depart from Judah means that the kingship will never depart from Christ (2 Sam. 7:12-13; Dan. 2:44-45; 7:13-14; Rev. 11:15; 22:1, 3); we must be under the ruling of Christ to reign for Christ over Satan, sin, and death (Col. 2:19; Rom. 5:17).

b 细罗，意，带来平安者；指基督在祂第二次来临时乃是和平的君，要给全地带来和平—赛九 6～7，二 4，罗十四 17，西三 15，太十四 22～33，参伯三 25～26，箴三 25～26。

3 由于基督的得胜和君王职分，我们能享受祂作我们的安息—我们完全的平安和完满的满足—创四九 11～12：

a 将我们的驴子或小驴拴在葡萄树上，指明旅程结束，已经达到目的地；十一节的葡萄树预表活的基督，充满了生命。

b 将我们的驴子拴在葡萄树上，表征停下我们天然生命的劳苦和努力，安息在基督这活的一位里，祂乃是生命的源头（约十五 1、5，太十一 28～30）；因为基督已经得胜并得着国度，所以祂成为我们丰富的葡萄树，作我们的享受、安息和满足。

c 衣服表征我们日常生活中的行为，酒表征生命（创四九 11 下，约二 3）；因此，在葡萄酒中洗衣服，在葡萄汁中洗袍褂，表征我们的行为，我们的日常行事为人，泡透在对基督生命之丰富的享受中（太九 17 与注 1）。

d 眼睛因酒红润，牙齿因奶白亮（创四九 12），表征借着对基督丰盛生命的享受，从死亡变化成生命（约十 10，士九 13）；牙齿的白亮指明健全、健康的功用，把神的话当作食物接受进来，并说出祂的话，使别人得着喂养（弗六 19）。

## 周 五

二 关于西布伦的预言，描绘出福音的传扬—创四九 13：

b. Shiloh, meaning “peace bringer,” refers to Christ in His second coming as the Prince of Peace, who will bring peace to the whole earth—Isa. 9:6-7; 2:4; Rom. 14:17; Col. 3:15; Matt. 14:22-33; cf. Job 3:25-26; Prov. 3:25-26.

3. Due to His victory and kingship, Christ can be enjoyed by us to be our rest—our perfect peace and full satisfaction—Gen. 49:11-12:

a. To bind our donkey, or our foal, to the vine indicates that the journey is over and that the destination has been reached; the vine in verse 11 typifies the living Christ, who is full of life.

b. To bind our donkey to the vine signifies to cease from our labor and our striving in our natural life and to rest in Christ, the living One who is the source of life (John 15:1, 5; Matt. 11:28-30); because Christ has won the victory and has gained the kingdom, He has become the rich vine to us for our enjoyment, rest, and satisfaction.

c. Garments signify our behavior in our daily living, and wine signifies life (Gen. 49:11b; John 2:3); hence, to wash our garments in wine and our robe in the blood of grapes signifies to soak our behavior, our daily walk, in the enjoyment of the riches of Christ’s life (Matt. 9:17 and footnote 1).

d. The eyes being red with wine and the teeth being white with milk (Gen. 49:12) signifies transformation from death to life by the enjoyment of the rich life of Christ (John 10:10; Judg. 9:13); the whiteness of the teeth indicates the sound, healthy function to take in God’s Word as food and to utter His word so that others may be nourished (Eph. 6:19).

## Day 5

B. The prophecy concerning Zebulun portrays the preaching of the gospel—Gen. 49:13:

- 1 西布伦是海口，是加利利的一部分，是主耶稣开始尽职传扬国度福音的地方—13 节，太四 12 ~ 23，二八 7、10、16 ~ 20。
- 2 西布伦预表基督作为传福音者的“海口”，为着传扬神福音的输送和扩展；基督成就了一切要当作福音传扬的事之后，五旬节那天，至少有一百二十艘福音“船”（他们全是加利利人—徒二 7，十三 31），从这“海口”出发去扩展福音（申三三 18 上）。
- 3 我们能成为加利利的传福音者，作福音的“船只”，借着祷告，凭着圣灵这属天之风的能力，并带着在话里之基督的丰富，从基督这“海口”航行出去，达到全世界—徒一 8，二 2 ~ 41，四 31，诗六八 1、11 ~ 13、18 ~ 19、27。

## 周 六

### 三 关于以萨迦的预言，是描绘召会生活—创四九 14:

- 1 强壮的驴表征天然的人；卧着乃是在满足中安息；羊圈表征公会和基于律法的各种宗教—14 节，参约十 1 ~ 9、16。
- 2 创世记四十九章十四节的诗描绘真正的召会生活乃是福音传扬的结果，在召会生活中，我们天然的人在宗教的羊圈之间（以外），得以安息满足；地预表基督作为青草场，在召会生活中为信徒所享受—14 ~ 15 节上，约十 9。
- 3 在申命记三十三章十八节下半摩西的祝福中，以萨迦在帐棚里可以快乐；那里帐棚表征地方召会作基督独一身体的彰显（弗四 4 上），信徒在其中因对基督之丰富的享受而喜乐（腓四 4，帖前五 16）。

1. Zebulun, a seaport, was part of Galilee, the place where the Lord Jesus began His ministry of the preaching of the gospel of the kingdom—v. 13; Matt. 4:12-23; 28:7, 10, 16-20.
2. Zebulun typifies Christ as the “shore” of the evangelists for the transportation and spreading in the preaching of God’s gospel; after Christ accomplished all the things that are to be proclaimed as the gospel, on the day of Pentecost at least one hundred twenty gospel “ships,” all of whom were Galileans (Acts 2:7; 13:31), set out from the “shore” to spread the gospel (Deut. 33:18a).
3. We can be the Galilean preachers, the gospel “ships,” who sail out from Christ as the “shore” through prayer by the power of the Holy Spirit as the heavenly wind and with the riches of Christ in the Word to reach the whole world—Acts 1:8; 2:2-41; 4:31; Psa. 68:1, 11-13, 18-19, 27.

## Day 6

### C. The prophecy concerning Issachar portrays the church life—Gen. 49:14:

1. The strong donkey signifies the natural man; to couch is to rest in satisfaction; and the sheepfolds signify the denominations and various religions based on the law—v. 14; cf. John 10:1-9, 16.
2. The poetry in Genesis 49:14 portrays the genuine church life as the issue of the preaching of the gospel, in which our natural man rests in satisfaction between (outside) the religious sheepfolds; the land typifies Christ as the green pasture enjoyed by the believers in the church life—vv. 14-15a; John 10:9.
3. In Moses’ blessing in Deuteronomy 33:18b, Issachar was to rejoice for his tents; there the tents signify the local churches as the expressions of the unique Body of Christ (Eph. 4:4a), in which the believers rejoice in the enjoyment of Christ’s riches (Phil. 4:4; 1 Thes. 5:16).

4 这享受使我们愿意受基督作头的指派，完成我们的事奉；这样的事奉成了贡物，献给主人，使祂得着满足——创四九 15 下，林前十二 4～6、18、28，弗二 10，四 11～12，参罗十五 16。

肆 关于犹大（四福音里的福音）、西布伦（使徒行传里福音的传扬）和以萨迦（召会生活应验在新约其他书卷里）的总结，见于申命记三十三章十九节，那里说到要将万民（列国）召到山上（表征神的国——但二 35），在那里他们要献公义的祭，也要享受海里的丰富（指召会，主要是由外邦信徒组成——太十三 1 注 1），并沙中所藏的珍宝（指隐藏在地里的国度——44）；这表示，福音、福音的传扬以及召会生活（福音的结果），带进召会生活和国度生活的享受（罗十四 17）。

4. This enjoyment issues in our willingness to carry out our service, which is assigned by Christ as the Head; such service becomes a tribute offered to the Master for His satisfaction—Gen. 49:15b; 1 Cor. 12:4-6, 18, 28; Eph. 2:10; 4:11-12; cf. Rom. 15:16.

**IV. The consummation concerning Judah (the gospel in the four Gospels), Zebulun (the preaching of the gospel in the Acts), and Issachar (the church life fulfilled in the remaining books of the New Testament) is seen in Deuteronomy 33:19, which says that the peoples, the nations, will be called to the mountain, signifying the kingdom of God (Dan. 2:35), where they will offer sacrifices of righteousness and enjoy the abundance of the seas (the church composed mainly of Gentile believers (footnote on Matt. 13:1) and the hidden treasures of the sand (the kingdom hidden in the earth—v. 44); this shows that the gospel, the preaching of the gospel, and the church life as the issue of the gospel result in the enjoyment of the church life and the kingdom life (Rom. 14:17).**



## 晨兴喂养

创四九3~4 “流便哪，你是我的长子，是我的能力，我强壮时首生的，本当尊荣居首，权力也居首。但你的情欲沸溢如水，你必不得居首；因为你上了你父亲的床，污秽了我的榻。”

申三三6 “愿流便存活，不至死亡；愿他人数不至稀少。”

雅各用祝福说预言…（创四九1~28）。…虽然这预言的话是人说的，然而却是神的话。雅各成熟了，与神是一，因此无论他说什么，都是神的话。

照着创世记的记载，人类开始于亚当，接着有亚伯、以挪士、以诺、挪亚、亚伯拉罕、以撒和雅各。最终，雅各不再是一个个人，因他成了神所拣选之家的父。这家就是雅各家（四六27），主要由雅各的十二个儿子所组成。后来，这十二个儿子成了以色列民族的十二个支派。这指明神的心意是要得着家，不是要得着个人。以色列家是召会的预表，召会乃是神今日的家。在旧约里有一个家，是以色列家；在新约里也有一个家，就是活神的召会（提前三15）（创世记生命读经，一四八二页）。

## 信息选读

凡是说到以色列家的话，都是召会的预表、图画和影儿。…因为召会是属灵的实体，我们很难领会。因此，我们需要旧约以色列家的图画。…我们察看旧约的图画，就能领略新约所启示召会的许多方

## Morning Nourishment

Gen. 49:3-4 Reuben, you are my firstborn, my might and the firstfruits of my vigor, preeminent in dignity and preeminent in power. Ebullient as water, you will not have the preeminence, because you went up to your father's bed; then you defiled it—he went up to my couch.

Deut. 33:6 May Reuben live and not die, nor his men be few.

[In] Jacob's prophesying with blessing (Gen. 49:1-28),...although this word of prophecy was spoken by a man, it was nonetheless the word of God. Because, in his maturity, Jacob was one with God, whatever he said was God's word.

According to the record of Genesis, the human race began with Adam and continued with Abel, Enosh, Enoch, Noah, Abraham, Isaac, and Jacob. Eventually, Jacob was no longer an individual, because he became the father of a house that was chosen by God. This house, the house of Jacob (46:27), was composed mainly of Jacob's twelve sons. Later, these twelve sons became the twelve tribes of the nation of Israel. This indicates that God's intention is to have a house, not individuals. The house of Israel was a type of the church, which is God's house today. In the Old Testament we have a house, the house of Israel, and in the New Testament we also have a house, the church of the living God (1 Tim. 3:15). (Life-study of Genesis, p. 1243)

## Today's Reading

Whatever is spoken regarding the house of Israel is a type, a picture, and a shadow of the church....Because the church is a spiritual entity, it is difficult for us to understand it. Thus, we need the picture of the house of Israel in the Old Testament....When we examine the picture in the Old Testament, we are able to

面。…我们若要认识自己，应当看看在这十二支派身上我们自己的照片。不要以为创世记四十九章的预言仅仅与雅各的儿子们有关。这些预言与我们的关系，也许大过与雅各十二个儿子的关系。

照着雅各带着祝福的预言，我们天然的身分和性情是可能改变的。…历年来，我一直对长老们说到他们的个性。…当长老们问我，他们如何才能更为有用，我总是告诉他们，他们的用处在于他们的个性。我常常告诉他们，他们天然的个性是他们没有用的主要原因。…但在创世记四十九章这里，有福音给那些对自己天然个性失望的人。在这一组〔流便、西缅和利未〕三个兄弟的身上，我们不仅看见天然的身分可能改变，也看见天然的个性能为神所用。不过，…唯有符合一些条件，神才能使用我们的个性。

流便因着一个罪失去了长子名分的首位。…为着主的名，为着召会的见证，为着你的保护，并为着你身体的尊贵，你必须遵守不单独和异性相处这原则。你若遵守这原则，就会蒙保守。

约瑟得着长子名分，因为他逃避了流便沉湎于其中的污秽（三九7~12）。约瑟没有故意进到屋子里，与波提乏的妻子在一起。他是一个仆人，在屋子里工作，而波提乏的妻子试诱他。约瑟逃避了这试诱。每当这种试诱来临，唯一对付的办法就是逃避。不要和对方谈论或理论，要逃走。流便因着他的污秽失去了长子名分，而约瑟因着他的纯洁得着了长子名分。神是公义、正直、公平的。流便在黑暗的一边，他失去了；约瑟在光明的一边，他得着了。因为流便有死亡的危险，或至少有逐渐减少的危险，所以摩西祷告，愿他不至死亡。在召会生活中，任何人犯了淫乱，都会落到非常危险的地步。他不但会失去对基督之享受拔尖的分，也会有死亡或衰减的危险。这是流便的经历（创世记生命读经，一四八二至一四八五、一四九〇至一四九二页）。

参读：亚伯拉罕以撒雅各的神，第十一至十二章。

understand many aspects of the church revealed in the New Testament...If we want to know ourselves, we should look at the photograph of ourselves in these twelve tribes. Do not think that the prophecies in Genesis 49 are only concerned with the sons of Jacob. These prophecies probably concern us more than they do Jacob's twelve sons.

According to Jacob's prophecy with blessing, it is possible for our natural status and disposition to be changed...Throughout the years, I have been speaking to the elders about their disposition...When the elders ask me how they can be more useful, I always tell them that their usefulness depends upon their disposition. I have often told them that their natural disposition is the main reason they are not useful...But...in Genesis 49 there is some good news for those who have been disappointed about their natural disposition. In this group,...[Reuben, Simeon, and Levi], we see not only that our natural status may be changed but also that our natural disposition can be used by God...[yet] only if certain conditions are met.

Reuben lost the preeminence of the birthright because of one sin...For the Lord's name, for the church's testimony, for your protection, and for the honor of your physical body, you must follow this principle of not being alone with a member of the opposite sex. If you follow this principle, you will be preserved.

Joseph received the birthright because he fled from the very defilement that Reuben indulged in (39:7-12). Joseph did not go in the house purposely to be with Potiphar's wife. He was a servant working in the house, and she tempted him. Joseph fled from this temptation. Whenever this temptation comes, the only way to deal with it is to flee. Do not talk or reason with the other party—run away. Reuben lost the birthright because of his defilement, and Joseph obtained it because of his purity. God is righteous, just, and fair. Reuben was on the dark side, and he lost; Joseph was on the bright side, and he gained. Because Reuben was in danger of dying, or at least of being reduced, Moses prayed that he would not die. Anyone in the church life who commits fornication will be in a very dangerous position. He will not only lose the top portion of the enjoyment of Christ; he will be in danger of dying or of being reduced. This is the experience of Reuben. (Life-study of Genesis, pp. 1243-1245, 1249-1251)

Further Reading: The God of Abraham, Isaac, and Jacob, chs. 11-12

## 晨兴喂养

## Morning Nourishment

创四九5~7“西缅和利未是弟兄；他们的刀剑是强暴的器械。我的魂哪，不要与他们共同商议；我的荣耀啊，不要与他们联合聚集；因为他们趁怒杀害人命，任意砍断牛腿大筋。他们的怒气暴烈可咒，他们的忿恨残忍可诅；我必使他们分居在雅各家，散住在以色列地。”

Gen. 49:5-7 Simeon and Levi are brothers; weapons of violence are their swords. Come not into their council, O my soul; be not united with their assembly, O my glory; for in their anger they slew men, and in their self-will they hamstrung oxen. Cursed be their anger, for it is fierce; and their wrath, for it is cruel: I will divide them in Jacob, and scatter them in Israel.

雅各在他的预言里把西缅和利未放在一起，因为他们在性格和性情上相同。他们的性情在创世记三十四章暴露出来，那章记载他们的妹妹底拿受玷污，以及他们报复哈抹和示剑。西缅、利未和底拿都是同一位母亲生的。因此，这两个兄弟很爱他们的妹妹。当他们得知她受了玷污，就去杀了示剑城中一切的男丁，掳掠那城，甚至砍断牛腿大筋，这种作法暴露了他们的性情。他们是何等的残酷！西缅和利未的残酷使雅各震惊。…然而，在神的主宰里，那一章的事件对雅各的成熟是一大帮助（创世记生命读经，一四八五页）。

Jacob put Simeon and Levi together in his prophecy because they were the same in character and disposition. Their disposition was exposed in Genesis 34..., [which] records the defilement of their sister, Dinah, and their revenge on Hamor and Shechem. Simeon, Levi, and Dinah were all born of the same mother. Thus, these brothers dearly loved their sister. When they learned that she had been defiled, their disposition was exposed by the way they killed all the males in the city of Shechem, plundered the city, and even hamstrung the cattle. How cruel they were! The cruelty of Simeon and Levi terrified Jacob....Nevertheless, in God's sovereignty, the events in that chapter were a great help to Jacob's maturity. (Life-study of Genesis, pp. 1245-1246)

## 信息选读

## Today's Reading

西缅和利未因着他们的残酷没有得着祝福（创三四25~30）。…〔雅各〕不容许他们住在一起。反之，他们对他们施行审判，使他们散住在以色列人中间，他们就不能照着他们的性情，残酷地行事为人。

Simeon and Levi received no blessing because of their cruelty (Gen. 34:25-30)...Jacob...would not allow them to dwell together. Rather, he exercised judgment over them to scatter them among the children of Israel so that they would not be able to behave cruelly according to their disposition.

西缅和利未虽是同伙，但利未最终抓住机会改变了他天然的性情。…在以色列人拜金牛犊时，利未杀人的性情却为神所用（出三二29）。当摩西带着法版下山，看见百姓拜金牛犊，就说，“凡属耶和华的，都到我这里来！”（26）在所有的支派中，

Although Simeon and Levi were companions, Levi eventually took the opportunity to have his natural disposition changed....At the time the children of Israel worshipped the golden calf, Levi's killing disposition was used by God (Exo. 32:29). When Moses came down from the mountain with the tablets and saw the people worshipping the golden calf, he said, "Whoever is for Jehovah, come to

只有一个支派，就是利未支派，聚集到摩西那里。…这指明虽然我们可能有非常丑恶的性情，但我们的性情在神的目的上仍可能有用。然而，我们必须符合一些条件。第一，我们必须献上自己；第二，我们必须违反我们天然的好恶运用我们的性情；第三，我们使用我们的性情，必须是更新的，是变化的。示剑城的居民是利未的仇敌，要杀他们很容易。但要杀父母、兄弟、儿子和亲属，完全是另一回事。要这样作，你必须违反自己的愿望运用你的性情，并且使用的方式是新的，是为着神且同着神的。…利未天然的性情，杀人的性情，得了变化。

借着变化的工作，这种性情不但为神用来杀死拜偶像的人，并且用以宰杀祭牲献给神。我们若是符合前述三个条件，我们天然的性情就是有用的，那三个条件就是奉献，违反天然的愿望来使用天然的性情，并以更新和变化过的方式使用天然的性情。…因为利未的性情改变了，他就成了很大的祝福。神的土明和乌陵都在他那里（申三三8），并且他有特权进到神面前事奉祂。双分的地土虽是丰富的，进到神面前的特权却是亲密的。祭司职分可视为长子名分甜美的部分。利未得着了这一分。

利未…分散在以色列人中。神人摩西很喜悦利未。然而，他不能废去雅各的预言，反而必须应验这预言。所以，耶和华对摩西说，“你吩咐以色列人，要从所得为业的地中，把一些城给利未人居住，也要把这些城四围的郊野给利未人。”（民三五2）…利未照着咒诅而分散，实际上成了祝福。利未人将人带给神，也将神带给人。因此，古时有些利未人在你的城中或在你的地界，乃是一个祝福（士十七7~13）（创世记生命读经，一四九二至一四九六页）。

参读：创世记生命读经，第九十八篇。

me” (Exo. 32:26). Out of all the tribes, only one tribe, the tribe of Levi, gathered together unto Moses....This indicates that, although we may have a very ugly disposition, our disposition may still be useful in God's purpose. However, there are certain conditions that must be met. Firstly, we must consecrate ourselves; secondly, we must exercise our disposition against our natural likes and dislikes; and thirdly, we must use our disposition in a renewed, transformed way. Because the inhabitants of the city of Shechem were Levi's enemies, it was easy for him to kill them. But it was quite another matter to kill parents, brothers, sons, and relatives. In order to do this, you must exercise your disposition against your desire and use it in a new way, a way that is both for God and with God....Levi's natural disposition, his slaying disposition, was transformed.

Through transformation work a disposition was not only used by God to kill the idol worshippers but also to slay the sacrifices for offerings to God. Our natural disposition will be useful if three conditions are met: consecration, using it against our natural desire, and using it in a renewed and transformed way. Because Levi's disposition was changed, he became a great blessing. God's Thummim and Urim were with him (Deut. 33:8), and he had the privilege of coming into the presence of God to serve Him. Although the double portion of the land is rich, the privilege of entering God's presence is intimate. The priesthood can be considered as the sweet portion of the birthright. Levi received this portion.

Levi was scattered among the children of Israel. Moses, a God-man, was very happy with Levi. However, he could not annul the prophecy of Jacob; rather, he had to fulfill it. Therefore, the Lord said to Moses, “Command the children of Israel to give to the Levites some of the inheritance of their possession, cities to dwell in; and you shall give to the Levites pasture lands around their cities” (Num. 35:2)....The scattering of Levi according to the curse actually became a blessing. The Levites brought people to God and God to the people. Thus, in ancient times, it was a blessing to have some Levites in your city or in your territory (Judg. 17:7-13). (Life-study of Genesis, pp. 1251-1254)

Further Reading: Life-study of Genesis, msg. 98

## 晨兴喂养

## Morning Nourishment

创四九8~9“犹大啊，你弟兄们必赞美你；你手必掐住仇敌的颈项；你父亲的儿子们必向你下拜。犹大是个小狮子；我儿啊，你抓了食便上山去。他蹲伏如公狮，又如母狮，谁敢惹他？”

Gen. 49:8-9 Judah, your brothers will praise you; your hand will be on the neck of your enemies; your father's sons will bow down before you. Judah is a young lion; from the prey, my son, you have gone up. He couches, he stretches out like a lion, and like a lioness; who will rouse him up?

启五5“…不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜…”

Rev. 5:5 ...Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome...

按照旧约，雅各的十二个儿子安排为四组，每组三人。…第一组—流便、西缅和利未…在神眼中完全是邪恶的。…这是何等可怜的起头！然而，这对我们该是鼓励，因为我们的起头也非常可怜。

According to the Old Testament, the twelve sons of Jacob are arranged in four groups of three....The [first] group of Reuben, Simeon, and Levi...was utterly evil in the eyes of God....What a poor beginning it was! However, this should be an encouragement to us because our beginning was also very poor.

第二组是由犹大、西布伦和以萨迦组成的。因为基督同着这一组而来，所以这是得胜的一组。这一组…有犹大所表征的福音，这完全记载在四福音；有西布伦所表征福音的传扬，这完全记载在使徒行传；有以萨迦所表征的召会生活，这完全记载在新约从罗马书开始的以下各卷书。结果是享受召会生活和国度生活（创世记生命读经，一五三四、一五四八页）。

The second group is composed of Judah, Zebulun, and Issachar. Because Christ comes in with this group, it is the group of victory. In this group we have the gospel...signified by Judah and fully recorded in the four Gospels; the preaching of the gospel signified by Zebulun and fully recorded in the book of Acts; and the church life signified by Issachar and fully recorded in the remaining books of the New Testament beginning with Romans. The result is the enjoyment of the church life and the kingdom life. (Life-study of Genesis, pp. 1285, 1296)

## 信息选读

## Today's Reading

创世记四十九章九节说犹大是个狮子。在启示录五章五节，基督称为犹大支派中的狮子。这证明创世记四十九章需要启示录五章为其发展。…在新约中关于基督有三个主要的真理。

Genesis 49:9 says that Judah is a lion. In Revelation 5:5 Christ is called the Lion of the tribe of Judah. This proves that Genesis 49 needs Revelation 5 for its development....In the New Testament there are three main truths concerning Christ.

第一是基督得胜的真理。…祂已经完成了神所要求祂的每件事。…祂应付了罪，解决了世界的难处，

The first is the truth of the victory of Christ....He has accomplished everything God required of Him....He took care of sin, solved the problem of the world,

打败了撒但，废掉了死，并消除了一切消极的事物。祂已经完全得胜，为要完成神的定旨。

第二个主要真理是基督的权柄，就是基督的国。因为基督已经得胜，祂已被立为万有的主。天上地上所有的权柄都已经赐给了祂（太二八18）。不仅如此，祂也已经得着了父宇宙和永远的国。因此，祂有权柄、王权和国度。

新约中关于基督的第三个主要真理，是在基督里的安息和享受。基督在祂的得胜中已经成就了一切，并且得着了权柄和国度，使我们能在祂里面得着享受，并寻得安息。…这三个真理乃是新约的摘要。

雅各在他的预言里，在三方面将犹大比喻为狮子：小狮子、蹲伏的公狮和母狮。小狮子是为着争战，为着抓夺掠物。…“你…便上山去”〔创四九9〕，这话含示小狮子必须先下来。它从山上下到平原来抓夺掠物。小狮子抓夺掠物以后，再回到山顶上享受掠物。当基督在地上并被钉在十字架上时，祂是抓夺掠物的小狮子。祂所抓夺的是何等的掠物！这掠物包含了全世界、所有的罪人甚至撒但—蛇。基督抓夺掠物以后，就上了山顶，也就是第三层天。…以弗所四章八节说，基督升上高天的时候，掳掠了那些被掳的。基督得着了胜利；祂的手掐住撒但的颈项。…祂是小狮子，胜过了所有的仇敌。

狮子享受了掠物，得着了满足之后，就蹲伏着；它在满足中躺卧安息。在创世记四十九章九节里，蹲伏公狮的表号描述基督是在天上享受安息的一位。祂得着胜利并享受掠物之后，就满足了。…这种安息和满足乃是基督得胜的结果。基督不再争战，祂乃是躺卧着。

九节也将基督比喻为母狮。祂是母狮，生产了许多小狮子。我们都是基督的小狮子。…对于人，我们是跟随羔羊的羊羔；然而对于撒但，我们是小狮子（创世记生命读经，一五一八至一五二一页）。

参读：创世记生命读经，第一百篇。

defeated Satan, abolished death, and eliminated every negative thing. He has gained the full victory for the accomplishment of God's purpose.

The second main truth is the truth of the authority of Christ, the kingdom of Christ. Because Christ has won the victory, He has been made Lord of all. All authority in heaven and on earth has been given to Him (Matt. 28:18). Furthermore, He has received the universal and eternal kingdom of His Father. Thus, He has the authority, the kingship, and the kingdom.

The third main truth in the New Testament concerning Christ is the truth of the enjoyment and rest in Christ. Christ has accomplished everything in His victory and He has received the authority and the kingdom so that we may have enjoyment and find rest in Him....These three truths are a summary of the New Testament.

In his prophecy Jacob likened Judah to a lion in three aspects: a young lion, a couching lion, and a lioness. The young lion is for fighting, for seizing the prey....The words "you have gone up" [Gen. 49:9] imply that the young lion first had to come down. He came down from the mountain to the plain to capture his prey. After the young lion seized his prey, he went up to the mountaintop again to enjoy it. When Christ was on earth and was crucified on the cross, He was a young lion seizing the prey. And what a prey He captured! It included the whole world, all the sinners, and even Satan, the serpent. From seizing His prey Christ has gone up to the mountaintop, that is, to the third heaven....Ephesians 4:8 says that when Christ ascended to the height, He led captive those taken captive. Christ gained the victory; He put His hand upon Satan's neck....As the young lion, He has overcome all His enemies.

After a lion has enjoyed his prey and has been satisfied, he couches; he lies down to rest in satisfaction. The figure of the couching lion in Genesis 49:9 describes Christ as the One enjoying His rest in the heavens. After gaining the victory and enjoying the prey, He was satisfied....This rest and satisfaction are the issue of Christ's victory. Christ is no longer fighting; rather, He is couching.

Christ is also likened to a lioness [v. 9]. As a lioness, He has produced many cubs. We all are Christ's cubs....Toward men we are lambs following the Lamb; but toward Satan we are lion cubs. (Life-study of Genesis, pp. 1273-1275)

Further Reading: Life-study of Genesis, msg. 100

## 晨兴喂养

## Morning Nourishment

创四九 10 ~ 12 “权杖必不离犹大，王杖必不离他两脚之间，直到细罗来到，万民都必归顺。犹大把小驴拴在葡萄树上，把驴驹拴在美好的葡萄树上。他在葡萄酒中洗了衣服，在葡萄汁中洗了袍褂。他的眼睛因酒红润；他的牙齿因奶白亮。”

Gen. 49:10-12 The scepter will not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to Him shall be the obedience of the peoples. Binding his foal to the vine, and his donkey's colt to the choice vine, he washes his garment in wine, and his robe in the blood of grapes. Dark are his eyes with wine, and white are his teeth with milk.

创世记四十九章十节的权杖是指王权或国权。诗篇四十五篇六节说，“你国的权杖是正直的权杖。”权杖是国度的象征，指基督的王权。…权杖必不离犹大，意思是君王职分永不离开基督。

The scepter in Genesis 49:10 denotes the scepter of the kingship or of the kingdom. Psalm 45:6 says, “The scepter of uprightness is the scepter of Your kingdom.” The scepter, a symbol of the kingdom, refers to the kingly authority of Christ...For the scepter never to depart from Judah means the kingship will never depart from Christ.

〔在创世记四十九章十节，〕细罗这辞的意思是“带来平安者”。多数优秀的圣经教师都同意，细罗是指再来的基督。当基督再来的时候，祂是和平的君，是带来平安者。那时候，全地要满了平安。

[In Genesis 49:10], the word Shiloh means “peace bringer.” Most good Bible teachers agree that Shiloh refers to Christ in His second coming. When Christ comes the second time, He will come as the Prince of Peace, as the One who brings peace. At that time, the whole earth will be filled with peace.

十节的万民相等于列国。当基督再来时，万国都必服从祂，顺从祂。以赛亚二章一至三节和十一章十节指明，主再来时，从千年国的起头，万国都必归顺基督。他们必来到祂面前，领受神的指示（创世记生命读经，一五〇六至一五〇七页）。

The peoples in verse 10 are equivalent to the nations. At the second coming of Christ, all nations will submit to Him and obey Him. Isaiah 2:1 through 3 and 11:10 indicate that from the beginning of the millennium at the Lord's second coming, all nations will obey Christ. They will come to Him to receive God's instructions. (Life-study of Genesis, pp. 1263-1264)

## 信息选读

## Today's Reading

创世记四十九章十一节说，“犹大把小驴拴在葡萄树上，把驴驹拴在美好的葡萄树上。”我们都必须把我们的驴拴在葡萄树上。我盼望这话会成为我们中间的箴言。…主耶稣在钉十字架以前不久，也是骑驴进耶路撒冷（太二一5）。照着圣经，驴总是用来走向一个目标。把驴拴

Genesis 49:11 says, “Binding his foal to the vine, / And his donkey's colt to the choice vine.” We all must bind our donkey to the vine. I hope that this saying will become a proverb among us...When the Lord Jesus entered Jerusalem shortly before His crucifixion, He also rode upon a donkey (Matt. 21:5). According to the Bible, a donkey is always used for traveling toward a goal. To tie a donkey

在一样东西上，指明旅程结束，已经达到目的地，已经达到目标。把驴拴上不是消极的事。任何一只驴都乐意被拴在葡萄树上。驴的劳苦是为着确定的目标，要旅行到确定的目的地。…所有的基督徒也是在跋涉、挣扎、劳苦的驴，没有一个例外。…我们的目的地就是葡萄树，就是满了生命、活的基督。我们必须把驴拴在这葡萄树上。这意思是我们必须停下劳苦与挣扎，安息在这位活的基督里面。…祂能成为葡萄树，乃是借着祂的得胜。

创世记四十九章十一节也说，“他在葡萄酒中洗了衣服，在葡萄汁中洗了袍褂。”…按表号说，衣服或袍褂是表征我们的行为，代表我们的生活行动。因此，在葡萄酒中洗衣服，在葡萄汁中洗袍褂，表征我们的日常行事为人，泡透在对基督生命之丰富的享受中。

借着安息在对基督生命丰富的享受里，我们就得以变化。十二节说，“他的眼睛因酒红润；他的牙齿因奶白亮。”这表征借着基督丰富的生命而变化。当我们这样得了变化，我们的外观就改变了。那些遭遇饥荒的人，眼睛周围就呈灰色。因为他们缺少充分的营养，所以眼睛缺少血液的供应。但我们享受基督的国度子民，绝不会营养不良。反之，我们得了充分的营养，眼睛变得红润。这指明我们从死亡变化成生命。…照着十二节，眼睛是因酒红润。这种红润不是来自外面的着色或化妆，乃是来自里面加力的酒。

十二节也说到因奶白亮的牙齿。我们的牙齿有两种功用：第一是吃，把食物接受到口中；第二是帮助我们说话。这里的牙齿白亮，指明牙齿健全、健康的功用。因为我接受了正确的营养，我就有健康、白亮的牙齿，把神的话当作食物接受进来，并说出祂的话，使别人得着喂养（创世记生命读经，一五二六至一五二七、一五二九至一五三二页）。

参读：创世记生命读经，第九十九篇。

to something indicates that the journey is over, that you have arrived at your destination, and that you have reached your goal. To bind a donkey is not a negative thing. Any donkey would be happy to be bound to a vine. A donkey's labor is to travel to a certain destination with a certain goal....Without one exception, all Christians are also journeying, striving, and laboring donkeys....Our destination is the vine, the living Christ who is full of life. We must bind our donkey to this vine. This means that we must cease our labor and our striving and rest in Christ, the living One....It is through His victory that He can be the vine.

[Genesis 49:11 speaks of washing] our garments in wine and our robe in the blood of grapes....Figuratively speaking, garments or clothes signify our behavior. They represent our walk and acts. Hence, to wash our garments in wine and our robe in the blood of grapes signifies that we soak our behavior, our daily walk, in the enjoyment of the riches of Christ's life.

Through resting in the enjoyment of Christ's riches in life, we are transformed. Verse 12 says, "Dark are his eyes with wine, / And white are his teeth with milk." This signifies transformation by the rich life of Christ. When we are transformed in this way, our appearance is changed. Those who suffer from famine have a gray color around their eyes. Because they lack adequate nourishment, they are short of the blood supply to their eyes. But we, the kingdom people who enjoy Christ, are never undernourished. On the contrary, we are so fully nourished that our eyes become red. This indicates that we have been transformed from death to life....According to verse 12, the eyes are dark (or, red) with wine. This redness does not come from outward coloring or painting but from the inward, energizing wine.

Verse 12 also speaks of teeth that are white with milk. Our teeth have two functions. The first is to eat, to receive food into the mouth; the second is to help our utterance. The whiteness of the teeth here indicates the sound, healthy function of the teeth. Because I have received the proper nourishment, I have healthy, white teeth to take in God's Word as food and to utter His Word that others may be nourished. (Life-study of Genesis, pp. 1279-1284)

Further Reading: Life-study of Genesis, msg. 99



## 晨兴喂养

创四九 13 “西布伦必住在海边，必成为停船的海口；他的境界必延到西顿。”

太四 15 “西布伦地和拿弗他利地，沿海的路，约但河外，外邦人的加利利。”

申三三 18 “...西布伦哪，你出外可以欢喜...”

马太四章十五节指明西布伦是加利利的一部分。主耶稣从加利利开始祂传扬国度福音的职事。在祂复活以后，天使嘱咐妇女们告诉门徒：“看哪，祂在你们以先往加利利去，在那里你们要看见祂。”（二八7）在加利利那里，复活的基督与门徒相见，并嘱咐他们传福音。门徒“往加利利去，到了耶稣给他们指定的山上”，在那里祂对他们说，“所以你们要去，使万民作我的门徒。”（16、19）...行传一章十一节启示，头一批传福音的人就是加利利人。...犹大是产生福音的支派。福音产生之后，就需要福音的传扬。所以，西布伦来完成这使命，卸下输出福音的负担（创世记生命读经，一五三八至一五三九页）。

## 信息选读

输出福音的正确作法，不是凭着驴靠自己的辛劳跋涉。输出福音正确的作法，乃是凭着靠天上的风加力的帆船。在行传一章八节主告诉加利利的传福音者要等候，直到他们领受从高处来的能力，而二章二节说，“忽然从天上有响声下来，好像一阵暴风刮过。”从那时起，船就开始航行。在这些活的船中间，有一艘名叫彼得。在五旬节那天，彼得不是一只跋涉劳苦的驴，告诉别人耶稣是救主，他们必须相信祂，否则他们会灭亡。他乃是一艘凭着强大风力航行的船。

## Morning Nourishment

Gen. 49:13 Zebulun will dwell at the shore of the sea, and he will be a shore for ships, and his flank will be toward Sidon.

Matt. 4:15 “Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles.”

Deut. 33:18 ...Rejoice, Zebulun, for your going forth...

Matthew 4:15 indicates that Zebulun was part of Galilee. The Lord Jesus began His ministry of the preaching of the gospel of the kingdom from Galilee. After His resurrection, the angel charged the women to tell the disciples, “Behold, He goes before you into Galilee. There you will see Him” (Matt. 28:7). There in Galilee the resurrected Christ met with the disciples and charged them to preach the gospel. The disciples “went to Galilee, to the mountain where Jesus directed them,” and it was there He said to them, “Go therefore and disciple all the nations” (Matt. 28:16, 19)...Acts 1:11 reveals that the first preachers of the gospel were men of Galilee....Judah is the tribe producing the gospel. After the gospel is produced, there is the need for the preaching of the gospel. Therefore, Zebulun comes in to carry out this mission, to discharge the burden of sending forth the gospel. (Life-study of Genesis, pp. 1288-1289)

## Today's Reading

The proper way is to export the gospel by sailing ships empowered by the heavenly wind. In Acts 1:8 the Lord told the Galilean preachers to wait until they had received the power from on high, and Acts 2:2 says, “And suddenly there was a sound out of heaven, as of a rushing violent wind.” From that time onward, the ships began to sail. One of these living ships was named Peter. On the day of Pentecost, Peter was not a donkey journeying and laboring, telling others that Jesus was the Savior and they had to believe in Him or else they would perish. He was a ship sailing by the power of a rushing mighty wind.

福音的传出是凭着帆船，不是凭着靠人造引擎加力的汽船。传扬福音不要耍什么花招。借着花招传福音，就是将帆船更换为汽船。…按着召会的历史，每当福音传出去，总是凭着帆船，凭着像船在天上风力之下航行的圣徒传出去的。…按着属灵的历史，使徒行传在四福音之后，并且行传是记载加利利的传福音者。这些加利利的传福音者，是凭着天上的风力航行的船。

西顿是在圣地以外一座异教的城。这城在海边，有海上交通达到地极。…在使徒行传里，…早期传福音的人从圣地航行到小亚细亚，然后横越爱琴海到希腊、罗马和西班牙。使徒保罗从圣地乘船，首先航行到西顿，最终到罗马（二七3，二八14）。所以，在行传里所记载传福音的历史，应验了创世记四十九章十三节。

在犹大的记载里，重要的辞是狮子；在西布伦的记载里，重要的字是船。狮子是单数，船是复数，只有一位基督，却有许多加利利的传福音者。只有一个福音，却有许多船。每一地方召会都是停船的海口。我们是在海口的船只，预备载着基督这福音启航。青年人，你们岂不是预备启航的加利利船么？你们是船，必须预备启航。但不要航行出去发起一个运动。

申命记三十三章十八节所提的出外是指启航。因此，摩西的话与雅各的话一致。雅各将西布伦比喻为船，当然，船是为着出外的。摩西告诉西布伦，出外可以欢喜。我们若是为着传福音出去，就必欢喜。最欢喜快乐的人，就是传福音的人。你若是凭着天上的风力航行的船，就必快乐、欢喜并且喜乐忘形（创世记生命读经，一五三九至一五四二页）。

参读：创世记生命读经，第一百零一篇。

The gospel goes out by sailing ships, not by steam ships powered by man-made engines. Do not use any gimmicks in the preaching of the gospel. To preach the gospel by means of gimmicks is to change the sailing ship into a steamer....According to church history, whenever the gospel has been carried out, it has been carried out by sailing boats, by saints who sailed like ships under the power of the heavenly wind....According to spiritual history, the book of Acts follows the four Gospels, and the Acts is the book of the Galilean preachers. These Galilean preachers were ships sailing by the power of the heavenly wind.

Sidon was a heathen city outside the Holy Land. It was located on the sea, and from it the sea traffic went to the uttermost parts of the earth....In Acts the early preachers sailed from the Holy Land to Asia Minor and then across the Aegean Sea to Greece, Rome, and Spain. The apostle Paul took a ship from the Holy Land and sailed firstly to Sidon and eventually to Rome (Acts 27:3; 28:14). Therefore, Genesis 49:13 was fulfilled in the history of the gospel preaching recorded in Acts.

In the record of Judah the significant word is lion, and in the record of Zebulun the significant word is ships. The lion is singular, whereas the ships are plural. There is just one Christ, but many Galilean preachers. There is one gospel, but many ships. The church in Anaheim is a haven of ships. We are ships in the haven being prepared to sail out with Christ as the gospel. Young people, are you not Galilean ships ready to sail out? As ships, you must be ready to sail. But do not sail forth to start a movement.

The going forth mentioned in Deuteronomy 33:18 refers to the shipping out. Thus, the word of Moses corresponds to the word of Jacob. Jacob likened Zebulun to ships, which, of course, are for going out, and Moses told Zebulun to rejoice in his going out. If we go out for the preaching of the gospel, we shall rejoice. The person most full of rejoicing and happiness is the gospel preacher. If you are a ship sailing by the power of the heavenly wind, you will be happy, rejoicing, and beside yourself with joy. (Life-study of Genesis, pp. 1289-1291)

Further Reading: Life-study of Genesis, msg. 101

## 晨兴喂养

## Morning Nourishment

创四九 14 ~ 15 “以萨迦是个强壮的驴，卧在羊圈之间。他看安息之处为佳，看那地为美，便低肩背重，成为献贡物的仆人。”

Gen. 49:14-15 Issachar is a strong donkey, couching between the sheepfolds. And he saw a resting place that was good and the land that was pleasant, and he bowed his shoulder to bear, and became a task-worker...

申三三 19 “他们要将万民召到山上，在那里献公义的祭；因为他们要吸取海里的丰富，并沙中所藏的珍宝。”

Deut. 33:19 They shall call peoples to the mountain; there they shall offer sacrifices of righteousness; for they shall suck the abundance of the seas and the hidden treasures of the sand.

以萨迦不在西布伦之前，这是很重要的。以萨迦的属灵意义是什么？…在四福音和使徒行传之后有书信，论到召会生活的事。所以，以萨迦是表征并代表召会生活（创世记生命读经，一五四二至一五四三页）。

It is important that Issachar does not precede Zebulun. What is the spiritual significance of Issachar?...After the four Gospels and the Acts, we have the Epistles, which cover the matter of the church life. Therefore, Issachar signifies and represents the church life. (Life-study of Genesis, pp. 1291-1292)

## 信息选读

## Today's Reading

以萨迦被比喻为强壮的驴，卧在羊圈之间（创四九 14）。十四节提到驴，将本节与十一节连接起来，十一节说到把小驴拴在葡萄树上。因此，驴将以萨迦联于犹大。在犹大，在福音里，有小驴拴在基督这葡萄树上；在以萨迦，在召会生活中，有强壮的驴卧在羊圈之间。在四十九章，卧的意思是在满足中安息。…在犹大那里，我们是小驴，但在以萨迦这里，我们是强壮的驴。这些强壮的驴不是在劳苦，也不是在跋涉，乃是在躺卧。

[Issachar's being] likened to a strong donkey couching between the sheepfolds (Gen. 49:14)...connects verse 14 with verse 11, which speaks of binding the young donkey to the vine. Thus, the donkey links Issachar to Judah. In Judah, in the gospel, we have the young donkey bound to Christ the vine. In Issachar, in the church life, we have the strong donkey couching between the sheepfolds. In Genesis 49 couching means resting in satisfaction....In Judah we are young donkeys, but here in Issachar we are strong donkeys. These strong donkeys are neither laboring nor journeying, but couching.

请注意，这躺卧的驴不是安息在羊圈之中，乃是安息在羊圈之间。每一个公会和宗教都是一个圈。今天，我们不是安息在任何公会的圈中，而是安息在圈外。…主指明犹太教是圈住神羊群的圈，而祂进入这圈，目的是要把羊群领出来〔约十 16〕。…

Notice that this couching donkey is not resting in the sheepfolds; rather, he is resting between the sheepfolds. Every denomination and religion is a fold. Today, we are not resting in any denominational fold. Instead, we are resting outside the folds....The Lord made it clear that Judaism was a fold holding God's flock and that He came into this fold for the purpose of leading the flock out of it [John

躺卧的驴…虽然…离圈不远，却不在任何圈中。这正是我们今天的光景。

你也许希奇，驴怎么会在羊圈之间。从一面说，我们都是羊群中的羊。但照着我们天然的人，我们都是驴。…照着我们的性情，我们没有一个人是羊。…然而，我们也是变化过的人。…凭着出身，我是一只驴。但凭着重生，我现今是一只羊，安息在公会之间。因此，我们是一群变化过的驴，安息在羊圈之间。…当我们在公会的羊圈之间，安息在召会生活中，〔停止劳苦，安息在基督里面（太十一28），〕我们就享受佳美的安息和肥美之地〔创四九15〕。这地就是基督…作我们的青草地。

当我们安息在召会生活中，躺卧在公会之间，体认安息，并享受肥美之地时，我们就甘愿低肩服事，并负一些责任〔15〕。我们成为仆人。这不是我们选择的工作，乃是主所指派的工作。这是元首指派给祂身体上众肢体的工作。我们在身体服事中所作指派的一分，就是事奉。这样的事奉至终成为献给我们主人的贡物，…有东西献给〔祂〕，叫〔祂〕满足。

在福音的产生、福音的传扬和福音传扬的结果（召会生活）之后，我们来到申命记三十三章十九节所看见的完结。…在完结里，首先是万民被召到神的山上。今天在召会生活中，我们邀请别人到神的山上，就是到神的国里。…第二，在山上万民要将公义的祭献给神。…（彼前二5，来十三15~16，腓四18）。…第三，召会和国度成为我们的享受。这是由以下的话来表征：“因为他们要吸取海里的丰富，并沙中所藏的珍宝。”（申三三19）…在马太十三章，宝贝是指国度，珍珠是指召会。我相信在申命记三十三章十九节海里的丰富就是召会。毫无疑问，海表征列国，就是外邦世界。从外邦世界中，产生召会为丰富。…国度是沙中或地里所藏的珍宝（创世记生命读经，一五四三至一五四八页）。

参读：创世记生命读经，第一百零一篇。

10:16]....Although Issachar is not very far from the folds, he is not in any of them. This is exactly our situation today.

You may be wondering how a donkey could be among the sheepfolds. In a sense, we all are sheep of the flock. But according to our natural man, we all are donkeys....According to our nature, none of us is a sheep....Nevertheless, we are also the transformed ones....By origin, I was a donkey. But by regeneration I am now a sheep resting among the denominations. Thus, we are a flock of transformed donkeys resting between the sheepfolds. As we are resting in the church life, [ceasing from our labor and resting in Christ (Matt. 11:28)] among the denominational folds, we enjoy the good rest and the rich pleasant land [Gen. 49:15]. This land is Christ...as our green pasture.

As we rest in the church life, couching between the denominations, realizing the rest, and enjoying the pleasant land, we are willing to lower our shoulder to serve and to bear some responsibility [v. 15]. We become a task-worker. Taskwork...is not our chosen work but the work assigned by the Lord. It is the task assigned by the Head to us as members of the Body. Whatever we do as an assigned portion of the Body service is taskwork. Eventually this taskwork becomes a tribute offered to our Master,...something to offer...for [His] satisfaction.

After the producing of the gospel, the preaching of the gospel, and the issue of the preaching of the gospel, the church life, we come to the consummation, which is found in Deuteronomy 33:19....Firstly, in the consummation the peoples are invited to the mountain of God. In the church life today we are inviting others to the mountain of God, that is, to the kingdom of God....Secondly, on the mountain the peoples will offer sacrifices of righteousness to God...(1 Pet. 2:5; Heb. 13:15-16; Phil. 4:18)....Thirdly, the church and the kingdom become our enjoyment...signified by..."the abundance of the seas and hidden treasures of the sand" [Deut. 33:19]....In Matthew 13, the treasure refers to the kingdom, and the pearl refers to the church. I believe the abundance of the seas...is the church. Undoubtedly, the seas signify the nations....Out of the Gentile world the church is brought forth as the abundance....The kingdom is the treasure hid in the sand, or hid in the earth. (Life-study of Genesis, pp. 1292-1296)

Further Reading: Life-study of Genesis, msg. 101

第三十四周 • 诗歌

<< WEEK 34 — HYMN

Hymns, #1272

召 会 – 得胜者

8 8 8 8 (英 1272)

G 大调

4/4

5̣ | 3̣ 3̣ 3̣ 4̣ 3̣ | 2̣ 1̣ 2̣ 3̣ 5̣ | 6̣ 7̣ 1̣ 2̣ | 7̣ 6̣ 5̣

一 神 所 赐 与 长 子 名 分, 是 神 给 人 最 高 恩 赏;

5̣ | 3̣ 3̣ 3̣ 4̣ 3̣ | 2̣ 1̣ 2̣ 3̣ 5̣ | 6̣ 7̣ 1̣ 3̣ 2̣ | 1̣ 7̣ 1̣ ||

召 会 乃 是 神 众 长 子, 上 好 福 分 应 当 全 享。

二 双分地土归给约瑟— 我们亦当洁净衣裳,  
远离罪欲, 胜过试诱, 好将双倍丰富尽尝。

三 祭司职分赐给利未— 我们也该向神绝对,  
不受天然亲情羁绊, 神旨居首, 应命无畏。

四 犹大承受君王职分, 因他故全约瑟性命,  
且经破碎, 更能体恤, 对便雅悯满显恩情。

五 我们渴慕双分地土, 愿作祭司、君王事奉;  
主, 使我们迫切追求 你作我们福分无穷。

六 怀抱雄心, 只要基督, 任何代价在所不惜;  
魂可舍弃, 己愿拒绝, 长子名分绝不丢弃。

七 主, 你应许长子名分, 求使我们永不轻视;  
挑旺爱火, 要得上好— 恩主自己来作赏赐。

1 The birthright God has giv'n to us  
Must be our goal, our highest prize,  
For we're the church of the first-born—  
Let us our portion realize!

2 A double portion of the land  
Was Joseph's birthright—and 'tis ours  
If we our garments keep from sin,  
And stay pure in temptation's hour.

3 The priesthood was to Levi giv'n  
As his inheritance—for he  
Did count his family ties but loss  
And owned God's things supreme to be.

4 The kingship, Judah did receive  
For tending to young Joseph's need;  
Through Benjamin's adversity,  
He was his comforter indeed.

5 The double portion we would seek,  
The priesthood and the kingship too;  
Make us so desperate, Lord, for Thee  
That Thee, our birthright, we'd pursue.

6 We would be those who pay the price,  
Deny the soul, reject the self;  
Ambitious for the birthright thus  
We'd gain Thee, Lord, above all else.

7 The promise, Lord, 'twas giv'n to us,  
Oh, let us ne'er this right despise;  
Enflame us, Lord, to gain Thyself,  
And Thee, our birthright realize.



壹 关于但背道的预言，指明雅各担心会有分裂敬拜中心的设立——创四九 16 ~ 18，士十七 9 ~ 10，十八 27 ~ 31，王上十二 26 ~ 31：

一 但作为小狮子，为得更多地土（表征基督）争战，但得胜成功之后，成了虺蛇，骄傲、单独并独立；他骄傲行事，设立偶像和分裂的敬拜中心，并且当神的殿在示罗时，一直在但城任命受雇的祭司——申三三 22，书十九 47，士十八 27 ~ 31，参申十二 5。

二 但这条蛇咬伤马蹄，使骑马的向后坠落（创四九 17），表征但所带进的背道，成了以色列国很大的绊脚石；在召会历史中，许多属灵的人跟随但的榜样，因而拦阻神的子民，使他们不能走神所命定的路；雅各论但的预言，进一步的应验见于列王纪上十二章二十六至三十一节。

**I. The prophecy concerning the apostasy with Dan indicates Jacob's concern about the setting up of a divisive center of worship—Gen. 49:16-18; Judg. 17:9-10; 18:27-31; 1 Kings 12:26-31:**

A. Dan fought as a young lion to gain more land (signifying Christ), but after being successful and victorious, he became a serpent—proud, individualistic, and independent; he acted in his pride to set up an idol and a divisive center of worship and to ordain a hired priest in the city of Dan during the time that the house of God was in Shiloh—Deut. 33:22; Josh. 19:47; Judg. 18:27-31; cf. Deut. 12:5.

B. As a serpent, Dan bit the horse's heels so that its rider fell backward (Gen. 49:17), signifying that the apostasy brought in by Dan became a great stumbling block to the nation of Israel; throughout the history of the church many spiritual people have followed Dan's example, thereby frustrating God's people from going on in His ordained way; a further fulfillment of Jacob's prophecy concerning Dan is seen in 1 Kings 12:26-31.

三 但背道的源头乃是不关心他的弟兄；不关心基督身体其他的部分，乃是背道的源头，结果引起争竞—31 节。

四 分裂不仅是宗派主义，也可能牵涉地方主义和区域主义；甚至在我们个人的经历里，我们也可能从跟从神的正路上岔开，而事实上为着私利行事：

1 防止落到背道中，最好的路是顾到别人，以顾到整个身体，并且顾到主一个工作唯一的见证；如果但和别的支派商量，他就不至于背道了—参林前十二 20，十五 58，十六 10，徒十五 1～2。

2 我们能从背道得医治，而享受主无穷的爱，乃是借着回转归向主，承认我们得罪祂，蒙祂赦免我们一切的罪孽，寻求祂的面，并追求认识祂，好使我们能在复活里活在祂的同在中—何五 13～16，十四 1～8。

## 周二

贰 关于迦得恢复的预言，不仅指明他的得胜，也指明他不愿独自享受他的胜利—创四九 19，申三三 20～21：

一 迦得的得胜与他在申命记三十三章二十节的得胜相符，表征因着但背道所失去之基督的得胜得以恢复。

二 迦得为自己选择美地的头一段地（约但河东之地），然而他享受他的分之前，和他的弟兄们同去争战，使弟兄们得着约但河西之地

C. The source of Dan's apostasy was in not caring for his brothers; not caring for the other parts of the Body is the source of apostasy, resulting in competition—v. 31.

D. Division is not only denominationalism but can also involve localism and regionalism; even in our personal experience we can be distracted from the right way in following God and actually be working for our self-interest:

1. The best way to be safeguarded from falling into apostasy is by taking care of others to care for the entire Body and the Lord's unique testimony in the Lord's one work; if Dan had consulted the other tribes, he would have been kept from apostasy—cf. 1 Cor. 12:20; 15:58; 16:10; Acts 15:1-2.

2. We can be healed from our apostasy and enjoy the Lord's boundless love by returning to the Lord, acknowledging our offense to Him to be forgiven of all our iniquity, seeking His face, and pursuing to know Him so that we may live in His presence, in resurrection—Hosea 5:13—6:3; 14:1-8.

## Day 2

**II. The prophecy concerning the recovery with Gad indicates not only his victory but also that he would not enjoy his victory by himself—Gen. 49:19; Deut. 33:20-21:**

A. Gad's victory, corresponding to his victory in Deuteronomy 33:20, signifies the recovery of the victory of Christ lost by Dan because of his apostasy.

B. Gad provided the first part of the good land (the land east of the Jordan) for himself, but before enjoying his portion, he fought with his brothers to gain their portion of the land west



作他们的分，因此在以色列施行耶和华的公义与典章—20～21节，民三二1～32。

三 但的失败是因他的个人主义，只顾自己，而迦得的成功是因他注重团体，且关心他弟兄们的需要。

四 用新约的说法，我们要跟随迦得的榜样，就需要在团体里顾到基督的身体；就今天说，这就是要满了基督身体的团体感，并且关心身体的肢体，好完成神的旨意，就是过身体的生活—罗十二。

### 周 三

叁 关于亚设丰足的预言，预表享受基督作生命丰富的供备，为着争战和建造—创四九20，申三三24～25：

一 创世记四十九章二十节雅各的预言，以及申命记三十三章二十四至二十五节摩西的祝福都表明，亚设的丰足随着迦得的恢复而来；亚设得着丰美食物同着丰富生命的供应之福。

二 正如亚设是“脚蘸在油中”的人，我们为着日常的生活行动，也能借着享受耶稣基督之灵全备的供应，“行在油中”—24节，腓一19，加三5，五25。

三 当我们天天享受主作我们生命丰富的供备（“你的日子如何，你的力量也必如何”—申三三25下），

of the Jordan, thus executing Jehovah's righteousness and His judgments in Israel—vv. 20-21; Num. 32:1-32.

C. Dan's failure was because he was individualistic and cared only for himself, whereas Gad's success was because he was corporate and took care of the need of his brothers.

D. In New Testament terms, to follow Gad's example we need to take care of the Body corporately; today this is to be filled with the corporate sense of the Body and to care for the members of the Body for the accomplishing of God's will, which is to have the Body life—Rom. 12.

### Day 3

**III. The prophecy concerning the sufficiency of Asher typifies the enjoyment of Christ as the rich provision of life for fighting and building—Gen. 49:20; Deut. 33:24-25**

A. Jacob's prophecy in Genesis 49:20 and Moses' blessing in Deuteronomy 33:24-25 show the sufficiency of Asher, coming after the recovery with Gad; Asher was blessed with rich food, with the rich provision of life.

B. Just as Asher was the one “dipping his foot in oil,” we can “walk in oil” by enjoying the bountiful supply of the Spirit of Jesus Christ for our daily walk—v. 24; Phil. 1:19; Gal. 3:5; 5:25.

C. When we enjoy the Lord daily as our rich provision of life (“as your days are, so shall your strength be”—Deut. 33:25b), He

祂就成为我们得以丰足的秘诀，使我们在任何景况中都可以知足（腓四 11～13，诗二三 1）。

四 这样丰富供备的结果，乃是享受完全的安息，有平安、力量、稳妥和丰足。

## 周 四

肆 关于拿弗他利总结的预言，预表当我们经历在复活里的基督，我们就成为那些借着将基督当作国度福音传到整个居人之地，而据有全地的人——创四九 21，申三三 23，诗二二 27，太二八 19，徒一 8，罗十五 19，太二四 14：

一 “拿弗他利是被释放的母鹿，他出嘉美的言语”——创四九 21：

- 1 母鹿表征复活的基督：“朝鹿”（诗二二标题）表征在复活里的基督；复活是在黎明的时候发生的（路二四 1）。
- 2 鹿以蹿越、跳跃闻名；在复活里的基督乃是蹿越的一位——歌二 8～9。
- 3 嘉美的言语，丰富和愉快的言语，喜乐和生命的言语，都出自对复活基督的经历——创四九 21，太二八 16、18～20，约七 37～39 上，徒二 32～36，五 20。

二 “拿弗他利啊，你饱受恩惠，满得耶和华的福，可以得海和南方为业”——申三三 23：

- 1 拿弗他利饱受恩惠（等于新约的恩典），满得耶和华的福；这福不是指物质的福，乃是指灵里的福，生命里的福，和诸天界里的福——弗一 3。

becomes our secret of sufficiency for us to be content in any situation (Phil. 4:11-13; Psa. 23:1).

D. The issue of such a rich provision is the enjoyment of absolute rest with peace, strength, security, and sufficiency.

## Day 4

**IV. The prophecy concerning the consummation with Naphtali typifies that when we experience Christ in resurrection, we become those who will take the earth by preaching Christ as the gospel of the kingdom to the whole inhabited earth—Gen. 49:21; Deut. 33:23; Psa. 22:27; Matt. 28:19; Acts 1:8; Rom. 15:19; Matt. 24:14:**

A. “Naphtali is a hind let loose; / He gives beautiful words”——Gen. 49:21:

1. The hind typifies the resurrected Christ; “the hind of the dawn” (Psa. 22, title) signifies Christ in His resurrection, which took place at early dawn (Luke 24:1).
2. A hind is a deer known for its leaping and jumping; Christ in resurrection is the leaping One——S. S. 2:8-9.
3. Beautiful words, rich and pleasant words, words of joy and life, come out of the experience of the resurrected Christ——Gen. 49:21; Matt. 28:16, 18-20; John 7:37-39a; Acts 2:32-36; 5:20.

B. “O Naphtali, satisfied with favor, / And full of the blessing of Jehovah: / Possess the sea and the south”——Deut. 33:23:

1. Naphtali is satisfied with favor (the Old Testament equivalent of New Testament grace) and is full of the blessing of Jehovah; the blessing does not refer to material blessing but to the blessing in the spirit, the blessing in life, the blessing in the heavenlies——Eph. 1:3.

2 拿弗他利要得海（外邦世界—太十三 1，但七 3，启十七 15）和南方（以色列地）为业，表征那些经历复活基督的人，要借着宣扬基督，而据有全地（太二八 19，徒一 8，罗十五 19）。

## 周五

伍 关于三一神宇宙性之祝福的预言临到约瑟，乃因他是在拿细耳人的原则里，与他的弟兄迥别—创四九 22～26，民六 1～9：

一 约瑟是泉旁多结果子的树枝，枝条探出墙外，预表基督是枝子（赛十一 1），借着祂的信徒作祂的枝子（约十五 1、5），将神伸展出去，以神为他们多结果子的源头，将基督扩展出去，越过各种约束和限制，在一切环境中显大基督（创四九 22，腓一 20，徒四 31）。

二 约瑟得着他父亲宇宙性的祝福，预表基督（被立作承受万有者）和基督的信徒（祂的同伙，有分于祂所承受的，并得着父的各样属灵祝福）—林前三 21～22，罗八 17，来一 2、9、14，三 15，弗一 3：

1 赐给约瑟的祝福，涵盖所有的时间—从古时直到永远（创四九 25～26，申三三 13～16），和所有的空间—从天到地，包括地下的深渊（创四九 25下，申三三 13～14、16上）；时间加上空间等于宇宙。

2. Naphtali will possess the sea (the Gentile world—Matt. 13:1; Dan. 7:3; Rev. 17:15) and the south (the land of Israel), signifying that those who experience the resurrected Christ will possess the whole earth through their proclaiming of Christ (Matt. 28:19; Acts 1:8; Rom. 15:19).

## Day 5

**V. The prophecy concerning the universal blessing of the Triune God being with Joseph was due to his being separate from his brothers in the principle of a Nazarite—Gen. 49:22-26; Num. 6:1-9:**

A. Joseph as a fruitful bough by a fountain with branches running over the wall typifies Christ as the branch (Isa. 11:1) for the branching out of God through His believers as His branches (John 15:1, 5), with God as the source of their fruitfulness, to spread Christ over every restriction and limitation, magnifying Him in all circumstances (Gen. 49:22; Phil. 1:20; Acts 4:31).

B. As the one universally blessed by his father, Joseph typifies Christ, the appointed Heir of all things, and Christ's believers, His partners, who participate in His inheritance and who are blessed by the Father with every spiritual blessing—1 Cor. 3:21-22; Rom. 8:17; Heb. 1:2, 9, 14; 3:15; Eph. 1:3:

1. The blessings bestowed on Joseph encompass all time, from ancient times to eternity (Gen. 49:25-26; Deut. 33:13-16), and all space, from heaven to earth, including the deep under the earth (Gen. 49:25b; Deut. 33:13-14, 16a); time plus space equals the universe.

2 约瑟所得宇宙性的祝福，要终极完成于新天新地，其中的一切都是新的，对基督和祂的信徒都是祝福—启二一 1、4～5，二二 3、5:

a 唯有神是新的；任何事物远离了神就是旧的，但任何事物归向神就是新的—林后五 17。

b 更新的意思就是归向神，并且有属神的东西放进我们里面，使我们与神调和并与神是一；接受神作我们新的祝福之秘诀，乃是把每一事物带给神，并让神进入每一事物—四 16。

c 约瑟所得着宇宙性的祝福，意思是到处都是福；我们的赞美将一切堕落的咒诅都转为祝福—参弗五 20。

三 约瑟胜过了他的苦难，因为他得着神，就是雅各的大能者和全足者的加力，并且因他看见，一切都是神所安排给他的祝福—创四九 24～25，四五 5，五十 20，林前三 21～22，罗八 28，弗五 20，帖前五 18。

四 约瑟得着“住在荆棘中者的喜悦”（申三三 16 上，出三 2～6、14～15，可十二 26～27）；最高的福乃是进入神的居所，留在祂的面前（诗二七 4、8，八四 10～12）。

## 周 六

陆 关于三一神的居所是同着便雅悯的预言，要终极完成于新耶路撒冷，作神与祂所救赎之人相互的居所，直到永远；这是给神子民最大的祝福—创四九 27，申三三 12，启二一 3、22:

2. The universal blessing on Joseph will consummate in the new heaven and new earth, in which everything will be new as a blessing to Christ and His believers—Rev. 21:1, 4-5; 22:3, 5:

a. Only God is new; anything that is kept away from God is old, but anything that comes back to God is new—2 Cor. 5:17.

b. To be renewed means to come back to God and have something of God put into us so that we are mingled with God and one with God; the secret of receiving God as our blessing of newness is to bring everything to God and let Him get into everything—4:16.

c. The universal blessing on Joseph means that blessing is everywhere; our praises turn everything of the curse of the fall into a blessing—cf. Eph. 5:20.

C. Joseph overcame in his sufferings because he was strengthened by God, the Mighty One of Jacob and the All-sufficient One, and because he saw that everything was arranged by God to be a blessing to him—Gen. 49:24-25; 45:5; 50:20; 1 Cor. 3:21-22; Rom. 8:28; Eph. 5:20; 1 Thes. 5:18.

D. Joseph was blessed with “the favor of Him who dwelt in the thornbush” (Deut. 33:16a; Exo. 3:2-6, 14-15; Mark 12:26-27); the highest blessing is to enter into God’s dwelling place and stay in His presence (Psa. 27:4, 8; 84:10-12).

## Day 6

**VI. The prophecy concerning the dwelling place of the Triune God being with Benjamin will ultimately consummate in the New Jerusalem as the mutual dwelling of God and His redeemed for eternity; this is the greatest blessing to God’s people—Gen. 49:27; Deut. 33:12; Rev. 21:3, 22:**

一 便雅悯这只撕掠的狼，预表基督毁灭仇敌，将其撕成碎片—创四九27，弗四8，林后十5。

二 摩西祝福便雅悯说，他必在耶和华旁边安然居住，耶和华必住在他两肩之中；耶路撒冷和神的殿，神的居所，位于便雅悯境内—申三三12，士一21。

三 一切的福结果带进神的居所；这是神的美意，神的心愿—参来十一21，箴四18，诗九十1，约十五4，十四23，赛六六1~2。

柒 创世记四十九章一至二十八节是整本圣经的摘要，也是神百姓历史的概要，见于雅各十二个儿子、以色列国和召会；这也是每位信徒个人历史的描绘：

一 雅各的头四个儿子—流便、西缅、利未和犹大—是罪人，指明神百姓的历史开始于罪人；然而，这几个罪人中的两位—利未和犹大，变化成为祭司和君王。

二 从犹大的君王职分产生了君尊的救恩，就是西布伦在外邦世界所传扬的福音，结果带进以萨迦所代表的召会生活；然而背道借着但进来，接着有迦得的恢复，结果带进亚设所代表之基督丰富的丰足，以及拿弗他利所代表的复活。

A. As a tearing wolf, Benjamin is a type of Christ, who destroys the enemy by tearing him to pieces—Gen. 49:27; Eph. 4:8; 2 Cor. 10:5.

B. Moses' blessing of Benjamin says that he will dwell securely beside Jehovah and that Jehovah will dwell between Benjamin's shoulders; Jerusalem with God's temple, God's dwelling place, was located in the territory of Benjamin—Deut. 33:12; Judg. 1:21.

C. All the blessings issue in God's dwelling place; this is God's good pleasure, the desire of His heart—cf. Heb. 11:21; Prov. 4:18; Psa. 90:1; John 15:4; 14:23; Isa. 66:1-2.

**VII. Genesis 49:1-28 is an abstract of the entire Bible and a summary of the history of God's people, as seen in the twelve sons of Jacob, the nation of Israel, and the church; it is also a portrait of the personal history of every believer:**

A. Jacob's first four sons—Reuben, Simeon, Levi, and Judah—were sinners, indicating that the history of God's people begins with sinners; however, two of these sinners, Levi and Judah, were transformed to become priests and kings.

B. Out of the kingship with Judah a kingly salvation was produced, which was preached as the gospel in the Gentile world by Zebulun and which issued in the church life with Issachar; but the apostasy came in through Dan, followed by the recovery with Gad, which issued in the sufficiency of the riches of Christ with Asher and in the resurrection with Naphtali.

三 最后，神百姓的历史结束于约瑟和便雅悯，他们预表基督是全然得胜且完全的一位，没有任何短缺；按照雅各的预言和摩西的话，约瑟带进神无限、宇宙的祝福（22～26，申三三 13～16），便雅悯带进神永远的居所（12）。

四 因此，创世记四十九章的结语符合整本圣经的结语—新天新地宇宙的福，其中有神永远的居所，新耶路撒冷，作神宇宙祝福的结果和目标—参弗一 3，二 22。

C. Finally, the history of God's people concludes with Joseph and Benjamin, who typify Christ as the One who is altogether victorious and perfect, without defect; according to Jacob's prophecy and Moses' word, Joseph brought in God's boundless, universal blessing (vv. 22-26; Deut. 33:13-16), and Benjamin, God's eternal dwelling place (v. 12).

D. Thus, the conclusion of Genesis 49 corresponds with the conclusion of the entire Bible—the universal blessing in the new heaven and the new earth, in which is God's eternal dwelling, the New Jerusalem, as the issue and goal of God's universal blessing—cf. Eph. 1:3; 2:22.

## 晨兴喂养

## Morning Nourishment

创四九 16 ~ 18 “但必判断他的民，作以色列支派之一。但必作道上的蛇，路中的虺，咬伤马蹄，使骑马的向后坠落。耶和華啊，我向来等候你的救恩。”

Gen. 49:16-18 Dan will judge his people, as one of the tribes of Israel. Dan will be a serpent in the way, a viper on the path, that bites the horse's heels, so that his rider falls backward. I have waited for Your salvation, O Jehovah.

申三三 22 “论但说，但为小狮子，从巴珊跳出来。”

Deut. 33:22 And concerning Dan he said, Dan is a lion's whelp that leaps forth from Bashan.

但乃是犹大的延续，因为犹大是狮子，但是小狮子。但既是犹大的延续，就借着基督得胜的生命，成功地得着更多的基督（申三三 22，书十九 47，士十八 27 ~ 29）。

Dan was the continuation of Judah, for Judah was a lion and Dan was a young lion. As the continuation of Judah, Dan was successful in gaining more Christ by his victorious life (Deut. 33:22; Josh. 19:47; Judg. 18:27-29).

因为但既成功又得胜，就变得骄傲、单独并独立。他只关心自己，不关心别人（创世记生命读经，一五七〇页）。

Because Dan was successful and victorious, he became proud, individualistic, and independent. He cared only for himself, not for others. (Life-study of Genesis, p. 1317)

## 信息选读

## Today's Reading

但的背道乃是设立分裂的敬拜中心（士十八 30 ~ 31，十七 9 ~ 10，王上十二 26 ~ 31，王下十 29）。…没有一件事比但设立分裂的敬拜中心这个行动更有罪、更损害神的百姓。在申命记十二、十四、十五、十六章，神至少十五次借着摩西嘱咐以色列人，不可在他们各自所选择的地方献燔祭。他们奉命要到神为祂的名和祂的居所，所选择唯一的地方去，…〔好〕保守〔神〕的子民在一里。

Dan's apostasy was the setting up of a divisive center of worship (Judg. 18:30-31; 17:9-10; 1 Kings 12:26-31; 2 Kings 10:29)...[Nothing] was more sinful or more damaging to God's people than Dan's act of setting up a divisive center of worship. In Deuteronomy 12, 14, 15, and 16 the Lord through Moses charged the children of Israel at least fifteen times not to offer their burnt offerings in the place of their choice. They were commanded to go to the unique place the Lord had chosen for His name and for His habitation...[to keep God's] people in oneness.

以色列人进入美地以后，帐幕，就是神的家，是在示罗（士十八 31）。只要帐幕在示罗，示罗就是唯一敬拜神的中心。示罗既是唯一的中心，就该维持神子民的合一。然而，但在北方设立了另一个中心，在以色列人中间引起了第一次的分裂。

After the children of Israel entered the good land, the tabernacle, the house of God, was in Shiloh (Judg. 18:31). As long as the tabernacle was in Shiloh, Shiloh was the unique center for the worship of God. As the unique center, it should have maintained the unity of God's people. However, Dan set up another center in the north, which caused the first division among the children of Israel.

士师记十八章三十节说，“但人就为自己设立那雕像。”这里我们看见，但人为他们自己作了一些事。他们不关心别的支派。因此，他们背道的源头乃是不关心他们的弟兄。不关心身体其他部分，乃是背道的源头。这种背道在敬拜神的伪装下偷偷地进来。今天的原则也是这样。许多基督徒设立别的中心，不是为着赌博或跳舞，乃是为着敬拜神。虽然这事似乎很正面，事实上却是凭自己，为自己而作的。每一个分裂的中心，都是为某人的私利设立的。这样的作法不仅引起分裂，也引起争竞。

但不关心别的支派，只关心自己的支派，他赢得胜利，得了扩张、扩大之后，就为自己作事。这是他背道的源头。按照旧约，主从不忘记但的背道。在神眼中，这是在祂经纶中最败坏的罪。…没有一件事比神子民中间的分裂更有害。分裂的敬拜中心常与偶像有关。因为魔鬼是潜伏在偶像背后，所以但设立偶像，就成为一条蛇。什么时候你变成分裂了，不管你的理由多美好，在你背后必定有个东西——那狡猾者蛇。…每当你不关心别人，只关心自己的利益，只为自己作事，蛇就在近处。防止落到背道中，最好的路是顾到别人。…如果但和别的支派商讨，他就不至于背道了。

但不仅设立了分裂的中心，还任命了雇用的“祭司”（士十八 30，王上十二 31）。雇用世俗人作祭司是亵渎，因为这破坏了神的神圣命定。召会堕落时，雇用许多没有得救的人事奉神。这是背道。在神新约的经纶中，所有的真信徒都成了神的祭司（彼前二 9，启一 6，五 10）。然而堕落的基督教建立了一个制度，任命一些信徒事奉神，使他们成为圣品阶级，叫其余的信徒作平信徒。这也是一种背道（创世记生命读经，一五七一至一五七三、一五七七至一五七八页）。

参读：创世记生命读经，第一百零二篇。

Judges 18:30 says, “The children of Dan set up for themselves the graven image” (Heb.). Here we see that the Danites did something for themselves. They did not care for the other tribes. Thus, the source of their apostasy was not caring for their brothers. Not caring for the other parts of the Body is the source of apostasy. This apostasy crept in under the guise of the worship of God. The principle is the same today. Many Christians set up other centers, not for gambling or dancing, but for worshipping God. Although this seems so positive, it is actually done by the self and for the self. Every divisive center is established for someone’s self-interest. Such a practice causes not only division but also competition.

Dan did not care for the other tribes; he cared only for his own tribe. After he won the victory and gained the expansion, the enlargement, he did something for himself. This was the source of his apostasy. According to the Old Testament, the Lord never forgot Dan’s apostasy. In the eyes of God it was the worst sin in His economy....Nothing is more destructive than division among God’s people. Divisive worship centers are often related to idols. Because the devil lurks behind idols, by setting up an idol Dan became a serpent. Whenever you become divisive, no matter how good your reason may be, there will be something behind you—the serpent, the subtle one....Whenever you do not care for others, but only for your interests, doing something merely for yourself, the serpent is at hand. The best way to be safeguarded from falling into apostasy is taking care of others....If Dan had consulted the other tribes, he would have been kept from apostasy.

Dan not only set up a divisive center, but also ordained the hired “priests” (Judg. 18:30; 1 Kings 12:31). To hire the common people to be priests was profane because it destroyed God’s holy ordination. In the downfall of the church, many unsaved ones have been hired to do the service of God. This is apostasy. In God’s New Testament economy, all true believers are made priests of God (1 Pet. 2:9; Rev. 1:6; 5:10). But degraded Christianity has built up a system to ordain some of the believers to do the service of God, making them a clerical hierarchy and leaving the rest of the believers as laymen. This also is a form of apostasy. (Life-study of Genesis, pp. 1317-1319, 1322-1323)

Further Reading: Life-study of Genesis, msg. 102



## 晨兴喂养

申三三 20 ~ 21 “论迦得说，使迦得扩张的当受颂赞。迦得住如母狮；他撕裂膀臂，连头顶也撕裂了。他为自己选择了头一段地，因在那里有设立律法者的分存留。他与百姓的首领同来；他施行耶和华的公义，并耶和華与以色列所立的典章。”

在迦得身上，我们看到恢复。在但背道以后，迦得来恢复失去的胜利（创四九 19）。犹大狮子的胜利，由于但的背道失去了，迦得却将其得回，甚至将其扩张。迦得不是小狮子，而是生产小狮子的母狮。他是得胜的犹大和但的延续。

神对迦得恢复胜利很喜乐，因此祂使迦得扩张〔申三三 20〕。…迦得不仅被神扩张，也为神扩张。他被扩张是为着在神子民中间施行神的公义（创世记生命读经，一五七九页）。

## 信息选读

迦得最好的一面，不仅仅是他打碎仇敌的头，乃是他不愿独自享受他的胜利。他虽然在约但河东得了土地，然而在别的支派获得他们那分土地之前，他不愿独自享受。迦得和别的支派同去争战，获得更多土地，使所有的支派都能有他们的一分。新约对旧约这幅图画解释是：我们必须一直顾到弟兄们，顾到身体的众肢体。

多年来，我无法懂得摩西在申命记三十三章二十一节的话。这节经文说，“他为自己选择了头一段地，因在那里有设立律法者的分存留。他与百

## Morning Nourishment

Deut. 33:20-21 And concerning Gad he said, Blessed be He who enlarges Gad. He dwells as a lioness, and tears off the arm, yea, even the top of the head. And he provided the first part for himself, for there the portion of a lawgiver is reserved; and he came with the heads of the people; he executed the righteousness of Jehovah and His judgments with Israel.

With Gad we see recovery. After the apostasy of Dan, Gad came in to recover the lost victory (Gen. 49:19). The victory of Judah, the lion, had been lost by Dan's apostasy, but Gad regained it and even enlarged it. Gad is not a young lion but a lioness producing cubs. He is the continuation of the victorious Judah and Dan.

God was so happy about Gad's recovery of the victory that He enlarged him [Deut. 33:20]....Gad was enlarged not only by God, but also for God. He was enlarged for the executing of God's righteousness among God's people. (Life-study of Genesis, pp. 1323-1324)

## Today's Reading

The best aspect of Gad is not merely that he crushed the enemy's head but that he would not enjoy his victory by himself. Although he gained land on the east of the Jordan, he would not enjoy it until the other tribes had won their portion of the land. Gad went with the other tribes to fight the battle to gain more land so that all the tribes might be able to have their share. The New Testament interpretation of this Old Testament figure is that we must always take care of the brothers, the members of the Body.

For many years I could not understand Moses' word in Deuteronomy 33:21. This verse says, “And he provided the first part for himself, / For there the portion of a lawgiver is reserved; / And he came with the heads of the people;

姓的首领同来；他施行耶和华的公义，并耶和华与以色列所立的典章。”我虽然一再研读这节经文，特别是下半关于百姓首领的话，我却实在无法懂得。但今天我懂了。“头一段地”是指约但河东之地。迦得为自己选择头一段地，但他不愿留在那里享受那地，反而与百姓的首领，别支派的领袖，为其余的地争战。这里我们看见身体的活动、行动。但单独地顾到自己，迦得却在团体里顾到身体。今天在召会中我们会说，迦得满了身体的感觉。

迦得成功的原因是他把自己的享受摆在一边，好顾到身体。在神眼中这是公义。这就是施行耶和华的公义。用新约的说法，这是成就神的旨意。当以色列人进入美地时，神在祂公义里的旨意，是要祂的百姓定居下来。神不只要迦得，祂要十二支派都定居下来，成为祂的国度，遵行祂的命令。这就是成就神的旨意。罗马十二章一至二节说，如果我们将身体献上，当作活祭，我们就能验证何为神的旨意。按照十二章，神的旨意就是要有身体生活。因此过身体生活，顾到别人的需要，就是施行神的公义，好遵行祂的命令。没有什么比关心身体的众肢体更为公义。若不施行神的公义，就一条命令也不能遵行。神新约的命令只能在基督的身体里遵行；这身体是借着众肢体在公义里彼此照顾建造起来的。

但的失败在于他的单独。迦得的成功在于他的团体性，和弟兄们一同行动。但为着自己，迦得却为着所有的支派。什么时候你只关心自己属灵的益处，你就是但。当你忘掉自己属灵的益处，关心所有的弟兄们，就是关心身体，你就是迦得。我们必须关心身体，与身体一同行动。你是但，还是迦得？你只顾自己的地方，还是顾到整个身体？只要我们不关心身体，我们就是今日的但，我们就落到一种背道中（创世记生命读经，一五八〇至一五八一页）。

参读：创世记生命读经，第一百零三篇。

“/ He executed the righteousness of Jehovah / And His judgments with Israel.” Although I studied this verse again and again, especially the last part about the heads of the people, I simply could not understand it. But today I understand this verse. The first part refers to the land east of the Jordan. Gad provided that part for himself; yet he would not remain there to enjoy it. Instead, he came with the heads of the people, the princes of the other tribes, to fight the battle for the rest of the land. Here we see the action, the move, of the Body. Dan took care of himself individualistically, but Gad took care of the Body corporately. In the church today we would say that Gad was filled with the sense of the Body.

The reason for Gad's success was that he let go of his own enjoyment in order to take care of the Body. This is righteousness in the eyes of God. It is the executing of the righteousness of Jehovah. In New Testament terms, it is the accomplishment of God's will. When the children of Israel entered the good land, it was God's will in His righteousness that His people be settled. God did not want only Gad; He wanted all the twelve tribes to be settled to become His kingdom that His judgments may be observed. This is to accomplish the will of God. Romans 12:1 and 2 say that if we present our bodies a living sacrifice, we shall be able to prove what the will of God is. According to Romans 12, the will of God is simply to have the Body life. Thus, to have the Body life, to take care of the needs of others, is to execute God's righteousness for observing His judgments. Nothing is so right as caring for the members of the Body. No judgments can be observed without the execution of God's righteousness. God's New Testament judgments can only be observed in the Body of Christ, which is built up by the mutual care of its members in righteousness.

Dan's failure was that he was individualistic. Gad's success was that he was corporate, moving with the brothers. Dan was for himself, but Gad was for all the tribes. Whenever you are concerned only for your own spiritual interests, you are a Dan. But when you forget your own spiritual interests and care for all the other brothers, that is, care for the Body, you are a Gad. We must care for the Body and move with the Body. Are you a Dan or a Gad? Are you taking care only of your locality or of the whole Body? As long as we do not care for the Body, we are today's Dan, and we have fallen into a form of apostasy. (Life-study of Genesis, pp. 1324-1325)

Further Reading: Life-study of Genesis, msg. 103

## 晨兴喂养

创四九20“亚设的食物丰美，他必出君王的美味。”

申三三24～25“论亚设说，愿亚设蒙福胜过众子，得他弟兄们的喜悦，愿他的脚蘸在油中。你的门闩是铁的，是铜的；你的日子如何，你的力量也必如何。”

当我们有基督的胜利，并且在我们享受自己的分以前，帮助弟兄们得着他们的分，我们就有丰美的食物。这丰美的食物甚至成了君王的美味，君王的食物〔创四九20〕。这不是为着平民的食物，乃是为着君王，为着王家的食物。…我们不仅是狮家，也是王家。我们是君王之家，我们的食物是君王的食物。我们在这些生命读经信息里所吃的，乃是君王的美味（创世记生命读经，一五六三页）。

## 信息选读

在迦得的恢复以后，有亚设的丰足。亚设的记载开始于优越的祝福和超绝的恩典。〔在〕申命记三十三章二十四节…，亚设得了优越的祝福和超绝的恩典。我们很多人都能懂得这些话。在但的背道中我们失去了一切的祝福和恩典。在迦得的得胜中，祝福恢复了，恩典重得了。现今在亚设身上，我们正享受优越的祝福和超绝的恩典。

在亚设身上我们也看到丰富生命的供应。首先，亚设有为着生活和长大的丰富供应。创世记四十九章二十节说，“亚设的食物丰美，他必出君王的美味。”申命记三十三章二十五节指明，为着争战和建造，亚设还有丰富生命的供应。这节上半说，“你的门闩是铁的，是铜的。”丰美的食物和君王的美味，是为着亚设的生活和长大，铁和铜

## Morning Nourishment

Gen. 49:20 Asher's food will be rich, and he will yield royal dainties.

Deut. 33:24-25 And concerning Asher he said, Blessed be Asher above the sons. May he be the one favored of his brothers, and the one dipping his foot in oil. Your doorbolts shall be iron and copper; and as your days are, so shall your strength be.

When we have the victory of Christ and help our brothers gain their portion before we enjoy our own, we have rich food. This rich food even becomes royal dainties, the royal food [Gen. 49:20]. It is not food for the common people, but food for kings, for the royal family....We are not only a lion family but also a royal family. We are a kingly family, and our dining is royal. Whatever we feed on in these life-study messages is royal dainties. (Life-study of Genesis, pp. 1309-1310)

## Today's Reading

After the recovery with Gad, we have the sufficiency of Asher. The account of Asher begins with the exceeding blessing and the surpassing grace....[In Deuteronomy 33:24] Asher received the exceeding blessing and the foremost grace. Many of us are able to understand this language. In Dan's apostasy we lost all the blessing and the grace, but in Gad's victory the blessing was recovered and the grace was returned. Now in Asher we are enjoying the exceeding blessing and the surpassing grace.

In Asher we also see the rich provision of life. Firstly, Asher has the rich provision for living and growing. Genesis 49:20 says, "Asher's food will be rich, and he will yield royal dainties." Deuteronomy 33:25 indicates that Asher also has the rich provision of life for fighting and building. The first part of this verse says, "Your doorbolts shall be iron and copper." The rich food and royal dainties are for Asher's living and growing, and the iron and copper are minerals for fighting and

是为着争战和建造的矿物。亚设确实领受了最丰富的供应。

亚设也有为着他日常行动那灵全备的供应（加五25）。申命记三十三章二十四节说，“愿他的脚蘸在油中。”这当然是寓意的话。脚蘸在油中，属灵的意义乃是充满那灵。在预表上，油是指神的灵。亚设不是只有一点点油，乃是足以把脚蘸在油中。这意思是亚设有那灵丰富、全备的供应（腓一19）。哦，我们能行在油中！在主的恢复里，很多次我有行在油中的感觉。我敬拜、感谢、赞美主说，“主，这太丰富了！这里灵的供应太丰富了。我们的油真是全备！”你们有没有可以把脚蘸在其中的油？我们有。我们有丰美的食物，君王的美味，和丰富、全备的油，可以把我们的脚蘸在其中。

申命记三十三章二十五节说到亚设：“你的日子如何，你的力量〔或，安息〕也必如何。”当我们有了优越的祝福和超绝的恩典，丰富生命的供应，以及那灵全备的供应，我们就有完全的安息，带着平安、力量、稳妥和丰足。这是使徒保罗在腓立比四章十一至十三节的经历。他在任何境遇中都能知足。我能作见证，这一周我有很深的感觉，我是行在油中，我有满足、平安和安息，我也满了力量。因此我有稳妥和丰足。耶和华是我的牧者，我没有缺乏、不足或短少（诗二三1），反而满了丰足。我有丰美的食物，君王的美味，深厚的油，以及铁和铜的门闩；到处都有供应。因此我是稳妥又安全，我有安息和力量。你有胆量说你有这种稳妥和丰足么？或者你会说，今天早晨你的妻子为难你，你勉强地忍受了？你必须能说，“今天早晨我的妻子为难我，但赞美主，我行在深厚的油中！现在我有安息、平安、稳妥、力量和丰足。我的力量要随着我一生之久。我的日子如何，我的力量、安息、稳妥、丰足也必如何。”这是亚设的经历（创世记生命读经，一五八二至一五八四页）。

参读：创世记生命读经，第一百零四篇。

building. Asher certainly received the richest provision.

Asher also has the bountiful supply of the Spirit for his daily walk (Gal. 5:25). Deuteronomy 33:24 says, “The one dipping his foot in oil.” This certainly is figurative speech. The spiritual significance of dipping the foot in oil is being full of the Spirit. In typology oil refers to the Spirit of God. Asher does not have a mere trickle of oil but enough to dip his feet in. This means that in Asher we have the rich, bountiful supply of the Spirit (Phil. 1:19). Oh, we can walk in oil! A number of times in the Lord’s recovery I have had the sense that we are walking in oil. I worship, thank, and praise the Lord, saying, “Lord, this is too rich! The supply of the Spirit here is too rich! Our oil is so bountiful!” Do you have oil in which to dip your feet? We do. We have the rich food, the royal dainties, and the rich, bountiful oil in which to dip our feet.

Deuteronomy 33:25 says of Asher, “As your days are, so shall your strength be.” When we have the exceeding blessing and surpassing grace, the rich provision of life, and the bountiful supply of the Spirit, we have absolute rest with peace, strength, security, and sufficiency. This was the experience of the apostle Paul in Philippians 4:11-13. He was content in any situation. I can testify that this week I have had the deep sense that I am walking in oil and that I have satisfaction, peace, and rest. I have also been full of strength. Thus, I have security and sufficiency. The Lord is my Shepherd, and I have no want, shortage, or lack (Psa. 23:1). Instead of want, I am full of sufficiency. I have rich food, royal dainties, deep oil, and doorbolts of iron and copper. Everywhere there is provision. Hence, I am safe and secure, and I have rest and strength. Do you have the boldness to say that you have this security and sufficiency? Or would you say that this morning your wife gave you a difficult time and that you barely endured it? You need to be able to say, “This morning my wife gave me a difficult time. But praise the Lord that I walked in deep oil! Now I have rest, peace, security, strength, and sufficiency. My strength is as lasting as my days. As my days, so shall my rest, my security, and my sufficiency be.” This is the experience of Asher. (Life-study of Genesis, pp. 1326-1327)

Further Reading: Life-study of Genesis, msg. 104

## 晨兴喂养

创四九 21 “拿弗他利是被释放的母鹿，他出嘉美的言语。”

申三三 23 论拿弗他利说，拿弗他利啊，你饱受恩惠，满得耶和华的福，可以得海和南方为业。”

母鹿是一种可爱的动物，十分活泼、活跃。虽然母鹿不骄傲，或特别庞大，却非常强壮，能在山顶上跳跃。按照希伯来原文，诗篇二十二篇的标题说到朝鹿，…表征复活的基督。二十二篇首先说到基督死在十字架上，然后从二十二节起说到祂的复活。二十二节说，“我要向我的弟兄宣告你的名；在会中我要赞美你。”这指明基督在祂的复活里，向祂的弟兄宣告父的名，并在会中赞美父；这会就是召会。所以这篇诗最后的结果是如朝鹿之基督的复活（创世记生命读经，一五八五页）。

## 信息选读

丰富的言语，愉快的言语，嘉美的言语，喜乐和生命的言语——这一切都出自对复活基督的经历。我们越经历基督是复活的那一位，我们越有可说的。我们绝不会缄默。每一个经历基督是复活者的人，都会涌出嘉美的言语。…基督是神的话，生命的话，是灵的话。…这里的原则乃是，我们一直说出里面所充满的。我们所说的话，乃是出于我们里面之所是的丰富。当我们里面的所是被基督充满，我们就必须说话，不然我们会爆炸。现在我们能明白，为什么拿弗他利这被释放的母鹿，说出嘉美的言语。因为他经历了基督，他被嘉美的言语充满了。

## Morning Nourishment

Gen. 49:21 Naphtali is a hind let loose; he gives beautiful words.

Deut. 33:23 And concerning Naphtali he said, O Naphtali, satisfied with favor, and full of the blessing of Jehovah: possess the sea and the south.

A hind is a lovely animal, so living and active. Although a hind is not proud or especially large, it is quite strong, able to skip upon the mountaintops. According to the Hebrew text, the title of Psalm 22 speaks of the hind of the dawn,...[which] signifies the resurrected Christ. Psalm 22 firstly speaks of Christ's death on the cross. Then, beginning with verse 22, it proceeds to His resurrection. Psalm 22:22 says, "I will declare Your name to my brothers; / In the midst of the assembly I will praise You." This indicates that in His resurrection Christ declared the name of the Father to His brothers and praised Him in the midst of the assembly, the church. Thus, this psalm eventually issues in the resurrection of Christ as the hind of the dawn. (Life-study of Genesis, p. 1328)

## Today's Reading

Rich words, pleasant words, beautiful words, words of joy and life—all these come out of the experience of the resurrected Christ. The more we experience Christ as the resurrected One, the more we have something to say. We could never be silent. Everyone who experiences Christ as the resurrected One will be bubbling over with beautiful words....Christ is the word of God, the word of life, and the word that is spirit....The principle here is that we always utter what is filling us within. The word we speak comes out of the abundance of our inner being. When our inner being is filled with Christ, we must speak lest we burst. Now we can understand why Naphtali, a hind let loose, gives beautiful words. Because he has experienced Christ, he is filled with beautiful words.

〔在〕申命记三十三章二十三节…我们看见，拿弗他利饱受恩惠。旧约的恩惠，等于新约的恩典。因此，拿弗他利饱受恩典。当我们在复活里说嘉美的言语，我们也饱受恩典。…本节也说，拿弗他利满得耶和华的福。他饱受恩典，满得祝福。这是在复活里得胜并成熟的生命。当我们为基督说话，滋养别人，我们自己就饱受恩典，满得祝福。

这里的恩惠和福把拿弗他利连于亚设，“亚设蒙福胜过众子，得他弟兄们的喜悦。”（24）在主的恢复里，我们天天饱受丰富的恩典，并满得神的祝福。这种祝福不是指物质的福，乃是指灵里的福，生命里的福，和诸天界里的福。自从进入召会生活以后，我们尝到了何等的恩典，享受了何等的祝福！（林前十五 10，林后十三 14）

拿弗他利要得着西方，就是海，也就是外邦世界；以及南方，就是陆地，也就是以色列国为业。这意思就是拿弗他利要得着全地。这是我们所经历的复活基督，祂要得着全地。在诗篇二十二篇末了，我们看见复活的基督要得着列国。二十七节说，“地的四极都要想念耶和華，并且归向祂；列国的万族，都要在你面前敬拜。”所有的国家都要服从祂，顺从祂，并且敬拜祂。…当我们真实经历在复活里的基督，我们就成为那些将要借着宣扬基督，而据有全地的人（太二八 19，徒一 8，罗十五 19）。

要取得全地，我们必须从流便开始，经过西缅、利未、犹大、西布伦、以萨迦、但、迦得和亚设，直到我们来到拿弗他利。…当我们成了拿弗他利，就很容易取得全地，因为我们在复活里说嘉美的言语，并且饱受恩惠，满得祝福（创世记生命读经，一五八六、一五六六至一五六七、一五八六至一五八七、一五六七页）。

参读：创世记生命读经，第一百零三篇。

[In Deuteronomy 33:23] we see that Naphtali is satisfied with favor. Favor in the Old Testament is the equivalent of grace in the New Testament. Thus, Naphtali is satisfied with grace. When we are in resurrection speaking beautiful words, we also are satisfied with grace....This verse also says that Naphtali is filled with the blessing of the Lord. He is satisfied with grace and full of blessing. This is the victorious and matured life in resurrection. As we speak for Christ to nourish others, we ourselves are satisfied with grace and filled with blessing.

The favor and blessing here link Naphtali with Asher, who is more blessed than the sons and favored among his brothers. In the Lord's recovery we are daily satisfied with rich grace and full of God's blessing. This blessing does not refer to the material blessing, but to the blessing in the spirit, the blessing in life, the blessing in the heavenlies. What grace we have tasted and what blessing we have enjoyed since coming into the church life!...(1 Cor. 15:10; 2 Cor. 13:14).

Naphtali will possess the west, the sea, the Gentile world, and the south, the land, the nation of Israel. This means that Naphtali will take the earth. It is the resurrected Christ experienced by us who will take the earth. At the end of Psalm 22 we see that the resurrected Christ will gain the nations. Psalm 22:27 says, "All the ends of the earth / Will remember and return to Jehovah, / And all families of the nations / Will worship before You." All the nations will submit to Him, obey Him, and worship Him....When we truly experience Christ in resurrection, we become those who will take the earth by preaching Christ (Matt. 28:19; Acts 1:8; Rom. 15:19).

In order to take the earth, we must begin from Reuben and continue through Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, and Asher until we come to Naphtali. When we have become Naphtali...it is easy to take the earth because we are in resurrection speaking beautiful words, and we are satisfied with favor and full of blessing. (Life-study of Genesis, pp. 1329, 1312, 1329-1330, 1313)

Further Reading: Life-study of Genesis, msg. 103

## 晨兴喂养

创四九 22 “约瑟是多结果子的树枝，是泉源旁多结果子的枝子；他的枝条探出墙外。”

25 ~ 26 “...那全足者必将天上所有的福，地下深渊所藏的福，以及生产乳养的福，都赐给你。你父亲所祝的福，胜过我祖先所祝的福，直达到永世山岭的至极边界...”

约瑟是多结果子的树枝，预表基督是枝子（赛十一1），借着祂的信徒作祂的枝子（约十五1、5），将神伸展出去。创世记四十九章二十二节的泉源表征神这多结果子的源头（诗三六9，耶二13）；枝条探出墙外，表征基督的信徒作祂的枝子，将基督扩展出去，越过各种限制，在一切环境中显大基督（腓一20，四22，门10）（圣经恢复本，创四九22注1）。

在创世记四十九章二十五至二十六节和申命记三十三章十三至十六节所见赐给约瑟的祝福，涵盖所有的时间（从古时直到永远—创四九26，申三三15），和所有的空间（从天到地，包括地下的深渊—创四九25下，申三三13~14、16上）。时间加上空间等于宇宙。约瑟得着他父亲宇宙性的祝福，预表基督（被立作承受万有者—来一2，西一16）和祂的信徒（基督的同伙，有分于祂所承受的一林前三21~22，罗八17，来一9，三15，一14与注）。约瑟所得宇宙性的祝福，要终极完成于新天新地，其中的一切对基督和祂的信徒都是祝福（启二一1、4~5，二二3、5）（创世记四九25注2）。

## 信息选读

## Morning Nourishment

Gen. 49:22 Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall.

25-26 ...From the All-sufficient One, who will bless you with blessings of heaven above, blessings of the deep that lies beneath, blessings of the breasts and of the womb. The blessings of your father surpass the blessings of my ancestors to the utmost bound of the everlasting hills...

Joseph as a fruitful bough typifies Christ as the branch (Isa. 11:1) for the branching out of God through His believers as His branches (John 15:1, 5). In Genesis 49:22 the fountain signifies God, the source of fruitfulness (Psa. 36:9; Jer. 2:13), and the branches' running over the wall signifies that Christ's believers as His branches spread Christ over every restriction, magnifying Him in all circumstances (Phil. 1:20; 4:22; Philem. 10). (Gen. 49:22, footnote 1)

The blessings bestowed on Joseph, as seen in Genesis 49:25-26 and Deuteronomy 33:13-16, encompass all time, from ancient times to eternity (Gen. 49:26; Deut. 33:15), and all space, from heaven to earth, including the deep under the earth (Gen. 49:25b; Deut. 33:13-14, 16a). Time plus space equals the universe. As the one universally blessed by his father, Joseph typifies Christ, the appointed Heir of all things (Heb. 1:2; Col. 1:16), and His believers, Christ's partners who participate in His inheritance (1 Cor. 3:21-22; Rom. 8:17; Heb. 1:9; 3:14; 1:14 and footnote). The universal blessing on Joseph will consummate in the new heaven and new earth, in which everything will be a blessing to Christ and His believers (Rev. 21:1, 4-5; 22:3, 5). (Gen. 49:25, footnote 2)

## Today's Reading

我们将创世记四十九章二十五至二十六节所提的祝福，和申命记三十三章十三至十六节的祝福合起来，就看见约瑟所得的祝福有十方面。第一是得天上的宝物之福（13）。当然，有些天上的宝物应该包括雨和雪。第二是得甘露之福。第三是得地下所藏的泉源之福，这是指地下的泉源和水。第四是得太阳所晒熟的美果之福（14）。接着，第五是得月亮所养成的宝物之福。我们需要预表基督的太阳，和预表召会的月亮。有的果子是由基督产生的，有的宝物是由召会养成的。…第六是得上古之山的至宝之福。第七是得永世之岭的宝物之福（15）。…从上古到永远，包括一切的时间；从天到地，以及地的深处，包括一切的空间。这指明宇宙中一切的美物都成了约瑟的福。第八项福包括地和其中所充满的宝物（16）。这必定包括金、银等矿物。第九项福见于创世记四十九章二十五节：“生产乳养的福。”这些是指生命的生产。这是唯一的生命之福。第十项福是“住在荆棘中者的喜悦”（申三三16）。以后…，住在荆棘中的那一位（出三4）要住在殿里，住在召会里，然后要住在新耶路撒冷里。一切的荆棘要变化成为宝石。先前神是住在荆棘中间，但至终祂要住在新耶路撒冷的宝石中间。

在希伯来文中，迥别和拿细耳人同字〔创四九26〕。…约瑟…是圣经中第一个拿细耳人，从他弟兄们中间分别出来。基督成了真拿细耳人，从所有人中分别出来…，完全为神活着。这分别出来的一位，已经领受全宇宙的祝福。宇宙的祝福临到这位拿细耳人的头顶上（创世记生命读经，一五九四至一五九六页）。

参读：创世记生命读经，第一百零四至一百零五篇。

When we combine the blessings mentioned in Genesis 49:25-26 with those in Deuteronomy 33:13-16, we see that the blessings bestowed upon Joseph were of ten aspects. First, he was blessed with the precious things of heaven (Deut. 33:13). Certainly some of the blessings of the precious things of heaven should include rain and snow. Second, he was blessed with the dew. Third, he was blessed with the blessing of the deep that lies beneath. This refers to the springs, fountains, and waters underneath the earth. Fourth, he was blessed by the precious fruits brought forth by the sun (Deut. 33:14). After that, as the fifth blessing, he had the blessing of the precious things put forth by the moon. We need both the sun, which typifies Christ, and the moon, which typifies the church. Some fruits are brought forth by Christ, and some precious things are put forth by the church....The sixth blessing Joseph received was the blessing of the best things of the ancient mountains, and the seventh was the precious things of the eternal hills (Deut. 33:15)....From ancient times to eternity, all of time is included, and from heaven to earth, including the deep under the earth, all of space is included. This indicates that all the good things in the universe have become blessings to Joseph. The eighth blessing includes the precious things of the earth and its fullness (Deut. 33:16). Certainly this must include minerals such as gold and silver. The ninth blessing is...the blessings of the womb...for begetting, and the blessings of the breasts...for nourishing [Gen. 49:25]. These refer to the producing of life. This is the only blessing that is of life. The tenth blessing is “the favor of Him who dwelt in the thornbush” (Deut. 33:16)....The One who dwelt in the bush (Exo. 3:4) will dwell in the temple, in the church, and then in the New Jerusalem. All the bushes will be transformed into precious stones. Formerly, God dwelt among the bushes, but eventually He will dwell among the precious stones in the New Jerusalem.

The Hebrew word rendered “separate” [in Genesis 49:26] is also the word for Nazarite....[Joseph] was the first Nazarite in the Bible, separate from his brothers, and Christ became the real Nazarite, separate from all the people...to live wholly for God. This separated One has received the blessing of the whole universe. The universal blessing is bestowed upon the crown of the head of such a Nazarite. (Life-study of Genesis, pp. 1336-1338)

Further Reading: Life-study of Genesis, msgs. 104-105



## 晨兴喂养

## Morning Nourishment

创四九 27 “便雅悯是个撕掠的狼，早晨吃他所掠夺的，晚上分他所掳获的。”

Gen. 49:27 Benjamin is a ravenous wolf, in the morning devouring the prey and in the evening dividing the spoil.

申三三 12 “论便雅悯说，耶和華所亲爱的，必在耶和華旁边安然居住；耶和華必终日遮蔽他，也住在他两肩之中。”

Deut. 33:12 Concerning Benjamin he said, The beloved of Jehovah shall dwell securely beside Him; Jehovah shall cover over him all the day, and He shall dwell between his shoulders.

在希伯来文中，〔创世记四十九章二十七节的〕撕掠的意思是撕成碎片。多年来这一节的狼字使我感到困扰。虽然狮子或老虎似乎是积极的，狼却不是积极的。但基督不仅是得胜的狮子，也是撕掠的狼。便雅悯这撕掠的狼，也是基督的预表。因此这里所指的狼是积极的，不是消极的。便雅悯早晨吃他所掠夺的，晚上分他所掳获的，就是准备掠物为次晨的食物。这意思是说，基督不仅是得胜者，也是撕掠者，是吞吃祂仇敌的一位（创世记生命读经，一五九八页）。

In Hebrew the word translated “ravenous” [in Genesis 49:27] means “to tear into pieces.” For years I was troubled by the word wolf in this verse. Although a lion or a tiger seems positive, a wolf is not positive. However, Christ is not only the overcoming lion, but also the tearing wolf. Benjamin, a tearing wolf, is also a type of Christ. Therefore, the reference to a wolf here is positive, not negative. In the morning he will devour the prey, and in the evening he will divide the spoil, that is, prepare the spoil for the next morning’s meal. This means that Christ is not only the overcoming One, but also the tearing One, the One who eats His enemy. (Life-study of Genesis, pp. 1339-1340)

## 信息选读

## Today's Reading

申命记三十三章十二节〔的〕“在耶和華旁边”指明便雅悯要作耶和華的邻舍，他要住在耶和華隔壁。因着他要住在耶和華隔壁，他必安然居住。…这一节也说，耶和華要终日遮蔽、荫蔽便雅悯，甚至住在他两肩之中。…耶路撒冷不在犹大境内，乃在便雅悯境内（士一 21）。你若查看地图，会看见便雅悯的境界有两肩朝向南方，在便雅悯这两肩之中有耶路撒冷，圣殿（就是耶和華的居所）就在那里。

[In Deuteronomy 33:12] the words beside Him indicate that Benjamin will be the Lord’s neighbor. He will dwell next door to the Lord. Because he will dwell next door to the Lord, he will dwell in safety....This verse also says that the Lord will cover, overshadow, Benjamin all day long and even dwell between his shoulders....Jerusalem was not located in the territory of Judah, but in the territory of Benjamin (Judg. 1:21). If you consult a map, you will see that the territory of Benjamin lies with two shoulders toward the south and that between these two shoulders of Benjamin was Jerusalem, where the temple, the Lord’s dwelling, was located.

在雅各十二个儿子中，第一个是罪人，最后一个成了神的居所。在创世记三章，我们都是罪人，但在

Among the twelve sons of Jacob, the first was a sinner, and the last became the dwelling of God. In Genesis 3 we all were sinners, but at the end of the Bible, in

圣经末了，在启示录二十一至二十二章，我们都成了便雅悯，神的居所。…在约瑟身上，我们看见基督领受了宇宙包罗万有的福；在便雅悯身上，我们看见神住在祂所拣选的子民中间。这就是新耶路撒冷和新天新地。新天新地乃是一切的福都归给基督的范围（创世记生命读经，一五九八至一五九九页）。

在申命记三十三章十二节摩西祝福说，便雅悯必在耶和华旁边安然居住，耶和华必住在他两肩之中。…因此，雅各十二个儿子的祝福结束于神的居所，终极完成于新耶路撒冷，作神和祂救赎之人相互的居所，直到永远（启二一～二二）。

创世记四十九章一至二十八节是整本圣经的摘要，也是神百姓历史的概要，见于雅各十二个儿子、以色列国和召会。这也是每位信徒个人历史的描绘。雅各的头四个儿子—流便、西缅、利未和犹大—是罪人，指明神百姓的历史开始于罪人。然而，这几个罪人中的两位—利未和犹大，变化成为祭司和君王。从犹大的君王职分产生了君尊的救恩，就是西布伦在外邦世界所传扬的福音，结果带进以萨迦所代表的召会生活。然而背道借着但进来，接着有迦得的恢复，结果带进亚设所代表之基督丰富的丰足，以及拿弗他利所代表的复活。最后，神百姓的历史结束于约瑟和便雅悯，他们预表基督是全然得胜且完全的一位，没有任何短缺。按照雅各的预言和摩西的话，约瑟带进神无限、宇宙的祝福（22～26，申三三13～16），便雅悯带进神永远的居所（12）。因此，创世记四十九章的结语符合整本圣经的结语—新天新地宇宙的福，其中有神永远的居所，新耶路撒冷，作神宇宙祝福的结果和目标（参弗一3，二22）（圣经恢复本，创四九27注2）。

参读：创世记生命读经，第一百零六至一百零八篇。

Revelation 21 and 22, we all become Benjamin, the dwelling of God...With Joseph we see that Christ receives the all-inclusive blessing of the universe, and with Benjamin we see that God is dwelling among His chosen people. This is the New Jerusalem and the new heaven and new earth. The new heaven and new earth are the sphere in which every blessing is bestowed upon Christ. (Life-study of Genesis, pp. 1340-1341)

Moses' blessing in Deuteronomy 33:12 says that Benjamin will dwell securely beside Jehovah and that Jehovah will dwell between Benjamin's shoulders...Thus, the blessing of Jacob's twelve sons ends with God's dwelling place, which ultimately consummates in the New Jerusalem as the mutual dwelling of God and His redeemed for eternity (Rev. 21—22).

Genesis 49:1-28 is an abstract of the entire Bible and a summary of the history of God's people, as seen in the twelve sons of Jacob, the nation of Israel, and the church. It is also a portrait of the personal history of every believer. Jacob's first four sons—Reuben, Simeon, Levi, and Judah—were sinners, indicating that the history of God's people begins with sinners. However, two of these sinners, Levi and Judah, were transformed to become priests and kings. Out of the kingship with Judah a kingly salvation was produced, which was preached as the gospel in the Gentile world by Zebulun and which issued in the church life with Issachar. But the apostasy came in through Dan, followed by the recovery with Gad, which issued in the sufficiency of the riches of Christ with Asher and in the resurrection with Naphtali. Finally, the history of God's people concludes with Joseph and Benjamin, who typify Christ as the One who is altogether victorious and perfect, without defect. According to Jacob's prophecy and Moses' word, Joseph brought in God's boundless, universal blessing (vv. 22-26; Deut. 33:13-16), and Benjamin, God's eternal dwelling place (Deut. 33:12). Thus, the conclusion of Genesis 49 corresponds with the conclusion of the entire Bible—the universal blessing in the new heaven and the new earth, in which is God's eternal dwelling, the New Jerusalem, as the issue and goal of God's universal blessing (cf. Eph. 1:3; 2:22). (Gen. 49:27, footnote 2)

Further Reading: Life-study of Genesis, msgs. 106-108

第三十五周 • 诗歌

<< WEEK 35 — HYMN

Hymns, #977

补 916

神的圣城居高华美

(英977)

降 E 大调

4/4

1 . 2 3 2 | 4 3 2 7̣ 1 | 6 5 4 3 | 2 3 1 5 - |

一 神的圣城, 居高华美, 荣耀之事论及你;

1 . 2 3 2 | 4 3 2 7̣ 1 | 6 5 4 3 | 2 3 1 5 - |

神已立你作祂居所, 祂话坚定永不移。

2 3 2 7̣ 5 | 4 3 2 7̣ 5 | 5 4 3 . 3 | #4 . 4 5 - |

永久磐石为你根基, 安稳住处谁能动?

i . 7 6 5 | 6 . 5 5 4 3 | 2 3 4 5 6 4 2 | 1 3 2 1 - ||

救恩高墙四面环绕, 永向仇敌显光荣。

二 看那丰沛活水江河, 涌自神圣永远爱;  
锡安之民不虞匮乏, 因有供应永不衰。  
水河所至, 干渴绝迹, 且有恩典施眷顾;  
此恩如同赐恩之主, 永不败落永丰足。

三 锡安圣城蒙福之民 借血蒙赎得洗净;  
作神祭司且作君王, 神前侍立同执政。  
因主大爱, 凭主恩典, 作王管治己生命;  
且作祭司献上感戴, 赞美颂扬无止境。

四 罪人如我竟登锡安, 这是何等的恩情;  
任凭俗世讥笑嘲讽, 我所夸耀唯主名。  
世人所乐都在消逝, 所夸、所傲终灭绝;  
永久宝藏、真实福乐, 唯锡安民能领略。

1 Glorious things of thee are spoken,  
Holy city of our God;  
He whose word cannot be broken  
Formed thee for His own abode;  
On the Rock of Ages founded,  
What can shake thy sure repose?  
With salvation's walls surrounded,  
Thou may'st smile at all thy foes.

2 See the streams of living waters,  
Springing from eternal love,  
Well supply thy blessed members,  
And all fear of want remove;  
Who can faint, when such a river  
Ever flows their thirst t' assuage?  
Grace which, like the Lord, the giver,  
Never fails from age to age.

3 Blest constituents of Zion,  
Washed in the Redeemer's blood;  
Jesus, whom their souls rely on,  
Makes them kings and priests to God.  
'Tis His love His people raises  
Over self to reign as kings:  
And as priests, His worthy praises,  
Each his thankful offering brings.

4 Savior, if of Zion's city  
I, through grace, a member am,  
Let the world deride or pity—  
I will glory in Thy name.  
Fading is the worldling's pleasure,  
All his boasted pomp and show;  
Solid joys and lasting treasure



RK 诗歌：751

读经：创一 26 ~ 28 · 可一 14 ~ 15 · 林后四 3 ~ 4 ·  
罗八 29 · 五 17 · 西一 13、15 · 三 10 ~ 11 · 太  
十三 43 · 启二一 10 ~ 11 · 二二 1、5

周 一

壹 创世记开始并结束于形像与管治权——  
— 26 ~ 28:

一 创世记的主题是人具有神的形像，并且施行  
神的管治权管理万有——26 ~ 28 节：

1 神按着祂的形像造人，意思是说，神造人有一个心  
意，要使人成为神的复本，神的复制，作祂团体的  
彰显——约十二 24，罗八 29，来二 10，约壹三 1 ~ 2。

2 神给人管治权，目的是要人施行神的权柄对付仇  
敌、恢复地、并带进神的国；管治权与国度，乃是  
同义辞——创一 28，太六 10、13 下。

3 我们受造，目的是为着彰显神并施行祂的管治权；  
这是创世记的心脏。

二 创世记结束于一种生命，在雅各身上有神的  
形像彰显神，在约瑟身上有神的管治权代表  
神——四八 14 ~ 16，四一 40 ~ 44、57：

RK Hymns: 947

Scripture Reading: Gen. 1:26-28; Mark 1:14-15; 2 Cor. 4:3-4; Rom. 8:29; 5:17;  
Col. 1:13, 15; 3:10-11; Matt. 13:43; Rev. 21:10-11; 22:1, 5

Day 1

I. The book of Genesis begins and ends with image and  
dominion—1:26-28:

A. The subject of Genesis is man bearing the image of God and  
exercising God's dominion over all things—vv. 26-28:

1. For God to create man in His image means that God created man with the  
intention that man would become a duplication of God, the reproduction of God,  
for His corporate expression—John 12:24; Rom. 8:29; Heb. 2:10; 1 John 3:1-2.

2. God's intention in giving man dominion was for man to exercise God's authority  
to deal with the enemy, to recover the earth, and to bring in the kingdom of  
God; dominion and the kingdom are synonymous—Gen. 1:28; Matt. 6:10, 13b.

3. We were created for the purpose of expressing God and exercising His  
dominion; this is the heart of Genesis.

B. Genesis concludes with a life that, in Jacob, expressed God  
in His image and, in Joseph, represented God with His  
dominion—48:14-16; 41:40-44, 57:

## 周二

- 1 雅各被变化并成熟以后，成了神的彰显，成为以色列，一个团体的人—三五 10。
- 2 施行神的管治权管理万有，表显在约瑟的生平里—四五 8 ~ 9、26 上：
  - a 约瑟在属天异象之下的生活，就是马太五至七章所描述诸天之国的生活。
  - b 约瑟的否认己，乃是国度生活实行之钥—创四五 4 ~ 8，五十 15 ~ 21。
  - c 因着约瑟活在神的限制之下，国度才能借着 he 带进来—太十六 24 ~ 28。
  - d 约瑟在埃及的掌权就是神的国，这国是为着成就神的定旨—创四一 55 ~ 57，四七 11 ~ 27，启十一 15。
  - e 在创世记四十七章，有一幅千年国的图画：
    - (一) 在约瑟之下，埃及成了千年国的预影，所有的人都在同样的水平上，不再有分别。
    - (二) 在约瑟的治理下，埃及全地成了享受之地：
      - (1) 所有的人都成为在同样水平上的享受者，因为一切人事物都在约瑟之下—14 ~ 21 节。
      - (2) 这是千年国的图画，在那里一切都在主手下—诗二四 1。

## 周三

贰 形像与管治权这两件事，在创世记里是作为种子陈明出来，在新约里逐渐发展并终极完成：

## Day 2

1. After Jacob was transformed and matured, he became the expression of God, becoming Israel, a corporate person—35:10.
2. The exercise of God's dominion over all things was manifested in Joseph's life—45:8-9, 26a:
  - a. Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5—7.
  - b. Joseph's self-denial was the key to the practice of the kingdom life—Gen. 45:4-8; 50:15-21.
  - c. Because Joseph lived under God's restriction, the kingdom could be brought in through him—Matt. 16:24-28.
  - d. The reigning of Joseph in Egypt was the kingdom of God for the fulfillment of God's purpose—Gen. 41:55-57; 47:11-27; Rev. 11:15.
  - e. In Genesis 47 we have a picture of the millennium:
    - 1) Under Joseph, Egypt prefigured the millennium with all the people on the same level, without distinctions.
    - 2) Under Joseph's rule, the whole land of Egypt became a land of enjoyment:
      - a) All the people were enjoyers on the same level because everyone and everything was under Joseph—vv. 14-21.
      - b) This is a picture of the millennium, where everything will be under the Lord's hand—Psa. 24:1.

## Day 3

**II. The matters of image and dominion, presented as seeds in Genesis, are developed and consummated in the New Testament:**

一 基督的成为肉体与神人生活，达成了神造人的目的—创一 26 ~ 27，路一 31 ~ 32、35，二 40、52:

- 1 基督的成为肉体，以及祂的神人生活，与神的定旨有密切的关系，就是使人接受祂作生命，并彰显祂的属性—创一 26，二 9，徒三 14 上，弗四 24。
- 2 当基督来时，祂将神的国一同带来；国度征服了背叛、赶出了污鬼、医治了病人，并叫死人复活—路十七 21，太十二 28，可四 35 ~ 五 43。

二 在创世记一章，形像在管治权之先，而在福音书，次序倒过来了，管治权在形像之前，因为人已经从神的管治堕落了，人必须悔改—可一 1、14 ~ 15，太四 17:

- 1 神借着国度的福音，把背叛的人带到祂权柄的管治之下，使他们成为祂的国，并且受祂权柄的管治—二四 14，启一 5 ~ 6:
  - a 宣扬国度的福音是叫背叛的罪人得救、合格且被装备，好进入神的国—徒八 12。
  - b 我们在基督里的信徒，已经重生进入神的国这种神圣种类的范围，而在生命里活在神的管治之下—约三 3、5、15 ~ 16。

## 周 四

- 2 基督是神的像，是神荣耀的光辉；因此，基督的福音，就是神的荣耀照明并照耀的福音—林后四 3 ~ 4，西一 15，来一 3:
  - a 在林后四章四节里，神是像，像是基督，基督是荣耀，荣耀是福音，福音是光照。

A. Christ's incarnation and God-man living fulfilled God's intention in His creation of man—Gen. 1:26-27; Luke 1:31-32, 35; 2:40, 52:

1. The incarnation of Christ and His God-man living are closely related to God's purpose that man would receive Him as life and express Him in His attributes—Gen. 1:26; 2:9; Acts 3:14a; Eph. 4:24.
2. When Christ came, He brought the kingdom of God with Him; the kingdom subdues rebellion, casts out demons, heals the sick, and raises the dead—Luke 17:21; Matt. 12:28; Mark 4:35—5:43.

B. Whereas in Genesis 1 image precedes dominion, in the gospel the order is reversed, and dominion comes before image, because man has fallen from God's dominion and must repent—Mark 1:1, 14-15; Matt. 4:17:

1. Through the gospel of the kingdom, God brings rebellious people under the ruling of His authority so that they may become His kingdom and be ruled by His authority—24:14; Rev. 1:5-6:
  - a. The gospel of the kingdom is proclaimed so that rebellious sinners might be saved, qualified, and equipped to enter into the kingdom of God—Acts 8:12.
  - b. As believers in Christ, we have been regenerated to enter into the kingdom of God as the realm of the divine species to live under the rule of God in life—John 3:3, 5, 15-16.

## Day 4

2. Christ is the image of God and the effulgence of His glory; hence, the gospel of Christ is the gospel of His glory that illuminates and shines forth—2 Cor. 4:3-4; Col. 1:15; Heb. 1:3:
  - a. In 2 Corinthians 4:4 God is the image, the image is Christ, Christ is the glory, the glory is the gospel, and the gospel is the illumination.

b 借着基督荣耀之福音的光照，基督作为三一神具体化身与彰显之照耀的实际，成了我们里面的宝贝——6～7节。

三 神的心意是要使在基督里的信徒模成长子的形像，并使他们在生命中作王——罗八 29，五 17：

1 模成神儿子的形像，结果使祂在许多弟兄中作长子——八 29：

a 模成是指生命的成形，把我们形成神长子的形像。

b 模成是一个过程，在其中我们在生命里得救，脱离己的样式，而模成长子的形像，作祂团体的彰显——五 10。

2 神完整的救恩是要我们凭洋溢之恩，并洋溢之义的恩赐，在生命中作王——17、21 节：

a 按经历说，在生命中作王，乃是在我们所凭以重生的神圣生命，君王生命和君尊生命的管治之下——约三 3、5～6、15～16，罗五 17。

b 所有接受了洋溢之恩并洋溢之义恩赐的信徒，都需要操练接受神圣生命的约束和限制——太八 9，林后二 12～14，五 14。

## 周 五

四 作为信徒，我们得以认识基督是神的像，并活在神爱子的国里——西一 15、13：

1 神是不能看见的，但祂的爱子基督，神荣耀的光辉，神本质的印像，乃是祂的像，彰显祂的所是——来一

b. Through the illumination of the gospel of the glory of Christ, the shining reality of Christ, who is the embodiment and expression of the Triune God, is the treasure within us—vv. 6-7.

C. God intends that the believers in Christ be conformed to the image of the firstborn Son and that they reign in life—Rom. 8:29; 5:17:

1. Conformation to the image of God's Son issues in His being the Firstborn among many brothers—8:29:

a. Conformation denotes the shaping of life, shaping us into the image of the firstborn Son of God.

b. Conformation is a process in which we are saved in life from our self-likeness to be conformed to the image of the firstborn Son for His corporate expression—5:10.

2. God's complete salvation is for us to reign in life by the abundance of grace and of the gift of righteousness—vv. 17, 21:

a. In experience, to reign in life is to be under the ruling of the divine life, the kingly and royal life with which we have been regenerated—John 3:3, 5-6, 15-16; Rom. 5:17.

b. All the believers who have received the abundance of grace and of the gift of righteousness need to practice the restriction and limitation of the divine life—Matt. 8:9; 2 Cor. 2:12-14; 5:14.

## Day 5

D. As believers, we may know Christ as the image of God and live in the kingdom of the Son of God's love—Col. 1:15, 13:

1. God is invisible, but Christ as the Son of His love, who is the effulgence of His glory and the impress of His substance, is His image, expressing what He is—



3, 西一 15。

2 迁入父爱子的国里，就是迁入那是我们生命的爱子里—13 节，约壹五 11 ~ 12:

a 因为父喜悦祂的儿子，子的国就是喜乐的事，喜悦的事—太三 17，十七 5。

b 今天我们所活在其中的国，是满了生命、光与爱的范围；在这范围里没有惧怕—彼前二 9。

c 召会乃是父爱子的国，是父所喜悦的，像祂喜悦子一样—西一 13，四 15 ~ 16。

五 召会作为一个新人乃是在神心意中团体的人；这宇宙的新人将成就双重的目的，就是有神的形像彰显祂，并为着神的国施行神的权柄代表祂，与神的仇敌争战—弗二 15，四 24，六 10 ~ 20，西三 10 ~ 11:

1 神为了祂的彰显和代表而创造人，这乃是神新造里宇宙新人的一幅图画、预表—创一 26 ~ 28，弗四 24。

2 团体的新人有创造他者的形像（西三 10），因为这新人是“照着神，在那实际的义和圣中所创造的”（弗四 24）。

## 周 六

3 一个新人乃是团体的战士，抵挡神的仇敌，带进神的国—六 10 ~ 20，启十二 10。

六 在要来的时代，就是千年国时代，神荣耀的国要显在地上—太六 13，启十一 15:

1 当主耶稣再来时，祂同得胜者作为团体砸人的石头，要成为一座充满全地的大山，使全地成为神的

Heb. 1:3; Col. 1:15.

2. To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son, the Beloved, who is life to us—v. 13; 1 John 5:11-12:

a. Because the Father delights in His Son, the kingdom of the Son is a pleasant thing, a matter of delight—Matt. 3:17; 17:5.

b. The kingdom in which we may live today is a realm full of life, light, and love; in this realm there is no fear—1 Pet. 2:9.

c. The church is the kingdom of the Son of the Father's love, which is as delightful to the Father as the Son is—Col. 1:13; 4:15-16.

E. The church as the one new man is the corporate man in God's intention; this universal new man will fulfill the twofold purpose of bearing God's image to express Him and exercising God's authority to represent Him and fight against God's enemy for God's kingdom—Eph. 2:15; 4:24; 6:10-20; Col. 3:10-11:

1. God's creation of man for His expression and representation is a picture, a type, of the universal new man in God's new creation—Gen. 1:26-28; Eph. 4:24.

2. The corporate new man bears the image of Him who created him (Col. 3:10), for the new man was “created according to God in righteousness and holiness of the reality” (Eph. 4:24).

## Day 6

3. The one new man is a corporate warrior fighting against God's enemy to bring in God's kingdom—6:10-20; Rev. 12:10.

F. In the coming age, the age of the millennial kingdom, the glorious kingdom of God will be manifested on earth—Matt. 6:13; Rev. 11:15:

1. When the Lord Jesus comes again, He and the overcomers as the corporate smiting stone will become a great mountain to fill the whole earth, making the

国，祂的管治范围——但二 34 ~ 35、44 ~ 45。

- 2 国度是神运用祂能力的范围，使祂得以彰显祂的荣耀；因此，神的荣耀与祂的国并行——太六 13，帖前二 12。
- 3 在千年国里，得胜的信徒要与基督一同在国度光明的荣耀里，“在他们父的国里，…发光如同太阳”——太十三 43。

七 在永远里，新耶路撒冷乃是形像与管治权的终极完成——启二一 2、10 ~ 11：

- 1 新耶路撒冷有神的形像、样子，发光彰显三一神，其光“好像碧玉，明如水晶”——四 3，二一 10 ~ 11。
- 2 新耶路撒冷乃是神永远的国，充满神的荣耀——二二 1、5，二一 11。

whole earth God's kingdom, His dominion——Dan. 2:34-35, 44-45.

2. The kingdom is a realm in which God exercises His power so that He can express His glory; thus, God's glory goes with His kingdom——Matt. 6:13; 1 Thes. 2:12.
3. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom, shining forth “like the sun in the kingdom of their Father”——Matt. 13:43.

G. The New Jerusalem in eternity is the consummation of image and dominion——Rev. 21:2, 10-11:

1. The New Jerusalem bears the image, the appearance, of God, expressing the Triune God by her shining with a light “like a jasper stone, as clear as crystal”——4:3; 21:10-11.
2. The New Jerusalem is the eternal kingdom of God, filled with the glory of God——22:1, 5; 21:11.

## 晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理…全地、并地上所爬的一切爬物。”

28 “神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地，也要管理…”

圣经里的记载都有其目的。创世记这卷神形像和管治权的书，展现一幅完整的图画，说到人类如何能被重造并变化，有神的形像彰显祂，并有神的管治权代表祂。创世记末了的十四章指明，在雅各成为以色列以后，他具有神的形像，并且施行神的管治权。创世记很完整，它的结束正如它的开始—有神的形像和管治权。在创世记结束的几章里，神必定很喜乐，祂能说，“现在我在地上得着一个彰显我并代表我的人。这人带有我的形像，并且施行我的管治权。他的话就是我的预言，他的行动就是我管治权的施行。”这就是创世记的主题（创世记生命读经，一四〇八至一四〇九页）。

## 信息选读

创世记一章二十六节是非常重要的第一节…。请注意这里两个重要的辞—形像和管理。…我们必须想想，人是按着什么作法，为着什么目的造的。圣经说，人是按着神的形像造的。没有什么比神更高。因此，人是按着至高者的形像造的。也许你以前从来没有这样高估自己过。因为我们有神的形像，所以我们应当高估自己。我们不是低级的受造之物；我们受造的目的

## Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...over all the earth and over every creeping thing that creeps upon the earth.

28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion...

The record in the Bible has a purpose. Genesis, a book of God's image and dominion, shows a complete picture of how human beings can be remade and transformed to express God in His image and to represent Him with His dominion. The last fourteen chapters of Genesis indicate that after Jacob had become Israel, he bore the image of God and exercised the dominion of God. The book of Genesis is complete; it ends the way it begins. It begins and ends with God's image and dominion. In the closing chapters of Genesis, God must have been happy, and He could have said, "Now I have a man on earth expressing Me and representing Me. This man bears My image and exercises My dominion. His words are My prophecy, and his actions are the exercise of My dominion." This is the subject of the book of Genesis. (Life-study of Genesis, pp. 1182-1183)

## Today's Reading

Genesis 1:26 is a very crucial verse....Notice two significant words here—image and dominion....We must consider in what way and for what purpose man was created. The Bible says that man was made in the image of God. Nothing is higher than God. Thus, man was made in the image of the highest One. Perhaps you have never regarded yourself this highly before. Because we bear the divine image, we should have a high regard for ourselves. We are not low creatures; we were made for the purpose of expressing God and exercising His dominion.

乃是为着彰显神并施行祂的管治权。创世记的主题是人具有神的形像，并且施行神的管治权管理万有。我们有神的形像，使我们能彰显祂；我们有神的管治权，使我们能代表祂。所以，我们是神的彰显和代表。这是创世记的心脏（创世记生命读经，一四〇五页）。

神按着祂的形像造人，意思是为一个目的，要人成为神的复制，而“形像”一辞含示人有度量和能力，将神接受到他里面而盛装神…。按着神的形像所造的人，乃是被造来作神的容器。…“样式”一辞指外面的形状，外面的样子，外面的显出。因此，这里的“样式”是一件彰显的事。首先，人是按着神的形像造的，好成为神的复制品；然后，人是照着神的样式造的，好有神的显出，来作神的彰显（路加福音生命读经，五六〇至五六一页）。

神创造了一个团体人，不仅有祂的形像以彰显祂，也运用祂的管治权管理万有以代表祂。神给人管治权，目的是：（一）征服神的仇敌，那背叛神的撒但；（二）恢复被撒但所篡窃的地；以及（三）运用神管理地的权柄，使神的国得以临到地上，神的旨意得以行在地上，神的荣耀得以显在地上（太六10、13下）（圣经恢复本，创一26注5）。

我们已经看见雅各—神的彰显—具有神的形像。但神的管治权如何？创世记结束于约瑟掌权管理全地。虽然法老是王，但他不过是傀儡。代理的王是约瑟，他在生命的经历上是雅各的一部分。在雅各同约瑟身上，我们看见神的彰显连同神的管治权。绝不要把约瑟和雅各分开。创世记末了十四章的记载，把这两个人相提并论。这指明约瑟是雅各掌权的部分，我们不该把雅各和约瑟看为分开的人（创世记生命读经，一四〇八页）。

参读：创世记生命读经，第九十二篇；路加福音生命读经，第五十六篇。

The subject of Genesis is man bearing the image of God and exercising God's dominion over all things. We bear God's image that we might express Him, and we have God's dominion that we might represent Him. Therefore, we are God's expression and representation. This is the heart of Genesis. (Life-study of Genesis, p. 1180)

For God to create man in His image means that God created man with the intention that man would become a duplicate of God;...the word image implies that man has the capacity and ability to take God into him and to contain Him. The man created in God's image was created to be God's container....The word likeness refers to outward form, outward fashion, outward appearance. Hence, likeness here is a matter of expression. First, man was made in God's image to be a duplicate of God, and then man was made after God's likeness to have the appearance of God for His expression. (Life-study of Luke, p. 486)

God created a corporate man not only to express Himself with His image but also to represent Him by exercising His dominion over all things. God's intention in giving man dominion is (1) to subdue God's enemy, Satan, who rebelled against God; (2) to recover the earth, which was usurped by Satan; and (3) to exercise God's authority over the earth in order that the kingdom of God may come to the earth, the will of God may be done on the earth, and the glory of God may be manifested on the earth (Matt. 6:10, 13b). (Gen. 1:26, footnote 5)

We have seen that Jacob, God's expression, bore the image of God. But what about God's dominion? The book of Genesis ends with Joseph exercising dominion over the whole earth. Although Pharaoh was the king, he was merely a figurehead. The acting king was Joseph, who is a part of Jacob in the experience of life. In Jacob with Joseph we see the expression of God with the dominion of God. Never separate Joseph from Jacob. The record of the last fourteen chapters of Genesis mixes the two together. This indicates that Joseph is the reigning part of Jacob and that Jacob and Joseph should not be considered as separate persons. (Life-study of Genesis, p. 1182)

Further Reading: Life-study of Genesis, msg. 92; Life-study of Luke, msg. 56

## 晨兴喂养

创四七7~8 “约瑟领他父亲雅各进去，站在法老面前，雅各就给法老祝福。法老问雅各说，你平生的年日是多少呢？”

诗二四1 “地和其中所充满的，世界和住在其间的，都属耶和华。”

[雅各]得生命的成熟，达于以色列。以色列这个名字，末后的“列”字指神，神给雅各取这个名字，表明他受过神的对付，达到成熟。他是神的得胜者，神的君王，他的所是满了神的成分，能作神的彰显。

雅各在神的主宰安排下，借着环境的折磨和神直接的对付，得以变化、成熟，达于以色列（真理课程二级卷二，一一〇页）。

## 信息选读

在创世记末了几章，我们看见一个彰显神形像并施行神管治权的以色列。施行神的管治权管理万有，是表显在约瑟的生平里，而神的形像是彰显在以色列身上。约瑟不是与雅各分开的，他乃是彰显神形像之生命的一方面。彰显神的形像并施行神的管治权，这两面必须显在一个人身上。所以，我们在约瑟的生平里所看见的，可称为成熟的以色列掌权的一面。没有这光，你就无法领会这段话。

约瑟在属天异象之下的生活，就是马太五至七章所描述诸天之国的生活。照着马太这几章所启示属天之国的宪法，我们的怒气必须被制伏，我们的情欲必须被征服（五21~32）。我们若声称是国度的

## Morning Nourishment

Gen. 47:7-8 And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh. And Pharaoh said to Jacob, How many are the years of your life?

Psa. 24:1 The earth is Jehovah's, and its fullness, the habitable land and those who dwell in it.

[Jacob] was matured in life to become Israel. El in the name Israel means "God." God gave Jacob this name to signify that he had experienced God's dealing and had reached maturity. He was God's overcomer, God's prince. He was full of God's element and became God's expression.

Under God's sovereignty, through the sufferings in his circumstances and through God's direct dealing, Jacob was transformed and matured so that he became Israel. (Truth Lessons—Level Two, vol. 2, pp. 99-100)

## Today's Reading

In the last few chapters of Genesis we see an Israel expressing God's image and exercising His dominion. The exercise of God's dominion over all things is manifested in Joseph's life, whereas God's image is expressed in Israel. Joseph is not separate from Jacob but is an aspect of the life that expresses God's image. The two aspects of expressing God's image and exercising God's dominion must be found in one person. Therefore, what is found in Joseph's life may be called the reigning aspect of the matured Israel. Without this light, you will not be able to understand this portion of the Word.

Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5, 6, and 7. According to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be subdued and our lust conquered (Matt. 5:21-32). If we claim to be the kingdom

子民，却不能制伏我们的怒气，或征服我们的情欲，我们就了了。我们就不是在国度里，而是…发泄怒气，并放纵情欲的人。但所有国度的子民都制伏他们的怒气，并征服他们的情欲。这就是国度的生活。…我们在国度生活里的国度子民，正在受训练，要作君王，作约瑟，成为成熟生命掌权的一面。

你要有喜乐的召会生活么？那么你必须在约束之下，并且否认己。我们都需要学习这点。假定约瑟不是否认己的人，在这样的情况里，神的国就不可能带进来，并且实际地实现。约瑟的否认己，并他在神主宰的手下受约束，乃是国度生活实行之钥。为着约瑟否认己的生活，我们感谢神。借着这样的生活，神的目的得以达成，国度得以带进、实现并实行。

在创世记末了，我们看见否认己这真理的种子。在创世记末了几章，约瑟预表基督，以色列家预指国度。因为约瑟否认己，神的国就得以实际地实现。整个宇宙都属于神，而神渴望一个国度。虽然是法老在埃及统治，神的国却借着约瑟的掌权得以实现出来。约瑟的掌权就是神的国，这国是为着达成神的定旨。

你若研读创世记四十七章，就会看见埃及全地最终成了享受之地，不再有高低贫富之分。所有的人都成了同一水平的享受者，因为一切人事物都在同一个主人之下。这是千年国的图画。在千年国里，没有资本主义或社会主义。每个人都在同样的水平上，因为一切都在主的手下。祂要买回一切，并要得着一切人事物。的确，地和其中所充满的，都属耶和华（诗二四1）。…因为基督已经得着我们的一切，如今我们都在同样的水平上享受基督的丰富（创世记生命读经，一六八〇至一六八一、一七〇五至一七〇六、一八〇九、一八〇〇、一八二三页）。

参读：创世记生命读经，第一百一十至一百一十一、一百一十九至一百二十篇。

people, yet we cannot subdue our anger or conquer our lust, we are finished. Instead of being in the kingdom,...we are those giving vent to our anger and indulging in lust. But all the kingdom people subdue their anger and conquer their lust. This is the kingdom life....We, the kingdom people in the kingdom life, are being trained to be kings, to be Josephs, to be the reigning aspect of the mature life.

Do you want to have a pleasant church life? Then you must be under restriction and deny yourself. We all need to learn this. Suppose Joseph had not been a self-denying person. In such a case it would have been impossible for the kingdom of God to be brought in and realized in a practical way. Joseph's self-denial, his restriction under God's sovereign hand, was the key to the practice of the kingdom life. Thank God for Joseph's self-denying life. Through such a life God's purpose was fulfilled, and the kingdom was brought in, realized, and practiced.

At the end of Genesis we find a seed of the truth of self-denial. In the closing chapters of Genesis, Christ is typified by Joseph, and the kingdom is foreshadowed by the house of Israel. Because Joseph denied himself, the kingdom of God could be realized in a practical way. The entire universe belongs to God, and God desires a kingdom. Although Pharaoh was ruling in Egypt, the kingdom of God was nonetheless realized through the reign of Joseph. The reigning of Joseph was the kingdom of God, which is for the fulfillment of God's purpose.

If you study Genesis 47, you will see that eventually the whole land of Egypt became a land of enjoyment. No longer were there distinctions between high and low and rich and poor. All the people became enjoyers on the same level because everyone and everything was under the same lord. This is a picture of the millennium. In the millennium there will be no capitalism or socialism. Everyone will be on the same level because everything will be under the Lord's hand. He will have bought everything, and He will have claimed everything and everyone. Truly the earth is the Lord's and the fullness thereof (Psa. 24:1)...Because Christ has claimed everything of us, we all are now on the same level enjoying the riches of Christ. (Life-study of Genesis, pp. 1409, 1428-1429, 1520, 1513, 1532)

Further Reading: Life-study of Genesis, msgs. 110-111, 119-120

## 晨兴喂养

## Morning Nourishment

太四 17 “从那时候，耶稣开始传道，说，你们要悔改，因为诸天的国已经临近了。”

二四 14 “这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

在创世记一章有两个关键的辞，就是形像和管理。你可以忘掉爬物和鱼，但是不可以忘掉人有形像和管治权。人不是按着蛇或蝎子的形像造的，乃是按着神的形像造的。这是极峰：人有神的形像，运用神的权柄来维护管治。

形像和管治是撒在创世记一章的两粒种子。这些种子需要整本圣经来长大、发展，其收成，完全的成熟，是在启示录二十一至二十二章（创世记生命读经，一一二页）。

Matt. 4:17 From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near.

24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

The two crucial words in chapter one of Genesis are image and dominion. You may forget the creeping things and the fish, but don't forget man with image and dominion. Man was not made in the image of a serpent or scorpion but in the image of God. This is the climax: man bearing God's image, exercising God's authority to maintain dominion.

Image and dominion were sown as two seeds in Genesis 1. However, these seeds need the whole Bible to grow and develop. The harvest, the full maturity, is in Revelation 21 and 22. (Life-study of Genesis, p. 90)

## 信息选读

## Today's Reading

主耶稣凭着神的心思、意志、情感过着真正人的生活——在神的属性里彰显神。主不寻求自己的意思，只寻求神的意思。祂来不是要行自己的意思，乃是要行神的意思。这就是说，祂来过人的生活，不是凭着人的生命，乃是凭着神的生命。祂凭着神的心思、意志、情感生活，在神的属性里彰显神。这些属性乃是包含在祂的人性美德里，调和在祂的人性美德里（路加福音生命读经，六〇五至六〇六页）。

The Lord Jesus had a genuine man's living by God's mind, will, and emotion—to express God in God's attributes. The Lord did not seek His own will but God's will. He came not to do His own will but to do God's will. This means that He came to live as a man not by man's life, but by God's life. He lived by God's mind, will, and emotion to express God in God's attributes. These attributes are contained in and mingled with His human virtues. (Life-study of Luke, p. 524)

神正在恢复祂在地上的权利，要使全地成为祂的国（启十一 15）。当基督来时，祂将神的国一同带来（路十七 21，太十二 28）。这国已经扩大成为召会（十六 18 ~ 19），召会要在全地完成神国的建立（新约总论第四百零五篇—中文尚未出书）。

God is recovering His right over the earth in order to make the whole earth His kingdom (Rev. 11:15). When Christ came, He brought the kingdom of God with Him (Luke 17:21; Matt. 12:28). This kingdom has been enlarged into the church (16:18-19), which will accomplish the establishing of the kingdom of God on the whole earth. (The Conclusion of the New Testament, p. 4127)

〔在马可四章三十五节至五章四十三节我们看见，〕人类社会，几乎每一个人都充满了背叛的“风暴”、污鬼、不洁的事业（放猪）、致命的疾病与死亡。这就是人类的真实光景。然而，奴仆救主把国度带给我们，而国度正是堕落人类光景的解答。国度征服了背叛，赶出了污鬼，清除了不洁净的事业，医治了病人，同时也叫死人复活（马可福音生命读经，一八六至一八七页）。

有人会问说，为什么创世记一章二十六至二十八节先提有神的形像彰显祂，然后才提有祂的管治权代表祂？原因就是：在那里我们看见神原初的目的。但因着人堕落了，人必须先悔改才能回到起初。所以在福音里，管治在先，形像随后（创世记生命读经，六五二页）。

圣经一面称福音为恩典的福音，这恩典的福音，是要我们借着信，成为信徒。另一面又说这福音乃是国度的福音，为叫我们成为主的门徒，就是一个受主操练，受主管治，受主管教，受主权柄对付的人。恩典的福音是说，神乐意白白将恩典赐给我们，只要我们相信，就能得着这恩典。另一面，这福音也是国度的福音，是神借着福音，要把你我这个人带到一个管治之下，把我们带到属天的王权之下，好使我们成为神的国度，成为受神权柄管治的一分子（国度之于信徒，一〇二至一〇三页）。

撒但煽动人建造巴别城和巴别塔背叛神。建造巴别城和巴别塔，乃是宣告向神独立。人类宣告他们已经向神独立了。

福音是为着国度。传福音的目的是叫人进国度。宣扬福音是叫人得救、合格且被装备，好进入国度。…国度的福音把背叛的罪人带进召会。但现在我们需要看见，召会的实际是什么。召会的实际就是国度（创世记生命读经，五七三至五七五页）。

参读：创世记生命读经，第三十五篇；马可福音生命读经，第十三篇。

Human society, and every individual human being as well, is full of “storms” of rebellion, demons, unclean industry (hog raising), death-sickness, and death. This is the actual situation of mankind. But the Slave-Savior has brought the kingdom to us, and the kingdom is the answer to the condition of fallen man. The kingdom subdues rebellion, the kingdom casts out demons, the kingdom clears up the unclean industry, the kingdom heals the sick, and the kingdom raises the dead. (Life-study of Mark, p. 162)

Some may ask why Genesis 1:26 and 28 mention expressing God with His image first and representing Him with His dominion second. The reason for this is that there we see God's original purpose. But because man has fallen, in the gospel man has to repent in order to come back to the beginning. Therefore, in the gospel, dominion is first and image follows. (Life-study of Genesis, p. 536)

On one hand, the Bible reveals the gospel as the gospel of grace, which is for us to become believers through faith. On the other hand, the Bible says that the gospel is the gospel of the kingdom, which is for us to become the Lord's disciples, those who are trained, ruled, disciplined, and dealt with by the Lord's authority. According to the gospel of grace, God is pleased to freely grant us grace, and we can receive this grace simply by believing. However, this gospel is also the gospel of the kingdom through which God desires to bring us under the ruling of the heavenly authority so that we may become His kingdom, those who are ruled by God's authority. (What the Kingdom Is to the Believers, p. 88)

Satan instigated man to rebel against God by building the city and tower of Babel. The building of the city and tower of Babel was a declaration of independence from God. Mankind was declaring that it had become independent of God.

The gospel is for the kingdom. The purpose of the preaching of the gospel is that men might enter into the kingdom. The gospel is proclaimed that people might be saved, qualified, and equipped to enter into the kingdom...The gospel of the kingdom brings the rebellious sinners into the church. But now we need to see what is the reality of the church. The reality of the church is the kingdom. (Life-study of Genesis, pp. 470-471)

Further Reading: Life-study of Genesis, msg. 35; Life-study of Mark, msg. 13



## 晨兴喂养

## Morning Nourishment

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

五 17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

保罗在林后四章四节说，“基督荣耀之福音的光照，不照亮他们；基督本是神的像。”这节指明，“神”、“像”、“基督”、“荣耀”、“福音”和“光照”彼此是同位语；因此，这些辞都是指同一个美妙的人位。神是像，像是基督，基督是荣耀，荣耀是福音，福音是光照（新约总论第十册，二三一页）。

In 2 Corinthians 4:4 Paul says that “the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.” This verse indicates that the terms God, image, Christ, glory, gospel, and illumination are all in apposition to one another; thus, they all refer to the same wonderful person. God is the image, the image is Christ, Christ is the glory, the glory is the gospel, and the gospel is the illumination. (The Conclusion of the New Testament, p. 3206)

## 信息选读

## Today's Reading

我们在生命中作王，而被模成为神长子的形像；这是借着那灵的代求，使万有互相效力，叫爱神的人都被模成（罗八 26～29）（罗马书中神完整的救恩结晶读经，二九页）。

We reign in life in being conformed to the image of God's firstborn Son through the Spirit's interceding that all things may work together for the conformation of those who love God (Rom. 8:26-29). (Crystallization-study of the Complete Salvation of God in Romans, p. 30)

模成是变化的最终结果，包括我们里面素质和性情的变化，和我们外面样式的变化，好使我们与神而人者的基督，在荣耀里的形像相配。祂是原型，我们是大量产品（圣经恢复本，罗八 29 注 3）。

Conformation is the end result of transformation. It includes the changing of our inward essence and nature, and it also includes the changing of our outward form, that we may match the glorified image of Christ, the God-man. He is the prototype and we are the mass production. (Rom. 8:29, footnote 3)

基督从永远就是神的独生子（约一 18），到神差祂到世上来时，仍是神的独生子（约壹四 9，约一 14，三 16）。等祂经过死进入复活，将祂的人性提高到祂的神性里，祂就带着祂死而复活的人性，

Christ was the only begotten Son of God from eternity (John 1:18). When He was sent by God into the world, He was still the only begotten Son of God (1 John 4:9; John 1:14; 3:16). By His passing through death and entering into resurrection, His humanity was uplifted into His divinity. Thus, in His divinity with His

在祂的神性里，在复活中生为神的长子（徒十三33）；同时也在祂的复活里，带着所有信祂的人一同复活（彼前一3），和祂一同生为神的众子，使他们成为祂的许多弟兄，好构成祂的身体，作神在祂里面的团体彰显（罗八29注5）。

模成是指生命的成形。神圣的生命在我们里面长大并变化我们时，就自然而然将我们形成神长子的模样、形像。

己的样式就是己的彰显、样子。…我们需要在基督的生命里得救，脱离这样己的彰显。…得救脱离己就是模成神儿子的形像。这就是说，得救脱离己就是真正成为神的儿子（罗马书生命读经，八〇九、五七七至五七八页）。

神完整的救恩是要我们凭神洋溢之恩（神自己作我们生机救恩的全足供应），并洋溢之义的恩赐（神法理的救赎实际地应用在我们身上），在生命中作王。当我们都在生命中作王，在神圣生命的管治下生活，结果就有真实、实际的身体生活（罗马书中神完整的救恩结晶读经，三九页）。

在生命中得救，使我们像王一样掌权〔罗五17〕。…一个得着称义的人应当作王，因为他有神圣的生命，王的生命，可凭以作王。没有王的生命，就没有人能作王。我们蒙基督救赎、罪得赦免并蒙基督的血洗净时，我们就得着称义。不仅如此，我们蒙了神圣、属灵、属天、君王和君尊的生命所重生。因此，我们现今能像王一样，在生命中掌权（罗马书中所启示在基督的生命里得救，四至五页）。

今天，所有接受了洋溢之恩并洋溢之义恩赐的信徒，都需要操练接受神圣生命的约束和限制（罗马书中神完整的救恩结晶读经，四五页）。

参读：哥林多后书生命读经，第九篇；罗马书中神完整的救恩结晶读经，第四篇；罗马书中的生命救恩，第七篇。

humanity that passed through death and resurrection, He was born in resurrection as God's firstborn Son (Acts 13:33). At the same time, all His believers were raised together with Him in His resurrection (1 Pet. 1:3) and were begotten together with Him as the many sons of God. Thus they became His many brothers to constitute His Body and be God's corporate expression in Him. (Rom. 8:29, footnote 4)

Conformation denotes the shaping of life. As the divine life grows within us and transforms us, it spontaneously shapes us into the pattern, the image, of the firstborn Son of God.

Self-likeness is the expression, the appearance, of the self....We need to be saved in the life of Christ from such a self-expression....To be saved from the self is to be conformed to the image of the Son of God. This means that to be saved from the self is to be made truly a son of God. (Life-study of Romans, pp. 683, 492)

God's complete salvation is for us to reign in life by the abundance of grace (God Himself as our all-sufficient supply for our organic salvation) and of the gift of righteousness (God's judicial redemption applied to us in a practical way). When we are all reigning in life, living under the ruling of the divine life, the issue is the real and practical Body life. (Crystallization-study of the Complete Salvation of God in Romans, p. 37)

To be saved in life causes us to reign as kings [Rom. 5:17]....A justified person should reign because he has the divine life, a kingly life, with which to reign. Without the kingly life, no one can reign. When we were redeemed by Christ, forgiven of our sins, and washed by the blood of Christ, we were justified. In addition, we were regenerated with a divine, spiritual, heavenly, kingly, and royal life. Thus, we are now able to reign in life as kings. (To Be Saved in the Life of Christ as Revealed in Romans, pp. 9-10)

Today there is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the life restriction and limitation in the divine life. (Crystallization-study of the Complete Salvation of God in Romans, p. 43)

Further Reading: Life-study of 2 Corinthians, msg. 9; Crystallization-study of the Complete Salvation of God in Romans, msg. 4; Salvation in Life in the Book of Romans, ch. 7

## 晨兴喂养

西一 13 “祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。”

弗四 24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

为着基督作身体的头，并为着我们信徒作祂身体的肢体，神需要拯救我们脱离黑暗的权势，就是撒但的国（太十二 26 下），把我们迁入神爱子的国里。这使我们够资格分享那包罗万有的基督，作我们的分（圣经恢复本，西一 13 注 1）。

神是不能看见的，但祂的爱子，神荣耀的光辉，神本质的印像（来一 3），乃是祂的像，彰显祂的所是。歌罗西一章十五节的像，不是指物质的形状，乃是指神的所是在祂一切属性和美德上的彰显（西一 15 注 1）。

## 信息选读

迁入父爱子的国里，就是迁入那是我们生命的子里（约壹 5:12）。子在复活里（彼前一 3，罗六 4~5），现今是赐生命的灵（林前十五 45 下）。祂在复活的生命里，用爱来管理我们，这就是父爱子的国。我们在复活里，凭着子作我们的生命而活，我们就活在祂的国里，在父的爱里享受祂（歌罗西书生命读经，四一页）。

按照新约，神的儿子是神圣生命的彰显及其具体化身。这就是说，子的国是生命的范围。我们所迁入的国，是神爱子的国，这事实指明这生命的范围乃是在爱里，不是在惧怕里。今天我们自己所在的国，是满了生命、光与爱的范围。

## Morning Nourishment

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

For Christ to be the Head of the Body, and for us, His believers, to be the members of His Body, God needed to deliver us out of the authority of darkness, the kingdom of Satan (Matt. 12:26b), and transfer us into the kingdom of the Son of His love. This is to qualify us to partake of the all-inclusive Christ as our allotted portion. (Col. 1:13, footnote 1)

God is invisible. But the Son of His love, who is the effulgence of His glory and the impress of His substance (Heb. 1:3), is His image, expressing what He is. The image here is not a physical form but an expression of God's being in all His attributes and virtues (Col. 1:15, footnote 1)

## Today's Reading

To be transferred into the kingdom of the Son of the Father's love is to be transferred into the Son who is life to us (1 John 5:12). The Son in resurrection (1 Pet. 1:3; Rom. 6:4-5) is now the life-giving Spirit (1 Cor. 15:45b). He rules us in His resurrection life with love. This is the kingdom of the Son of the Father's love. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love. (Life-study of Colossians, pp. 34-35)

According to the New Testament, the Son of God is the expression of the divine life and its embodiment. This means that the kingdom of the Son is a realm of life. The fact that the kingdom into which we have been transferred is the kingdom of the Son of God's love indicates that this realm of life is in love, not in fear. The kingdom in which we find ourselves today is a realm full of life, light, and love.

“神的儿子”一辞，对父是何等悦耳。主耶稣受浸时，父宣告说，“这是我的爱子，我所喜悦的。”（太三17）主变化形像时，父作了同样的宣告（十七5）。因为父喜悦祂的儿子，父爱子的国就是喜乐的事，喜悦的事。

歌罗西一章十三节所强调的是今世神爱子的国，就是召会的实际。今天的召会生活是神爱子的国，神爱子的国与神的儿子一样，对父神是可喜悦的。我们信徒都已经迁入神爱子这可喜悦的国里。父神喜爱国度这可喜悦的部分，正如祂喜爱自己可喜悦的儿子一样（新约总论第八册，三九至四一页）。

在创世记一章神创造人，这是一幅图画，描绘出在神新造里的新人。这就是说，旧造是新造的表号、预表。在神的旧造里中心人物是人，在神的新造里也是如此。所以，在旧造和新造中，人都是中心。

最后，召会这新人乃是在神的目的中所要得着的人。神要得着一个人，在旧造中祂所创造的，乃是一个表号，预表，而不是真正的人。真正的人乃是基督借祂包罗万有的死，在十字架上所创造的人，这人称为新人。

旧人没有完成神的双重目的；然而，在神新造里的新人，的确完成了彰显神并对付神仇敌的双重目的（新约总论第七册，二九五至二九六页）。

旧人是外面照着神的形像创造的，没有神的生命和性情（创一26~27）。但新人是里面照着神自己创造的，有神的生命和性情（西三10）（圣经恢复本，弗四24注3）。

在耶稣的生活里，总是显出那实际的义和圣。新人是在那实际的义和圣中所创造的。那实际就是神的实化和彰显（弗四24注4）。

参读：歌罗西书生命读经，第四、十、二十八、六十二篇；新约总论，第二百一十六、三百五十二篇。

The words the Son of God are a delight to the Father's ears. When the Lord Jesus was baptized, the Father declared, "This is My Son, the Beloved, in whom I have found My delight" (Matt. 3:17). When the Lord was transfigured, the Father made the same declaration (Matt. 17:5). Because the Father delights in His Son, the kingdom of the Son of the Father's love is a pleasant thing, a matter of delight.

The stress in Colossians 1:13 is the kingdom of the Son of God's love in this age, which is the reality of the church. The church life today is the kingdom of the Son of God's love, which is as delightful to God the Father as the Son of God is. We, the believers, all have been transferred into this delightful kingdom of the Son of God's love. God the Father loves the delightful part of the kingdom, just as He loves His delightful Son as His own.

God's creation of man in Genesis 1 is a picture of the new man in God's new creation. This means that the old creation is a figure, a type, of the new creation. In God's old creation the central character is man. It is the same in God's new creation. Therefore, in both the old creation and the new creation man is the center.

Eventually, the church as the new man is the man in God's intention. God wanted a man, and in the old creation He created a figure, a type, not the real man. The real man is the man Christ created on the cross through His all-inclusive death. This man is called the new man.

The old man did not fulfill God's dual purpose. However, the new man in God's new creation does fulfill the twofold purpose of expressing God and dealing with God's enemy. (The Conclusion of the New Testament, pp. 2582-2584, 2302-2303)

The old man was created outwardly according to the image of God but without God's life and nature (Gen. 1:26-27), whereas the new man was created inwardly according to God Himself and with God's life and nature (Col. 3:10). (Eph. 4:24, footnote 3)

In the life of Jesus, righteousness and holiness of the reality were continuously manifested. It was in the righteousness and holiness of this reality, which is God realized and expressed, that the new man was created. (Eph. 4:24, footnote 5)

Further Reading: Life-study of Colossians, msgs. 4, 10, 28, 62; The Conclusion of the New Testament, msgs. 216, 352

## 晨兴喂养

太六 13 “...因为国度、能力、荣耀，都是你的，直到永远。阿们。”

启二一 11 “城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉，明如水晶。”

信徒虽多，但在宇宙中只有一个新人。所有的信徒都是这个团体、宇宙新人的组成分子。照以弗所四章十三节看，我们必须长大，直到我们达到了长成的人；并且在二十四节我们看见，在实行上，我们需要穿上新人。

我们在六章看见，召会是战士，击败神的仇敌—魔鬼。我们打属灵的仗，不仅需要主的大能，也需要神全副的军装。召会是一个团体的战士，信徒是这唯一战士的各部分。我们必须在基督的身体里打属灵的仗，绝不能单独作战（以弗所书生命读经，七五一、七五三页）。

## 信息选读

按照但以理二章三十五节和四十四节，基督要成为那非人手所凿的石头而来，把大人像从脚趾到头砸碎。...然而，祂不是独自来，乃是与祂的新妇同来（启十九 11、14）。祂在来到以前，先要举行婚礼，使祂的得胜者与祂自己联合成为一体（7~9）。但以理二章说到基督作一块非人手所凿的石头而来，启示录十九章却启示基督带着祂的新妇和军队而来。...人类政权被压毁以后，神就清理了整个宇宙。旧造过去了，人类政权成了糠秕，被风吹散。然后团体的基督，就是基督连同祂的得胜者，要成为一座大山，充满全地，使全地成为神的国（但二 35、44）。那时地和天都要得着更新，让神运作祂的国度（但以理书生命读经，八七至八八页）。

## Morning Nourishment

Matt. 6:13 ...For Yours is the kingdom and the power and the glory forever. Amen.

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

There are many believers, but there is only one new man in the universe. All the believers are components of this corporate and universal new man. According to Ephesians 4:13, we are to grow up until we arrive at a full-grown man, and in 4:24 we see that, in a practical way, we need to put on the new man.

In chapter 6 we see that the church is a warrior to defeat God's enemy, the devil. In order to fight the spiritual warfare, we need both the power of the Lord and also the whole armor of God. The church is a corporate warrior, and the believers are parts of this unique warrior. We must fight the spiritual warfare in the Body, not individually. (Life-study of Ephesians, pp. 622-623)

## Today's Reading

According to Daniel 2:35 and 44, Christ will come as the stone cut out without hands to crush the great human image from the toes to the head....However, He will not come by Himself; He will come with His bride (Rev. 19:11, 14). Before His coming He will have a wedding, uniting His overcomers to Himself as one entity (vv. 7-9). Whereas Daniel 2 speaks of Christ coming as a stone cut out without hands, Revelation 19 speaks of Christ coming as the One who has His bride as His army....After crushing the human government, God will have cleared up the entire universe. The old creation will be gone, and the human government will become chaff blown away by the wind. Then the corporate Christ, Christ with His overcomers, will become a great mountain to fill the whole earth, making the whole earth God's kingdom (Dan. 2:35, 44). Both the earth and the heaven will then be new for God to exercise His kingdom. (Life-study of Daniel, p. 75)

在来世，进入神的国与进入神的荣耀将同时发生。我们凭着神圣的生命，神的生命而活，必定会彰显神，彰显出来的神就是神圣的荣耀。既然我们过这样的生活，我们就在神圣的荣耀里。这样，我们就自然而然在神的国里，因为神的国就是神为着祂神圣的行政，带着祂的权柄显现在祂的荣耀里。因此，进入神的国与进入神彰显出来的荣耀，是同时发生的，二者就是一件事。…马太六章十三节…指明神的荣耀与祂的国并行，且彰显在祂国的范围里。国度是神运用祂的能力，使祂彰显祂荣耀的范围（**新约总论第八册，一二八页**）。

在主来时，祂只把得胜者取去，把其余的信徒留在另一类，因为他们还没有在祂的神圣生命里成熟。在千年国里，得胜的信徒要与基督一同在国度光明的荣耀里（得胜者，五页）。

整个新耶路撒冷彰显神，有神的样子。新耶路撒冷也运用神的权柄，维护神的管治，直到永远。今天这两粒种子也在你我里面生长。神的形像和神的权柄一直在我们里面长大（**创世记生命读经，一一二页**）。

碧玉是神显出来的样子（启四3）。〔二十一章十一节里的〕碧玉墙表征那作神在永世里团体彰显的整座城，有神显出来的样子。我们在新耶路撒冷里的时候，就要希奇全城有同样的外观，就是碧玉的外观（**启示录生命读经，八一三页**）。

列国要借着新耶路撒冷这生机建造的光行走。因此，神整个永远的国要在神的荣耀光照之下；这光照是在救赎主里面，并透过蒙救赎之人作透光者而照耀出去。神永远的国包括新耶路撒冷和周围的列国（**新约总论第四百三十六篇—中文尚未出书**）。

参读：新约总论，第二百四十五、二百四十七至二百四十九篇。

In the coming age, the entering into the kingdom of God and the entering into the glory of God will take place simultaneously. When we live by the divine life, the life of God, we surely will express God, and the expressed God is the divine glory. Since we live such a life, we are in the divine glory. Then spontaneously we are in the kingdom of God, because the kingdom of God is just God's manifestation in His glory with His authority for His divine administration. Hence, to enter into the kingdom of God and to enter into the expressed glory of God transpire at the same time as one thing... [Matthew 6:13] indicates that God's glory goes with His kingdom and is expressed in the realm of His kingdom. The kingdom is the realm for God to exercise His power that He may express His glory. (The Conclusion of the New Testament, p. 2662)

At the Lord's coming, He will take away only the overcomers, leaving the rest of the believers in another category because they will not have the maturity in His divine life. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom. (The Overcomers, p. 10)

The whole New Jerusalem expresses God, bearing God's appearance. The New Jerusalem also exercises God's divine authority to maintain God's dominion for eternity. Today, these two seeds are growing in you and me. The image of God and the authority of God are constantly growing within us. (Life-study of Genesis, p. 90)

Jasper is the appearance of God (Rev. 4:3). Hence, the jasper wall [in 21:11] signifies that the whole city, as the corporate expression of God in eternity, bears the appearance of God. When we are in New Jerusalem, we shall marvel to see that the whole city has the same appearance, the appearance of jasper. (Life-study of Revelation, p. 699)

The nations will walk by the light of the New Jerusalem, an organic building. Thus, the entire eternal kingdom of God will be under the shining of God's glory in the Redeemer through the redeemed as the diffuser. The eternal kingdom of God includes the New Jerusalem and the nations around it. (The Conclusion of the New Testament, p. 4461)

Further Reading: The Conclusion of the New Testament, msgs. 245, 247-249

## Hymns, #941

745

## 国 度 — 意义

7 6 7 6 双 (英 941)

F 大调 4/4

1 | 3 5 5 6 | 5 - 3 1 | 7 1 4 3 | 2 - -  
 一 国 度 是 神 的 掌 权, 维 持 神 的 荣 耀;  
 1 | 3 5 5 6 | 5 - 3 2 | 3 6 5 #4 | 5 - -  
 是 神 主 宰 的 管 治, 将 祂 秩 序 建 造。  
 5 | 1̇ 5 4 3 | 6 - 5 7 | 1̇ 5 4 3 | 2 - -  
 神 在 祂 的 国 度 里, 施 行 祂 的 王 权,  
 1 | 3 5 5 6 | 5 - 3 1 | 2 4 3 2 | 1 - - ||  
 照 祂 自 己 来 治 理, 直 到 永 永 远 远。

二 国度中心是宝座, 神在其上掌权;  
 一切带上祂正规, 照着祂心所愿。  
 国度之中祂作王, 一切归祂管治;  
 为首为主的身分, 如此始能维持。  
 三 神借掌权国度中, 通行祂的旨意;  
 在祂统治的权下, 成全祂的心意。  
 唯有在神国度中, 祝福始能得着;  
 乃是从神的宝座, 流出生命水河。  
 四 服在神的管治下, 乃是蒙福之本;  
 背叛神圣的主权, 乃是罪恶之根。  
 撒但邪恶的目的, 乃在翻神宝座;  
 我们该有的目标, 在神权下活着。  
 五 在神至高国度中, 基督得显为大;  
 基督掌权生命中, 神就能有可夸。  
 当神施行祂统治, 一切全都蒙福;  
 基督若为神掌权, 神的荣耀显出。  
 六 日期满足的时候, 主要归一万有,  
 万有要认祂王权, 将祂统治领受。  
 生命荣耀的管治, 教会现已预尝,  
 并催国度速实现, 万有都得分享。

1 God's kingdom is God's reigning,  
 His glory to maintain;  
 It is His sovereign ruling,  
 His order to sustain.  
 He exercises fully  
 His own authority  
 Within His kingdom ever  
 And to eternity.

2 Upon the throne, the center  
 Of government divine,  
 God reigns, and with His purpose  
 Brings everything in line.  
 God's headship and His lordship  
 He only can maintain  
 As King within His kingdom,  
 O'er everything to reign.

3 By reigning in His kingdom  
 God worketh all His will,  
 And under His dominion  
 His purpose doth fulfill.  
 'Tis only in God's kingdom  
 His blessing we may know;  
 'Tis from His throne almighty  
 The stream of life doth flow.

4 Submitted to God's ruling,  
 All virtue thus will win;  
 Rebellion to His Headship  
 Is but the root of sin.  
 The evil aim of Satan—  
 God's throne to overthrow;  
 Our aim and goal is ever  
 His rule to fully know.

5 Within God's sovereign kingdom  
 His Christ is magnified;  
 When Christ in life is reigning,  
 The Father's glorified.  
 When God is in dominion,  
 All things are truly blessed;  
 When Christ for God is reigning,  
 God's glory is expressed.

6 In fullness of the seasons  
 God's Christ will head up all,  
 Then all will own His reigning  
 And worship, great and small.  
 Such reign in life and glory  
 The Church e'en now foretastes,  
 And to His rule submitting  
 Unto His kingdom hastes.

