

二〇一四年夏季訓練

創世記結晶讀經（三）

標語

雅各的夢乃是神目標的夢，
也就是伯特利的夢，神家的夢，
這家就是今日的召會，要終極完成於新耶路撒冷，
作神和祂所救贖之選民永遠的居所。

當我們為著神的建造，
經歷天然生命的破碎，
並經過變化時，我們就會有一個重要且根本的轉變，
就是從對神個人的經歷轉到對神團體的經歷—
經歷神作伯特利的神。

雅各帶著祝福說豫言論到他的十二個兒子時，
他乃是一個神人，就是一個為神所充滿、構成、
浸透、甚至重組的人；
無論他思想甚麼，都是神的思想；
無論他發表甚麼意見，都是神的意見。

神按著祂的形像造人並給人管治權，
目的是要人成為神的複製，作祂團體的彰顯，
並施行神的權柄
對付仇敵、恢復地、並帶進神的國。

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.

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二〇一四年夏季訓練標語詩歌

D 大調

4/4

① 雅各的夢乃是神目標的夢，也
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 於新耶路撒冷，作神和祂所救贖
 之選民永遠的居所。

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 重要且根本的轉彎，就是從對神個人
 的經歷轉到對神團體的經歷——經歷
 神作伯特利…伯特利的神。

③ 雅各帶着祝福說豫言論到
 他的十二個兒子時，他乃是一個神人，
 就是一個為神所充滿、構成、
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④ 神按着祂的形像造人並給人管治權，
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 仇敵、恢復地並帶進神的國。對付仇
 敵、恢復地、並帶進神的國。

壹 雅各的夢乃是神目標的夢，也就是伯特利的夢，神家的夢（創二八 10 ~ 22），這家就是今日的召會（提前三 15），要終極完成於新耶路撒冷，作神和祂所救贖之選民永遠的居所（啓二一 3、22）：

一 神有一個夢，就是要得著新耶路撒冷這座建造的城，作祂經綸的終極完成；這建造就是神建造到人裏面，人建造到神裏面——神的建造乃是一位神人，在這建造裏，神是人的家（詩九十 1，九一 1、9），人也是神的家（賽六六 1 ~ 2，五七 15，約十四 20、23，十五 5，啓二一 3、22）。

二 我們的夢就是要成為新耶路撒冷，作神經綸的終極完成——9 ~ 10 節。

三 夢的原則就是說，在夢中有些不可能的事臨到了我們——參路一 37，十八 27，伯四二 2 ~ 3，詩一二六 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 每一個屬靈的異象，都是一個夢；每一個屬靈的經歷，也都是一個夢。
- 2 大多數屬天的異象是在受苦時臨到的，那時我們與屬人的東西斷絕，而信靠屬神的東西—參創二八 10～12。
- 3 我們屬靈生命第一次的夢是我們的得救；進到召會生活是一個夢，認識召會的實行也是一個夢。
- 4 每一個屬靈的夢的中心，總是基督這梯子，祂是那將天帶到地，並將地聯於天的一位—約一 51。

週 二、週 三

貳 雅各在創世記二十八章的夢，是整本創世記最緊要的点，也是神啓示中最重要的一句話語：

- 一 基督在祂成爲伯特利的天梯這事上，對我們說出神如何渴望在地上得著一個由蒙祂救贖並變化的選民所構成的家，使祂可以把天（神）帶到地（人），並把地（人）聯於天（神），使二者成爲一，直到永遠—約一 51，創二八 10～22。
- 二 在雅各之夢的記載裏，石頭（11、18、22）、柱子（18）、神的家（17、19、22）和油（18），是特出的項目，也是組成聖經的基本因素：
 - 1 石頭象徵基督是基石、頂石和房角石，爲著神的建造，就是祂屬靈的殿—賽二八 16，亞四 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 石頭也象徵變化過的人，由基督這變化人的元素所構成，成為建造神家的材料（創二 12，太十六 18，約一 42，林前三 12，彼前二 5，啓二一 11、18～20）；神的家就是今日的召會（提前三 15），要終極完成於新耶路撒冷，作神和祂所救贖之選民永遠的居所（啓二一 3、22，約十四 23）。
- 3 雅各用石頭作枕頭，表徵基督神聖的元素藉著我們對祂主觀的經歷，構成到我們這人裏面，成為給我們安息（包括滿足）的枕頭，在我們裏面堅固的扶持我們——參太十一 28。
- 4 雅各從夢中醒來，把所枕的石頭立作柱子，表徵我們所經歷那作到我們裏面、我們憑祂得安息的基督，成了神的建造——神的家——的材料和支撐——參王上七 17、21，加二 9，啓三 12。
- 5 最後，雅各澆油在柱子上面，油象徵那靈作為三一神的終極完成臨到人（出三十 23～30，路四 18），柱子象徵變化過的人與三一神是一，並且彰顯三一神。

週 四

- 6 那石頭成了伯特利，神的家（創二八 17、19、22）：
 - a 神的家是神與祂所救贖的人相互的居所（約十四 2、23）——人作神的居所（賽六六 1～2，林前三 16，弗二 22，來三 6，啓二一 3），神作人的居所（詩九十 1，九一 1，約十五 5，啓二一 22）。
 - b 因此，神的家是由神與人調和為一所構成；在神的家裏，神在人性裏彰顯祂自己，並且神與人都得著相互並永遠的滿足和安息——詩一三二 13～14。
- 7 今天在召會生活裏，我們乃是在伯特利的實際裏，應驗了雅各的夢，這裏有天梯、石頭、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；這要終極完成於新耶路撒冷，作永遠的伯特利，就是神永遠的家——提前三 15，啓二一 3、22。

8 神的家是由神與人聯結、調和、合併爲一所構成——約十四 23，約壹四 15 ~ 16，參徒十七 24。

週 五

叁『他夢見一個梯子立在地上，梯子的頂通著天，有神的使者在梯子上，上去下來』（創二八 12）；『又對他說，我實實在在的告訴你們，你們將要看見天開了，神的使者上去下來在人子身上』（約一 51）：

一 這梯子是雅各之夢的中心、焦點；這夢乃是啓示基督，因爲基督是雅各所見梯子的實際。

二 基督作爲人子，在祂的人性裏乃是立在地上的梯子，將天（神）帶到地（人），並將地與天聯合爲一——參十四 6：

1 主耶穌藉著成爲肉體而來，將神帶到人裏面——一 14。

2 主耶穌藉著死與復活而去，將人帶到神裏面——十四 6、20。

三 我們重生的靈是神今日的居所（弗二 22），是基督這天梯立在地上的基礎（創二八 12，提後四 22）；因此，我們一轉向我們的靈，就經歷基督作梯子，將神帶給我們，也將我們帶給神：

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 『弟兄們，我們既因耶穌的血，得以坦然進入至聖所』—來十 19：

- a 今天至聖所是在主耶穌所在的天上（九 12、24）；當我們還在地球上時，如何能進入？
- b 祕訣就是四章十二節所說我們的靈；這位在天上的基督，現今也在我們的靈裏—提後四 22。
- c 祂是那天梯（創二八 12，約一 51），將我們的靈聯於天，也將天帶到我們的靈裏；因此，我們一轉到靈裏，就進入了至聖所，在那裏與施恩寶座上的神相會。

2 『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助』—來四 16：

- a 這裏所說的寶座，毫無疑問，是指天上神的寶座（啓四 2）；神的寶座，對全宇宙是掌權的寶座（但七 9，啓五 1）。
- b 但對我們信徒，卻成了施恩的寶座，由至聖所裏的遮罪蓋（施恩座）所表徵（出二五 17、21）；這也是神和羔羊的寶座（啓二二 1）。
- c 當我們還活在地球上時，怎能來到天上神和羔羊（基督）的寶座前？祕訣在於希伯來四章十二節所說我們的靈。
- d 那在天上坐在寶座上的基督（羅八 34），現今也在我們裏面（10），就是在我們的靈裏（提後四 22），這靈就是神居所的所在（弗二 22）。
- e 伯特利是神的家，神的居所，也是天的門；在那裏基督是梯子，把地聯於天，並把天帶到地（創二八 12～17，約一 51）；我們的靈今天既是神居所的所在，這靈就是天的門，在這裏基督是梯子，把我們在地上的人聯於天，並把天帶給我們。

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，每當我們轉到靈裏，就能進入天的門，藉著基督作天梯，摸著天上施恩的寶座。

四 這梯子所在之處，有敞開的天、變化過的人、這人身上的膏油塗抹、以及用這人所建造神的家。

五 基督作天梯的結果是伯特利，就是召會，基督的身體；這梯子的終極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.

晨興餽養

創二八 11～12『〔雅各〕到了一個地方，因為太陽落了，就在那裏過夜；他拾起那地方的一塊石頭枕在頭下，在那裏躺臥睡了。他夢見一個梯子立在地上，梯子的頂通著天，有神的使者在梯子上，上去下來。』

由於抓奪而陷入麻煩的青年抓奪者雅各，在孤寂的旅途上作了一個夢。雅各所看見的是一個夢，還未成為事實，因為雅各仍是一個抓奪者。在他的深處，他可能還抓著以掃的腳跟。這樣一個抓奪者，怎能成為神的家？這是不可能的。因此，在那時候，雅各的夢只是一個夢。…每一個屬靈的異象都是一個夢。

夢的意義是甚麼？夢的原則乃是，在夢中有些不可能的事臨到了我們。我們的得救是一個夢，那是我們屬靈生命中的第一個夢。雖然得救是件不可能的事，但是我們得救了。進入召會生活也是一個屬靈的夢。每一個進入召會生活的人都有過一個夢，在夢中不可能的事發生了。我喜歡這些屬天的夢（創世記生命讀經，一一一六至一一一七頁）。

信息選讀

幾乎所有蒙召的人都能作見證，在他們得救以前，他們被迫受苦，忍受寂寞，並且在每樣人造的東西都變為無有的環境中。按照他們的領會，一切人造的東西都是無用的，他們信靠神的創造，信靠神所造的東西。在這樣的時刻，屬天的夢就來了。

Morning Nourishment

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.

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.

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)

Today's Reading

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.

今天原則是一樣的。你若要另一個屬天的異象，你就必須受一些苦…。大多數屬天的異象是在你受苦或被苦待時臨到的。…當我們正在美妙的召會生活中喜樂時，屬天的夢可能不會來。…然而每當我們許多人造的東西被剝奪，並且被帶到一個地方，只有神造的東西，也就是說，當我們與屬人的東西斷絕，而信靠屬神的東西，那時異象就來了。

雅各在伯特利的夢不是出於他，乃是完全出於神。雅各已經失去一切，完全失望。他無望無家，然而，令他大感意外，在他失望之中，夢來了。這夢是甚麼？這夢就是異象，就是看見。在我們的經歷中，梯子在那裏，但我們沒有看見。現在我們有了視力，看見了一直在那裏的梯子。這就是雅各的夢的意義。

每一個屬靈的經歷都是一個夢。我無法告訴你這些年來我作了多少夢。進到召會生活是一個夢，認識召會的實行也是一個夢。許多時候我們說，『天哪，這個經歷真好！這必是個夢。我得了怎樣的夢！』我們的夢越多越好，因為夢越多，我們接觸並享受那梯子也越多。

每一個屬靈的夢的中心總是基督這梯子，祂是那將天帶到地，並將地聯於天的一位。每當我們裏面深處覺得被帶到天上，並且聯於天，與天成一，天也與我們成一，那就是對基督的經歷。我們應當把勝過罪和軟弱的想法忘掉。正確生命的經歷乃是夢見基督這天梯，已經立在地上，並且將我們帶到天上。…當你接觸這梯子，你就在天上，天就是你的。在天和地，地和天之間會有許多交通。你要得著你所需要的，一切消極的事物都要在你腳下。這就是經歷基督作天梯（創世記生命讀經，一〇六六至一〇六七、一〇七二頁）。

參讀：創世記生命讀經，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

晨興餽養

創二八 18『雅各清早起來，把所枕的石頭立作柱子，澆油在上面。』

22『我所立為柱子的石頭，也必作神的家…。』

雅各的夢是整本創世記中最緊要的点（二八 10～22）。…這夢最顯著的一面是石頭。雅各經過了長途的跋涉，疲倦而孤寂，拾起一塊石頭作枕頭，露天而睡。這可能是歷史上第一次人用石頭作枕頭。你曾將頭枕在石頭上休息麼？我從來沒有這樣作過。首先，雅各用石頭作枕頭；其次，他把這石頭立作柱子（18）。枕頭是為著休息，柱子是為著建造。你有沒有領悟，有一天你的枕頭要成為柱子？…在二十二節，雅各說，『我所立為柱子的石頭，也必作神的家〔殿〕。』除了石頭、柱子和家（殿）之外，還有澆在石頭頂上的油（18）。雅各這孤寂的流浪者，怎會隨身帶著油？我不知道。然而，他清早將油澆在石頭上。因此，在這夢中有四個基本元素：石頭、柱子、家（殿）和油。這四項是組成聖經的基本因素（創世記生命讀經，一一一五頁）。

信息選讀

甚麼是神的家？神的家就是神的滿足、安息和彰顯。你住在怎樣的家裏，就顯出你是怎樣的人。…神的家也是神的彰顯。至終，祂的家要擴大成為一座城，那城顯出來的樣子與神一樣。按照啓示錄四章二至三節，神顯出來的樣子好像碧玉；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,

章十一節，整座新耶路撒冷城顯出來的樣子也好像碧玉。這就是說，那城有神顯出來的樣子，而成了祂的彰顯。我們甚至可以說，這城就是神的擴大。

雖然石頭和家（殿）是最緊要的，但仍然需要油。在豫表裏，油表徵臨到人的神。神是三一的。父是源頭，子是流道，靈是臨到我們的流。雅各澆油在石頭上，表徵三一神流到了人。神是在天上，但祂已經澆灌到人身上。當三一神臨到人的時候，祂就使人成為神的家（殿）。在油澆石頭以前，石頭僅僅是石頭；但在油澆石頭以後，石頭就成了神的家（殿）。

在創世記二十八章，雅各是在無家可歸、沒有安息的光景中（10）。人無家可歸的時候，神也無家可歸（賽六六1）。所以在創世記二十八章，神與雅各都無家可歸。…當人無家可歸，沒有安息，神也無家可歸，沒有安息。二十八章是一幅圖畫，表明神和人都無家可歸。人真正的家是甚麼？就永遠來說，人的家乃是神。如果你沒有神，你就沒有家。沒有得救的人，總不會覺得在家，因為人真正的家乃是神。神的家是甚麼？乃是人。人的家是神，神的家是人。甚麼時候人與神分開，神與人就都沒有家了。例如，離婚總是影響夫妻二人。我們不能說，妻子離婚，丈夫沒有離婚。因此，當人無家可歸的時候，神也成了無家可歸的。但是當我們在家裏，神也有了家。當我們得著神作我們的家，我們就成了神的家。在二十八章那個晚上，雅各與神分開，他與神就都無家可歸。雅各因著沒有家，也就沒有安息。沒有家的人，就是沒有安息的人。家是甜美的，因為有安息。很多時候，我經過了長途旅行，回到家裏，我就說，『讚美主，我回家了！』這意思就是，我可以安息了。但是在那個晚上，雅各和神都沒有家，也沒有安息（創世記生命讀經，一一一九至一一二一頁）。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

彼前二 5『〔你們〕也就像活石，被建造成為屬靈的殿…。』

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

啓三 12『得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名（這城就是由天上從我神那裏降下來的新耶路撒冷），並我的新名，都寫在他上面。』

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.

雅各的夢是〔整本創世記〕最重要的一點，二十八章十至二十二節揭示神啓示中最重要的一件事。神渴望在地上得著一個家，並且祂的心意是要將祂所呼召的人變化成石頭，作祂建造的材料。在雅各之夢的記載裏，石頭（11、18、22）、柱子（18）、神的家（17、19、22）和油（18），是特出的項目。石頭象徵基督是基石、頂石和房角石，為著神的建造（賽二八 16，亞四 7，徒四 10～12）。石頭也象徵變化過的人，由基督這變化人的元素所構成，成為建造神家的材料（創二 12，太十六 18，約一 42，林前三 12，彼前二 5，啓二一 11、18～20）；神的家就是今日的召會（提前三 15），要終極完成於新耶路撒冷，作神和祂所救贖之選民永遠的居所（啓二一 3、22）。在創世記二十八章十一節，雅各用作枕頭的石頭，表徵基督神聖的元素藉著我們對祂主觀的經歷，構成到我們這人裏面，成為給我們安息的枕頭（參太十一 28）（聖經恢復本，創二八 12 註 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)

信息選讀

Today's Reading

雅各從夢中醒來，把所枕的石頭立作柱子，表徵

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

那作到我們裏面、我們憑祂得安息的基督，成了神的建造—神的家—的材料和支撐（參王上七21，加二9，啓三12）。最後，雅各澆油在柱子上面，油象徵那靈作為三一神的終極完成臨到人（出三十23～30，路四18），柱子象徵變化過的人與三一神是一，並且彰顯三一神（聖經恢復本，創二八12註1）。

創世記二十八章十八節說，『雅各清早起來，把所枕的石頭立作柱子，澆油在上面。』雅各把石頭立作柱子是何等的希奇。我若是他，絕不會用石頭作柱子。這是甚麼意思？這必定符合聖經的整個啓示。這裏最顯著的是用油膏石頭。…照著聖經，這個舉動非常有意義。在聖經裏，石頭無疑是表徵變化過的人，一團泥已變化為一塊石頭。在豫表裏，油表徵三一神的第三者臨到人。當神臨到你的時候，祂乃是靈。因此，被立作柱子並被澆油其上的石頭，象徵變化過的人與三一神是一。現在三一神不僅在天上，也在一個變化過的人身上，並且與這變化過的人成為一。這人是神在地上的彰顯。當你注視那石頭，你就看見油。當你注視那立在地上變化過的人，你就看見神的彰顯。雅各怎麼知道要把油澆在石頭上？在二十八章以前，從未記載過這樣的舉動。然而，雅各從他的夢中醒來，卻作了這事。

雅各把油澆在柱子上面以後，『就給那地方起名叫伯特利。』（19）雅各為甚麼給那地方起名叫伯特利，神的家（殿）？當他膏柱子的時候，他自己也在那靈的膏抹之下。那柱子就代表他自己—那變化過的雅各。我不相信那時雅各知道自己在作甚麼。他不像我們今天這麼清楚（創世記生命讀經，一〇八四至一〇八五頁）。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

創二八 18 ~ 19『雅各清早起來，把所枕的石頭立作柱子，澆油在上面。他就給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..

那石頭成了伯特利，神的家（創二八 19、22）。神的家是神與祂所救贖的人相互的居所（約十四 2、23）——人作神的居所（賽六六 1 ~ 2，林前三 16，弗二 22，來三 6，啓二一 3），神作人的居所（詩九十 1，約十五 5，啓二一 22）。因此，神的家是由神與人調和為一所構成。在神的家裏，神在人性裏彰顯祂自己，並且神與人都得著相互並永遠的滿足和安息（聖經恢復本，創二八 12 註 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)

信息選讀

Today's Reading

我們人是用地上的塵土造的（創二 7）。羅馬九章指明我們是泥土器皿，不是石頭器皿。如果我是雅各，我要堆一堆土安枕在上面。但在神的眼中，泥土永遠不能成為我們的安息。我們人的生命，天然人的生命和所是，不能成為我們的安息。無論我們受了好好的教育，得著多高的地位，只要我們裏面沒有神聖的性情，我們就不過是泥土。這種泥土不能作我們堅固的支持。我們沒有一個人尋得安息，直到我們得救的時候。在那一天，一種神聖、屬基督的東西，作到我們裏面，成了我們裏面堅固的支持。這是我們的安息，我們的枕頭。我們的枕頭就是那已經作到我們裏面的神聖元素，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.

雅各夢醒以後，就把這塊石頭立作柱子（創二八 18）。我們所安枕的石頭，必須成為建造的材料。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

進入召會生活以前，我們不明白這點。但現在我們已進入召會生活，領悟我們所安枕的石頭必須成為柱子，也就是說，那塊石頭必須成為神建造的材料。…在進入召會生活以後，一天又一天，我們把我們對基督的經歷立作柱子。它不再只是枕頭，乃是柱子。這不僅是我們安息的問題，乃是神的建造為著祂安息的問題。

雅各不但把石頭立作柱子，他也澆油在石頭上面（18）。…只要你把枕頭立作柱子，油就會澆在上面。…枕頭立作柱子的時候，便完全受了浸。這才是真正聖靈的浸。在約翰一章也有浸、石頭和雅各的夢（33、42、51）。

對基督真正的經歷，成了建造的材料，這建造的材料終結於神家的建造。在這裏神有安息和滿足，在這裏我們也有安息和滿足。雅各的夢第一次是應驗在以色列人被救出埃及，帳幕立起來的時候。那是神在人中間的第一個家，是雅各的夢第一次的應驗。帳幕指明神與人尋得了安息，指明神在地上的居所是神與人的滿足和安息。以色列人在美地建造聖殿之後，神在地上有了更堅固的家。然後在新約裏，召會是神的家（提前3:15）。至終，在新天新地，將有新耶路撒冷作神永遠的居所（啓二一1~3）。在那裏神與我們要有永遠的安息，享受永遠的滿足。今天，我們都在雅各之夢的應驗中。我們不僅有石頭和柱子；我們也有家。事實上，我們就是家（來三6）。這家是神性與人性的組成，是三一神與人的組成。在這裏有成為神與人共同安息的家。現在我們不僅在這夢中，也在這夢的應驗中。感謝主給我們石頭、柱子、家和油。在召會生活中，這四樣東西我們都經歷了（創世記生命讀經，一一二一至一一二七頁）。

參讀：創世記生命讀經，第七十二篇；亞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

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創二八 12『他夢見一個梯子立在地上，梯子的頂通著天，有神的使者在梯子上，上去下來。』

約一 51『又對他說，我實實在在的告訴你們，你們將要看見天開了，神的使者上去下來在人子身上。』

〔創世記二十八章十二節的〕梯子是雅各之夢的中心、焦點。這夢乃是啓示基督，因為基督是雅各所見梯子的實際（約一 51 與註）。基督作為人子，在祂的人性裏乃是梯子，將天（神）帶到地（人），並將地與天聯合為一（參十四 6）。我們重生的靈是神今日的居所（弗二 22），是基督這天梯立在地上的基礎（提後四 22）。因此，我們一轉向我們的靈，就經歷基督作梯子，將神帶給我們，也將我們帶給神（見來十 19 註 1）。這梯子所在之處，有敞開的天、變化過的人、這人身上的膏油塗抹以及用這人所建造神的家。基督作天梯的結果是伯特利，就是召會，基督的身體；這梯子的終極完成乃是新耶路撒冷（聖經恢復本，創二八 12 註 2）。

信息選讀

在約翰一章五十一節主耶穌對拿但業說，『我實實在在的告訴你們，你們將要看見天開了，神的使者上去下來在人子身上。』人子這名稱指明神不再只是神，祂也成了人。這啓示神不再只是在天上，祂也成了一個活在地上的人。梯子已經立在地上，因為神已經成了人。在祂成為肉體以前，祂不能稱為人子。當主耶穌告訴拿但業說，他要看見使者上

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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

去下來在人子身上，拿但業必定立刻明白，這是雅各之夢的應驗（創世記生命讀經，一〇八五至一〇八六頁）。

雅各說到天的門〔創二八17〕，這指明天是敞開的，人有可能進入天裏面。換句話說，人有可能進入神裏面。梯子是一條路，就像街道一樣，只不過是垂直的。那條梯子是介於地和天之間，就是從人上到神那裏，從神下到人這裏一條垂直的路。在這梯子，這條垂直的路上面，乃是神所在之天的開口之處。這表徵有一條途徑，讓人可以來摸著神並接觸神。

就著敞開的天而言，這地方乃是天的門，而就著地上那個地點而言，這乃是伯特利，神的家，神的居所和安息之處。神的安息之所不是在天上，而是在地上。我們可能想到天上，但是神卻想下到地上來。馬太六章十節說，『願你的旨意行在地上，如同行在天上。』神渴望來到地上，因為地已經被神的仇敵不正當的敗壞、篡竊並霸佔了。神的心意是要恢復這地。今天基督教中有一個錯誤的觀念，人常常說到『天家』，然而在聖經裏沒有這種東西。反之，神的心意是要在地上得著一個居所，一個伯特利。

在創世記二十八章有一個梯子，上面有神的使者上去下來，而在約翰一章，這梯子乃是人子，在祂身上有神的使者上去下來。所以，梯子就是主耶穌自己這位人子，這位成為肉體的基督。

不僅如此，在十四章六節主說，『我就是道路…；若不藉著我，沒有人能到父那裏去。』祂不是水平的路，而是垂直的路，我們憑著祂並藉著祂，可以到神那裏去。作為道路，祂乃是梯子。乃是祂將天帶到地上，也是祂將地聯於天。是祂將神帶到人裏面，並將人帶到神裏面。祂是那條垂直的路，把神和人帶在一起，使天和地成為一（神建造的概論，一四至一五頁）。

參讀：神建造的概論，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

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來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

十 19『弟兄們，我們既因耶穌的血，得以坦然進入至聖所。』

今天至聖所是在主耶穌所在的天上（來九 12、24）。當我們還在地上時，如何能進入？祕訣就是希伯來四章十二節所說我們的靈。這位在天上的基督，現今也在我們的靈裏（提後四 22）。祂是那天梯（創二八 12，約一 51），將我們的靈聯於天，也將天帶到我們的靈裏。因此，我們一轉到靈裏，就進入了至聖所，在那裏與施恩寶座上的神相會（聖經恢復本，來十 19 註 1）。

信息選讀

希伯來四章十六節所說的寶座，毫無疑問，是指天上神的寶座（啓四 2）。神的寶座，對全宇宙是掌權的寶座（但七 9，啓五 1），但對我們信徒，卻成了施恩的寶座，由至聖所裏的遮罪蓋（施恩座）所表徵（出二五 17、21）。這也是神和羔羊的寶座（啓二二 1）。當我們還活在地球上時，怎能來到天上神和羔羊（基督）的寶座前？祕訣在於希伯來四章十二節所說我們的靈。那在天上坐在寶座上的基督（羅八 34），現今也在我們裏面（10），就是在我們的靈裏（提後四 22），這靈就是神居所的所在（弗二 22）。伯特利是神的家，神的居所，也是天的門；在那裏基督是梯子，把地聯於天，並把天帶到地（創二八 12～17，約一 51）。我們的靈今天既是神居所的所在，這靈就是天的門，在這裏基督是梯子，

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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.

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

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)

Today's Reading

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,

把我們在地上的人聯於天，並把天帶給我們。因此，每當我們轉到靈裏，就能進入天的門，藉著基督作天梯，摸著天上施恩的寶座（聖經恢復本，來四 16 註 1）。

提前三章十五節說，召會是活神的家。至終，在永世裏，活神的家將是新耶路撒冷。在啓示錄二十一章我們看見，新耶路撒冷不是用泥巴或塵土造的，乃是用寶石造的。論到新耶路撒冷，十一節說，『城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

在創世記一至二章我們看見，人雖然是按著神的形像造的，卻是由塵土構成的。神的形像是為著神的彰顯，塵土當然不適合彰顯神。因此，就有變化的需要。變化不僅僅是形狀上的改變，也是性質上的改變，因為變化這辭是指新陳代謝的改變。我們需要在性質上有所改變，使我們的性質和外表不再是屬塵土的。在創世記二章，人是塵土，但在啓示錄二十一章，人是寶石。在永世裏，…一切的塵土都要變化成為寶石。

在創世記二章有一個泥土造的人，在二十八章我們看見一個泥土造的人枕在石頭上。…在十一節，我們看到雅各用作枕頭的石頭。大家都知道，枕頭是用來枕著休息的。在十八節，這塊枕石成了柱子。枕頭是用來休息的，柱子卻是用來支撐建築物的。在所羅門所建造的聖殿裏，有兩根主要的柱子（王上七 21）。加拉太二章九節說，雅各、彼得、約翰是召會的柱石。此外，啓示錄三章十二節說，得勝者要在神殿中作柱子。在創世記二十八章有石頭、枕頭和柱子。不但如此，至終這根柱子成了伯特利，神的家。在這短短的一段話裏，我們還看到一個梯子立在地上，梯子的頂通著天（12）。…雅各…看見一個梯子，神的使者在梯子上，上去下來。…雅各睡醒後，領會這地方不僅是神的家，也是天的門（17）（創世記生命讀經，一〇七六至一〇七七頁）。

參讀：創世記生命讀經，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

第二十五週 詩歌

<< WEEK 25 — HYMN

Hymns, #187

152 讚美主—祂的萬有包羅性

(約翰福音) 8 7 8 7 (英 187)

G 大調

4/4

3 | ^G5 4 3 3 | ^{D7}2 2 ^{Em7}1 5̣ | ^G5̣ · ^G6̣ 7̣ 1 | ^{D7}3 - 2

一 主，你於我何其豐富，你愛說出其度量！

5 | ^{Am}4 ^G3 2 3 3 | ^{B7}2 ^{Em}1 7̣ 1 6̣ | ^G5̣ · ^G6̣ 7̣ 1 | ^{D7}3 2 1 ||

你的自己無限富有，今在我靈給我享。

三 你乃是神真的帳幕， 在你我見神榮耀；
你也是神真的聖殿， 在你裏面神住着。

五 你是人子，與我一樣， 確有我們的性情，
使我能作神的兒子， 直到滿有你榮形。

二十二 你是一粒神聖麥子， 甘願落到死地裏，
結出我們許多子粒， 作你奧祕的身體。

二十三 你是屬天真葡萄樹， 我們是你的枝子；
住在你裏，與你聯結， 享受一切你所是。

二十四 你是宇宙真的新郎， 我們是你的新婦；
靈裏與你成爲一體， 得享你愛的豐富。

二十五 你是雅各所見天梯， 藉你天向地而開；
靠你我們作神聖殿， 地聯於天無阻礙。

二十六 哦主，你是那“我是”的， 應付我們所需要；
享受你作一切一切， 神就因你得榮耀。

1 O Lord, how rich Thou art to us,
Thy love reveals the measure!
The boundless riches of Thyself,
In spirit here we treasure.

23 Thou art the true and heav'nly vine,
And we in Thee are branches;
In Thee abiding, Thou in us,
We share in all Thy riches.

3 Thou art the tabernacle true,
In Thee we see God's glory;
For God Thou art the temple too,
In Thee is God's full story.

24 Thou art the Bridegroom from above
To take the Bride, Thy Body;
That we may be with Thee as one,
In life and love and glory.

5 Thou art the Son of Man like us,
And truly share our nature,
That we may be the sons of God
And grow to Thy full stature.

25 Thou art the ladder Jacob saw,
By Thee the heav'n is open;
In Thee we are the house of God,
And earth is joined to heaven.

22 Thou art the grain of wheat divine,
That died and rose with glory,
To bring forth us as many grains
To form Thy glorious Body.

26 O Lord, Thou art the great "I AM,"
Who all our need doth furnish;
Enjoying Thee as all in all,
God's purpose we accomplish.

讀經：創二五 22 ~ 23 · 三一 38 ~ 41 · 三二 22 ~ 32 · 三四 30

週 一

壹 雅各蒙神揀選；因此，在雅各身上我們看見神的揀選—創二五 21 ~ 26，羅九 11：

一 神愛雅各並且揀選了他—13 節，瑪一 2，弗一 4，二 4。

二 雅各在出生以前，甚至在創世以前就蒙揀選—創二五 22 ~ 23，弗一 4：

1 雅各蒙神揀選；這不是本於他自己的行為，或自己掙扎、努力的結果—創二五 22 ~ 23、26。

2 雅各蒙揀選乃是本於那呼召人的神，在於神的憐憫，在於神的恩典—羅九 11。

三 我們像雅各一樣，在創立世界以前就蒙揀選，被選上—弗一 4，帖後二 13，約十五 16 上：

1 基督是我們蒙神揀選的範圍—弗一 4。

2 神照著祂的先見揀選了我們—彼前一 2，羅八 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 神的揀選在於祂主宰的憐憫；我們是已經蒙神揀選的人，應當把自己投在神身上，相信祂要把我們帶到一個地步，使我們蒙祂喜悅—九 11 ~ 13、16。

週 二

4 神在已過的永遠裏揀選了我們，接著是祂的豫定，和祂在時間裏的呼召—八 28 ~ 29，弗一 5。

5 我們是為著神的定旨蒙了揀選並呼召的—羅九 11，提後一 9：

a 創世記一章二十六節啓示神造人的目的，是要人有祂的形像彰顯祂，並且有祂的管治權代表祂。

b 神對雅各的目的是要對付他，直到他變化為神的王子，有神的形像彰顯祂，並運用神的管治權代表祂：這是神的目標—四七 7、10。

貳 雅各的一生代表神的對付，雅各的神是對付的神—三一 38 ~ 41：

一 神命定雅各一生要過掙扎的生活；雅各從母腹起直到他一生晚期，都在掙扎—二五 22 ~ 26，二七 1 ~ 29、41 ~ 46，二八 1 ~ 5，二九 1 ~ 三六 43。

週 三

二 在雅各的生活和經歷裏，我們看見神的對付—二五 19 ~ 三二 21：

1 神主宰的安排雅各一生的環境；神主宰的手在雅各身上，為要對付他。

2 神在雅各身上的對付不是神的懲罰；這對付的目的在使雅各變化為以色列—28 節。

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，藉著環境的折磨和神直接的對付，得以變化、成熟，達於以色列—三五 10。

三 雅各的歷史乃是一幅聖靈管教的圖畫—四七 9，四八 15～16 上，來十二 9～11：

1 聖靈的管教是指聖靈在我們外面的環境裏作工，祂安排一切的人事物和遭遇，藉這些我們受管教—羅八 28。

2 神藉著聖靈的管教完全拆毀我們的舊造，使新造的元素得以在我們裏面建造起來。

3 我們天然的生命藉著聖靈的管教受對付時，基督就構成在我們裏面—加四 19，弗三 17 上。

4 在我們環境中的每件事和每個人，都是神的主宰所用來變化我們的工具—羅八 28。

週 四

叁 創世記三十二章二十二至三十二節敘述雅各一生中緊要並關鍵性的經歷—他被破碎：

一 主和雅各摔跤，為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 節：

1 主『摸了雅各大腿窩的筋』（32）；摸雅各大腿窩的筋，就是他身上最有力的肌肉，表徵摸雅各天然的生命，天然的力量—25 節。

2 雅各被神破碎之後，雖然外面和從前一樣，但裏面天然的生命已經受了對付；不是外面的生活被主摸過，乃是裏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 雅各的經歷給我們看見，神必須破碎我們天然的生命；祂必須厲害摸著我們天然的生命—22 ~ 32 節：

- 1 宗教的路是改變人外面的行為；神在祂經綸裏的路，卻是摸人裏面的生命，好改變人內在的所是—林後四 16。
- 2 主在某個關鍵點上摸我們，我們就癱了，裏面的人再也不能和以前一樣了；從此以後，我們就癱了，不再完整了—創三二 25、31。

週 五

三 每一個信徒都需要經歷外面之人的破碎—來四 12：

- 1 基督要從魂的禁錮裏出來，我們外面的人就必須破碎—弗三 16 ~ 17。
- 2 我們外面的人需要被破碎，讓靈得以出來—來四 12。
- 3 我們要乾乾淨淨的流露神的生命，我們這個人就必須被破碎—約十二 24 ~ 26，十九 34，七 37 ~ 39，出十七 6 ~ 7：
 - a 林後四章十二節所說的，死在我們身上發動，那個死就是我們的被破碎。
 - b 主需要破碎的器皿作活水的管道；我們這個人被破碎越多，神的生命從我們身上出去的就越多—約十二 24 ~ 26。
- 4 我們魂裏的各部分必須讓神破碎—太十六 24 ~ 25：
 - a 魂被破碎，意思不是說，我們不再思想了，不再表達情感了，不再運用意志了—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 我們的思想、情感、意志還是有的，只不過都已經被破碎，就是受了對付，被折服，並服從於靈——林後四 16，弗四 23，提後一 7。

週 六

5 那盛裝『至貴的真哪噠香膏』，『極貴的香膏』的『玉瓶』需要打破，真哪噠香膏才能出來，使『屋裏…滿了膏的香氣』——可十四 3，太二六 7，約十二 3：

a 玉瓶（外面的人）不打破，真哪噠香膏就不能出來——可十四 3。

b 我們不該保護自己，覺得玉瓶比香膏更值錢；我們不該以為我們外面的人比裏面的人更可寶貴——太二六 7，林後四 16。

c 外面的不破碎，裏面的就出不來；這樣，不只我們自己沒有路走，並且連召會也沒有路走——約十二 3。

6 神在基督裏將祂自己建造到我們裏面，需要外面之人的破碎——弗三 16～17 上。

7 要有建造，就必須先有破碎——太十六 18，弗四 16：

a 要叫召會得建造，我們就必須經歷外面之人的破碎——二 21～22。

b 我們要有配搭的事奉，就必須接受破碎；若沒有破碎，就無法配搭。

8 我們需要像保羅一樣，在身體的異象下被破碎，並看見我們在身體裏被建造惟一的路，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.

晨興餽養

弗一4『就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成爲聖別、沒有瑕疵。』

羅九11『雙子還沒有生下來，善惡也沒有作出來（只因要堅定神揀選人的旨意，不是本於行爲，乃是本於那呼召人的）。』

你相信你已經蒙揀選了麼？你怎麼知道？雖然我們可以站在神的話上說，『我知道我已經蒙神揀選，因爲聖經這樣告訴我。』但我還要問一個問題：我們怎樣從經歷中知道我們已經蒙神揀選？從我們無法逃開神這個事實，我們就知道自己是蒙揀選的。在我已過五十年的基督徒生活裏，我多次想要從主逃開，我甚至對主說，『主，我厭煩基督徒生活，我要跑開了。』我雖然想要跑開，但跑不成（創世記生命讀經，一〇四一頁）。

信息選讀

雅各是三〔位先祖〕中的最後一位，但神用他表徵父愛人並揀選人的這一面。瑪拉基一章二節說，神愛雅各，羅馬九章十至十三節說，神揀選了雅各，甚至在雅各出生以前，就揀選了他（神在祂與人聯結中的歷史，一六一頁）。

雅各在他出生之前，甚至在創立世界以前，就蒙揀選了（創二五22～23，羅九11，弗一4）。我們像雅各一樣，也是在出生之前蒙揀選的。在已過的永遠裏，在神還未開始創造任何東西之前，祂就揀選了我們。我們雖然自認渺小，但我們已經穀大，使神注意我們。甚至在創立世界以前，神就注意我們，在已過的永遠裏揀選了我們。…祂的揀選不是根據我們，乃是完全在於祂。不是本於我們的掙扎或行爲，『乃是本於那呼召人的』〔羅九11〕。我們不是創造者—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.

神的揀選也在於神的憐憫（14～16）。神對摩西說，『我要向誰施憐憫，就向誰施憐憫；要對誰動憐恤，就對誰動憐恤。』（15）我們都是神憐憫的對象。我們何等感謝祂，祂已憐憫了我們！『這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。』（16）

神的揀選也在於祂的恩典（十一5）。…我們不僅是神憐憫的對象，我們更是祂恩典的對象。我們是在神的憐憫之下，而祂的恩典乃是在我們的裏面。…現在我們不僅在神的憐憫之下，我們也得著了祂的恩典，就是那是靈的基督這活的人位，在我們裏面。這就是神的揀選。在雅各一生的記載裏，我們看見一些東西可以稱為憐憫，還有一些東西可以稱為恩典（創世記生命讀經，一〇四一至一〇四五頁）。

神的揀選是祂賜給我們的頭一項福分。神的揀選就是祂的選擇。祂從無數人中選上了我們，這是祂在基督裏所作的。基督是我們蒙神揀選的範圍；在基督之外，我們就不是神所揀選的（聖經恢復本，弗一4註2）。

我們蒙神揀選是照著祂的豫知（彼前一2，羅八29）。我喜歡豫知這辭。在我們出生之前，神就豫先知道我們。在已過的永遠裏，神就照著祂的豫知，揀選了我們，並豫定了我們（創世記生命讀經，一〇四二頁）。

『主宰的憐憫』一辭，意思是神的憐憫完全是照著祂的主宰。作蒙憐憫的器皿，不是我們揀選的結果；這起源於神的主宰。神把我們造成蒙憐憫的器皿，盛裝祂自己，這是出於神的主宰。祂的主宰是祂揀選的基礎（新約總論第五冊，一四五頁）。

你如果知道神的揀選，你就能把你自己投在神的身上，扔在神的身上，你就能相信，神要把你帶到一個地步來合乎祂的心意（亞伯拉罕以撒雅各的神，一五七頁）。

參讀：創世記生命讀經，第六十六篇；羅馬書生命讀經，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

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創一 26『神說，我們要按著我們的形像，照著我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並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『約瑟領他父親雅各進去，站在法老面前，雅各就給法老祝福。』

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

神在已過的永遠裏揀選了我們，接著就是祂的豫定（羅八 29，弗一 5）。豫定這辭的意義不容易解釋。按照希臘文，意思是豫先標出。神已把我們豫先標出。在我們出生之前，神已豫見並豫知我們。我們不僅在已過的永遠裏蒙神揀選；我們也被豫先標出，如今祂的標記在我們身上，甚至天使也知道我們已被豫先標出。因此，豫定的意思是神已經豫先標出我們，為著一種定命——作祂的兒子。祂已經揀選並豫定我們，得兒子的名分（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).

在神的揀選之後，接著是祂的呼召（羅八 28）。神在已過的永遠裏揀選我們，在時間裏呼召我們。我們無法經歷祂的揀選或豫定，但我們都經歷了祂的呼召。

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.

我們是為著神的定旨蒙了揀選並呼召的（九 11）。很少基督徒知道這定旨是甚麼。…神呼召的目的是甚麼？乃是要把祂所呼召的人變化為君王。我們在雅各身上可以看到這目的，但在亞伯拉罕和以撒身上看不到（創世記生命讀經，一〇四五至一〇四七頁）。

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)

信息選讀

Today's Reading

創世記一章二十六節啓示神造人的目的，是要人有祂的形像彰顯祂，並且有祂的管治權代表祂。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

約也說我們要成為祭司和君王（啓一6，二十6）。我們是祭司，有神的形像彰顯祂；我們是君王，有神的管治權代表祂。

神對雅各的目的不是要給他平安、喜樂和幸福的人生，然後接他到天上。神的定旨是要對付這個可憐的抓奪者，直到他變化為神的王子，有神的形像彰顯祂，並運用祂的管治權代表祂。這是神的目標。當我們讀到創世記末了，我們看見以色列正是那樣的人。當他看見法老，他沒有說甚麼，只伸出手為他祝福（四七7、10）。雅各有神的形像，完全彰顯神。而且，他藉著約瑟成了治理全地的人，在地上代表神。因此，在創世記末了，我們看見神的目標，神揀選的目標。

以撒並不代表受神對付過的生命。雅各的一生才是代表神的對付。一次又一次，神不讓雅各過去，神一直把祂的手放在他身上。

神第一次遇見雅各的時候，祂說，『我是耶和華你祖亞伯拉罕的神，也是以撒的神。』（創二八13）這含示神要成為雅各的神。我們都經歷過亞伯拉罕的神和以撒的神。既然亞伯拉罕的神是稱義的神，以撒的神是恩典的神，這意思就是，我們已經歷了稱義的神和恩典的神。我們雖然經歷了這樣的一位神，但我們還需要遇見並經歷雅各的神。這意思是神對我們還要成為變化的神，對付的神（創世記生命讀經，一〇四八至一〇四九、一〇九〇、一〇八〇頁）。

神命定雅各終生過掙扎的生活。他的生活與以撒的生活完全不同。以撒的生活沒有掙扎，只有享受。但雅各的生活滿了難處。…雅各從母腹即掙扎要作雙生子中的長子（二五22～26上）。甚至在雅各出生以前，雅各就與他哥哥相爭（神在祂與人聯結中的歷史，一三七頁）。

參讀：創世記生命讀經，第六十七至六十九篇；神在祂與人聯結中的歷史，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, msgs. 67-69; The History of God in His Union with Man, ch. 8

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來十二 11『一切的管教，當時固然不覺得喜樂，反覺得愁苦；後來卻給那藉此受過操練的人，結出平安的義果。』

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.

羅八 28『還有，我們曉得萬有都互相効力，叫愛神的人得益處，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，我們沒有看到享受的一面，反看到神對付的一面。因為雅各抓奪得太多，神的手就一直在他身上。雅各的抓奪帶來神的對付。神也許說，『雅各，你能抓奪，但是我能對付。在你抓奪的每一步，都有我的對付。』這不是神的懲罰；這是神的對付，目的在使雅各變化（創世記生命讀經，一〇三九至一〇四〇頁）。

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)

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Today's Reading

神主宰的安排雅各一生的環境和境遇。當雅各和以掃還在母腹中，他們就爭著誰先出生（創二五 22 ~ 26）。…雅各在出生之前，就被以掃打敗，生為次子。…我們都是雅各，神已經揀選了我們，而我們都在神對付的手下。

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.

雅各從各個角度、在每個角落、在每一方面都受苦。…當我們讀創世記二十五、二十七及二十八章，我們就看見神主宰的手在雅各身上，為要變化他。然而，那時雅各並不知道他是在神的變化之下。他只知道他哥哥的粗魯和懷恨，他母親的聰明，他父親的簡單。實際上他是天天在神的對付之下，沒有一天浪費。他所碰到的每個人，他所遭遇的每件事，都是對付。雅各的確代表我們屬靈生命變化的一面（創世記生命讀經，一〇五三至一〇五四、一〇五八頁）。

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，藉著環境的折磨和神直接的對付，得以變化、成熟，達於以色列，因此他象徵得重生而變化的人（真理課程二級卷二，一一〇頁）。

雅各一生的歷史，都是代表聖靈的管治。你在這裏看見有一個人是狡猾的，是詭計多端的，是會欺騙人的；但是你也看見這一個人有聖靈在那裏一步一步的管治他。…雅各真是又苦又勞碌。這一切都是聖靈的管治，都是聰明人所受的熬煉。會打算的人，被主的手壓在那裏；有辦法的人，被主的手壓在那裏；天然的生命，要被神壓出去。雅各一生的經歷，就是給我們看見聖靈的管治（亞伯拉罕以撒雅各的神，一一至一二頁）。

聖靈的管治，乃是指著聖靈在我們外面的環境中，安排一切人、事、物，藉以管治我們說的。…神在聖靈裏，在我們身上所有的工作，除了聖靈在我們裏面作膏油以外，就以聖靈在我們外面的管治為最主要了。

聖靈的管治，到最終總是叫我們這個人被拆毀、被破碎、被磨掉。神就是藉著聖靈的管治，把我們的舊造完全拆毀，好叫祂新造的成分，能在我們裏面建造起來（生命的經歷下冊，三一六、三二五頁）。

我們該感謝主，在我們環境中的每個人都在神主宰的手下，叫我們得益處。你也許以為你有一個忠信可靠的舅父，但這樣的舅父對你的變化不會有多大的幫助。…我們都需要看見這點，並知道在我們的環境中沒有一樣是可信靠的。不要信靠任何事、任何人或任何物。在我們環境中的每件事和每個人，都是神的主宰所用來變化我們的工具（創世記生命讀經，一一三九頁）。

參讀：創世記生命讀經，第七十至七十一篇；生命的經歷下冊，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

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創三二 24～25『只剩下雅各一人，有一個人和他摔跤，直到黎明。那人見自己勝不過他，就將他的大腿窩摸了一把；雅各正與那人摔跤的時候，他的大腿窩就脫了節。』

林後四 16『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

創世記三十二章二十二至三十二節敘述神所揀選的人——雅各——一生中關鍵性的經歷。這實在是神聖話語中很不平常的一段。

〔雅各〕沒有平安。當剩下雅各一人的時候，突然『有一個人和他摔跤，直到黎明』（24）。這個對手不是天使，而是在人形狀裏的耶和華自己。…令雅各大喫一驚的是，在深夜當他拚上一切的時候，有一個人盡力要將他摔倒。因為雅各不肯讓步，兩個人就整夜摔跤直到黎明。在這之前，雅各怕被屠殺；現在他怕在這場摔跤比賽中被擊敗，他全力掙扎。主沒有立刻征服雅各，為要向雅各暴露他是何等的天然，他天然的力量是何等的大。最後，主摸了雅各的大腿窩，使他瘸了（創世記生命讀經，一一四六至一一四七頁）。

信息選讀

雅各大腿窩的筋，就是身上最有力的肌肉，被摸了一把（32），這表徵雅各天然的生命，天然的力量，被摸了一把。這是雅各變化的開始。三十三章給我們看見，…在這次的經歷之後，雅各依舊天然。然而，儘管雅各外面的生活並無改變，但他天然的生命，他裏

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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.

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.

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.

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)

Today's Reading

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，已經被主對付了。這是由雅各的大腿癱了的事實所表徵（三二 31）。宗教的路是改變人外面的行爲；神在祂經綸裏的路，卻是摸人裏面的生命，好改變人內在的所是（聖經恢復本，創三二 25 註 2）。

雅各就是一直在那裏受聖靈的管治，以致他的聰明不能成功。在毘努伊勒的那一夜，雅各學了一個最大的功課，這是他一生最好的一夜！他想碰著甚麼人都有辦法，碰著神也有辦法，對於甚麼事情都容易過去，碰著神也能過去。豈知他碰著神的時候，神把他的大腿窩摸了一把，他就癱腿了！（25）…雅各的大腿窩被神摸著了，就是他天然生命最強的地方被神摸著了，從那一天起，他癱了。…就是這一個經歷，要帶領我們作神的子民。神有一天要光照你，給你看見你自己多壞，你自己多詭詐，你自己多有計謀。神給你看見的時候，你頭都抬不起來，神的光要殺你，叫你不能不承認說，我這個人完了，我不敢、我不配事奉神！從此你在神面前不敢倚靠自己了。這就叫作聖靈的管治（亞伯拉罕以撒雅各的神，一二至一三頁）。

因爲你這麼好，主可能更難將祂自己作到你裏面。這不是外面的改變或改良，這是裏面的一摸。你裏面的筋，你裏面天然的力量，必須被主摸著。我們都需要這一摸。

我們跟從雅各，可能會一再被摸，因爲在我們身上這摸不是一次永遠的。我們摔跤摔了一陣子，就會深覺自己被摸了。主總是在某個關鍵點上摸我們。甚麼時候祂摸了某一特別的部分，我們就癱了，裏面的人再也不能和以前一樣了。從此以後，我們就癱了，不再完整了（創世記生命讀經，一一六四頁）。

參讀：創世記生命讀經，第七十三至七十五篇；亞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

晨興餽養

弗三 16～17『願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉著信，安家在你們心裏，叫你們在愛裏生根立基。』

魂若沒有被破碎並變化，是不可能真實的召會生活。這就是為甚麼倪弟兄即使到了他職事的晚期，仍說到外面之人的破碎與靈的出來。外面的人，就是屬魂的人，必須被破碎，裏面的人，就是靈，才能出來。今天人欣賞倪弟兄《正常的基督徒生活》這本書，但那只是基礎。那些信息是他二十五年以前所釋放的。在早期，我遇見他之後的最初幾年，他總是強調那些事。然而，在這之後，他被擺在試煉中一段長的時間，接著在二次大戰之後，他的信息幾乎始終是強調外面之人的破碎（召會作基督身體的異象、實行與建造，八八至八九頁）。

信息選讀

我們都有基督，但我們的基督被拘禁在我們裏面。召會生活乃是眾聖徒以團體的方式實化、彰顯並經歷基督。這位基督從眾人裏面出來，並將我們調和在一起。然而，基督若被你裏面的魂生命拘禁，被我裏面的魂生命拘禁，我們如何能有召會生活？基督在我們裏面，但祂得不著彰顯，並且也因著我們的魂，祂就不能被實化。…這就是為甚麼我們需要得以加強到我們裏面的人裏。然後基督就要充滿我們，並從裏面擴展，而據有我們的心。這樣，魂就被征服並破碎，魂的各部分就得著更新。這樣，基督就得著彰顯；我們乃是藉著這位基督才是一（召會作基督身體的異象、實行與建造，九〇至九一頁）。

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)

沒有一個人能幹乾淨淨的流露神的生命，除非他這個人被破碎。所以，我們題到流露神生命的時候，必須注意我們這個人的破碎。保羅在加拉太二章二十節說，『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著。』保羅所說的『同釘十字架…，不再是我』，從經歷來說，就是被破碎。只有破碎過的人，才能經歷二十節的『同釘十字架』，和『不再是我』。這節又說，『乃是基督在我裏面活著』，這就是生命的流露。基督從我身上出去，就是生命從我身上流出去。

同時，保羅說得很清楚：『死是在我們身上發動，生命卻在你們身上發動。』（林後四12）那個死就是殺死，就是我們的被破碎。我們這個人被破碎越多，神的生命從我們身上出去的就越多。…人破碎了，人才能供應生命（建造神家的事奉，五六頁）。

基督不需要完整的器皿，基督需要破碎的器皿；因為只有破碎的器皿，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，原因不在於我們的行為太壞，或太好；乃在於我們這個人太完整、太牢固，在我們身上沒有破口，以致基督無法出去（基督並祂釘十字架，七頁）。

我們魂的各部分，需要一部分一部分，讓神斷過、破碎過（再論生命的認識，二四四頁）。

甚麼叫作人的魂，或者人的己被破碎呢？破碎不是說，你沒有思想了，沒有意志了，沒有情感了。你的思想、意志、情感還是有的，只不過都被折服、屈服下來，都受了對付。換言之，都是受了破碎的。一個無法讓靈出來的人，乃是他的思想在他身上作主，他的意志、情感在他身上作主。一個讓靈出來的人，乃是把他的己，把他的思想、意志、情感屈服下來，擺在靈的管治之下，讓靈作主的人（建造神家的事奉，五七頁）。

參讀：再論生命的認識，第十二篇；基督並祂釘十字架，第一篇；神的需要與神的目標，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

晨興餽養

Morning Nourishment

可十四 3『耶穌…坐席的時候，有一個女人，拿著一玉瓶至貴的真哪噠香膏來，打破玉瓶，把膏澆在祂的頭上。』

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.

約十二 3『那時，馬利亞就拿著一磅至貴的真哪噠香膏，抹耶穌的腳，又用自己的頭髮去擦祂的腳，屋裏就滿了膏的香氣。』

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.

聖經告訴我們，有真哪噠香膏〔約十二 3〕。神的話特意把『真』字放在裏面，是真哪噠香膏，實實在在是屬靈的。但是玉瓶不打破，真哪噠香膏就不能出來。希奇！許多人還在欣賞玉瓶，覺得玉瓶比香膏更值錢，許多人還以為他外面的人比裏面的人更可寶貴。這是在召會裏的難處。你寶貴你的聰明，以為你自己是了不起的人；他寶貴他的情感，以為他自己是了不起的人；許多人寶貴他的自己，覺得自己比別人好得多，口才比別人好，作事比別人快，下的斷案比別人準。…但是，我們不是玩古董的人，我們不是欣賞玉瓶的人，我們乃是要聞著香膏的人。外面的不破碎，裏面的就出不來；這樣，不只我們自己沒有路走，並且連召會也沒有路走（人的破碎與靈的出來，六至七頁）。

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)

信息選讀

Today's Reading

瓦器如果沒有打破，誰能看見裏面的寶貝？主在我們身上所作的事到底為著甚麼？就是在那裏打破我們這個瓦器，打破我們這個玉瓶，要把我們的外殼打破。主盼望在屬乎祂的人身上能有一條祝福的路通到世界

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。這是一條祝福的路，也是一條有血跡的路，的確是有血在那裏，有傷痕在那裏。這個外面之人的破碎是何等的緊要（人的破碎與靈的出來，七至八頁）。

要叫召會得建造，就不能不提一件事來，這就是破碎的問題。…在召會的建造裏，我們天然的每一點…都得經過破碎，才能和別人聯在一起。無論是我們的幹才，我們的眼光，還是我們的熱心，凡是天然的都是不合用的，都得經過破碎，然後才能被建造（神的建造，八二頁）。

你若認識神永遠的定旨，就是神終極的心意，乃是要得著基督的身體這團體的器皿，以盛裝基督並彰顯基督，你就會說，『主，拯救我，釋放我脫離個人的屬靈。甚至在個人屬靈這件事上，我也必須被破碎。我必須蒙拯救脫離這種個人特質。我需要學習被破碎的功課，使我能與別人配搭，能與別人相調，對他們成為真實的幫助。』

我們需要非常強調這事，因為我們憑經歷認識：我們若不學習這功課，就絕不會有真實的召會生活。…我們可以在主日一起唱詩歌，有一些禱告，聽一篇信息—但是僅此而已。我們絕無法得著建造起來的召會。我們不能得著一班信徒被建造起來，成為活的團體身體。我們需要學習的事奉方式乃是：我們能與別人配搭，別人也能與我們配搭。在此有許多功課給我們學習（在人的靈裏事奉，一二三至一二四頁）。

你必須看見身體的異象，這異象會破碎你。在身體的異象下，你會被破碎。你會看見，使你在身體裏被建造惟一的路，乃是你被破碎。要實化這身體，惟一的路乃是被破碎（從天上來的異象，三九頁）。

參讀：人的破碎與靈的出來，第一至二、五至六篇；在人的靈裏事奉，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

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召會—建造

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F 1-1 2 | F7 3-2 3 | B^b 4-3 2 | F 3--- | Dm 3-3 3 | Gm 4-3 2 | G7 1-7 1 | C 2--- |

一 神,我讚美你的計畫,要使我們成為你家,

F 1-1 2 | F7 3-2 3 | B^b 4-3 2 | F 3--- | Dm 3-3 3 | Gm 2-1- | C7 2-3 2 | F 1--- ||

給你安居,由你充滿,你在子裏好得彰顯。

二 我們雖是你所創造, 有你形像,作你代表,
不過僅是土造陋器, 裏面有靈,外面是體。

三 惟有接受你作生命, 纔能有你精金性情;
你與我們調和為一, 我們與你成為一體。

四 當你生命流通、滋潤, 浸透我的全心、全魂,
我就變成珍珠、寶石, 與你榮形一樣一式。

五 但是,恩主,我們深知, 這些並非為供賞識,
乃是全為建造、配搭, 成為你的榮耀之家。

六 主,我在此獻上自己, 求你接在建造手裏,
將我折服,將我聯絡, 造成你能安居之所。

七 天然生命、孤僻性格, 求你全都為我攻破,
不再單獨,不再自善, 與眾聖徒調成一團。

八 如此纔能作你配偶, 享受你愛所是所有,
共同生活,互相安居, 滿足你心,得你稱許。

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.

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.

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

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.

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

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.

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.

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!

第三篇

為著神的建造而變化

JL 詩歌：604, 546

讀經：創二八 10 ~ 22，三二 28，三五 10、15，羅十二 2，林後三 18，啓四 3，二一 11

週 一

壹 我們需要被這思想光照並充分浸透：神在宇宙中只作一件事，就是建造祂永遠的居所——伯特利——創二八 10 ~ 22，太十六 18，弗二 21 ~ 22，啓二一 2 ~ 3：

一 整本聖經是一本建造的書；聖經的主題乃是神的建造——創二八 10 ~ 22，太十六 18，弗二 21 ~ 22，四 16，啓二一 2 ~ 3。

二 聖經中心而神聖的思想乃是：神在尋找一個神聖的建造，就是祂自己與人性的調和，也就是一個活的組成，由蒙祂救贖並與祂調和的人所組成——太十六 18。

三 神的建造是祂心頭的願望，也是祂救恩的目標——出一 11，二五 8，四十 2 ~ 3，弗一 5、9，二 21 ~ 22，四 16。

四 我們對神的建造需要有神聖的領會——太十六 18，弗四 16：

Message Three

Transformation for God's Building

JL Hymns: 839, 750

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 神的建造乃是神與人的調和—約十四 20, 十五 4 上, 約壹四 15:

a 神建造的原則, 乃是神把祂自己建造到我們裏面, 又把我們建造到祂裏面—弗三 17 上。

b 召會乃是神的建造, 由神自己作神聖的材料, 與人作屬人的材料調和而成—林前三 9、11。

週 二

2 神的建造是三一神團體的彰顯—提前三 15 ~ 16, 約十七 22, 弗三 19 下、21:

a 神的心意是要得著一班人建造成為屬靈的建造, 以彰顯祂並代表祂, 好對付祂的仇敵, 恢復失去的地—創一 26, 彼前二 5、9。

b 神在地上藉著人得著彰顯和代表的願望, 只有在我們建造在一起時, 才能得著完成—創一 26, 弗二 21 ~ 22。

3 神的建造乃是神的擴大、擴展, 以團體的方式彰顯祂自己—約三 29 上、30 上, 西二 19:

a 真正的建造乃是三一神的擴大, 擴展, 使神能以團體的方式彰顯祂自己—弗三 21。

b 神聖的建造是那是生命的三一神作到我們裏面, 使我們在祂的經綸裏成為祂的一個彰顯, 就是神的擴大和擴展—9、17 上、19 下、21 節, 一 10。

五 伯特利, 神的家, 就是今日的召會, 要終極完成於新耶路撒冷, 作永遠的伯特利, 就是神和祂所救贖之選民永遠的居所—創二八 19, 三五 15, 提前三 15, 啓二一 3、22。

週 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

貳 雅各這個在神變化手下的人，代表那為著神的建造而變化的生活——創三二 28，三五 10、15：

一 雅各的歷史必須成為我們的傳記：

- 1 雅各的一生有三個顯著的時期：對付期（二五～三二），變化期（三二～三七）和成熟期（三七～五十）。
- 2 雅各所遭遇的每件事，都是為著他的變化：
 - a 雅各要被變化，就必須被壓到環境裏，使他無可選擇，只得經歷改變——三一 36～42，三二 28。
 - b 從雅各的經歷我們看見，我們所遭遇的每件事，都在神的主宰之下，叫我們被變化——羅八 28～29，十二 2。
 - c 雅各的變化開始於創世記三十二章，主來摸雅各最強的部分，他的大腿；從那時起，變化的過程持續到三十七章。
 - d 西緬和利未給雅各帶來的難處，摸著他全人的深處，他開始被變化——三四 30，四九 5～7。
- 3 雅各已蒙揀選作神的彰顯和神的王子，但惟有藉著變化，他才能成為神的彰顯和神的王子——一 26，三二 28，林後三 18：
 - a 『以色列』的意思是『與神較力者』（創三二 28）和『神的王子』。
 - b 神的定旨是要對付雅各這個抓奪者，把他變化為以色列，神的王子，有神的形像彰顯祂，並運用祂的管治權代表祂——一 26。

週 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 雅各的名改為以色列；一個抓奪者（雅各），變為神的王子—三二 27 ~ 28, 三五 10。
- d 基督徒的生活乃是與神較力而被神變化為神王子的生活—羅十二 2, 五 17。
- e 神揀選、豫定、並呼召我們的目的，乃是將可憐的罪人變化成君尊的兒子，使我們在變化過程完成後，能作王掌權—啓二二 5。

二 我們因著墮落，都成了變樣的泥土；神的方法不是改良變樣的人，乃是把人變化為石頭，為著建造神的家，伯特利—創二 7, 約一 42, 彼前二 4 ~ 5。

三 變化就是那是靈的基督，即在復活裏的基督這賜生命之靈，分賜並作到我們的魂裏，頂替我們在天然生命裏的所是，使基督擴增，我們天然的生命衰減—林前十五 45 下，林後三 17 ~ 18, 弗三 17 上。

四 變化不是外面的改正或調整，乃是神的生命在裏面新陳代謝的作用，藉著將基督神聖生命的元素加到我們全人裏面，而使我們在外面彰顯出基督的形像—林後三 18:

週 五

- 1 變化的過程是生機的，也是新陳代謝的：變化是生機的，因為與生命有關；變化是新陳代謝的，因為與排除舊元素、增加新元素的過程有關—羅五 10。
- 2 變化期間所發生新陳代謝的改變，乃是內裏構成和外在形狀上的改變—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 變化是神長子作神人原型的大量複製，使我們模成祂的形像，與神的長子畢像畢肖—29 節。

五 我們是得勝或是失敗，就在於魂的變化，也在於我們對主變化工作的態度—十二 2:

1 神變化的工作其實就是祂國度的操練；順從神就是與祂變化的工作合作—林後三 18，十 5～6。

2 我們若讓三一神這賜生命的靈天天變化我們，就是得勝者—羅十二 2，八 28～29、37。

週 六

六 變化的結果帶進建造；新耶路撒冷碧玉牆的建造，是與變化並行的—十二 2，啓二一 18 上:

1 那靈變化的工作乃是帶有祂神聖元素全備的供應，使伯特利，神的居所，建造起來—腓一 19。

2 最終，那靈變化的工作帶進新耶路撒冷，有神的形像作祂的彰顯:

a 神顯出來的樣子好像碧玉，而新耶路撒冷有神的榮耀，發光如同碧玉—啓四 3，二一 11。

b 城牆的第一層根基和新耶路撒冷的整個城牆一樣，都是用碧玉造的，指明建造聖城的主要材料是碧玉—18～19 節。

c 既然碧玉表徵神彰顯在祂可傳輸的榮耀裏，新耶路撒冷主要的功用也就是帶著神的榮耀彰顯神—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 創世記是整本聖經完整啓示的縮影：

- 1 在創世記末了，我們看見一個名叫以色列的人，變化過的人，他是透亮、清楚且滿了生命的；這個變化過的人，乃是新耶路撒冷的一粒種子，一個小影—三五 10。
- 2 在啓示錄末了，我們看見新耶路撒冷，一座透明的城，滿了神的生命，有神的榮耀，城的光輝如同『極貴的寶石，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.

晨興餽養

太十六 18『我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

弗四 16『本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

我們必須被這思想光照並充分浸透：神在這宇宙中只作一件事，就是建造祂永遠的居所。祂對任何別的事都沒有興趣。創造和救恩都是為著這目的。凡祂所賜給我們的福分也都是為著這目的。…今天，幾乎沒有基督徒關心神的建造。因此，我們有膽量說，我們在主的恢復裏，是惟一關心神建造的基督徒（創世記生命讀經，一一八五至一一八六頁）。

信息選讀

聖經是一本建造的書。首先，神囑咐挪亞建造方舟。然後我們在舊約裏看見，亞伯拉罕尋找一座城，他的後裔以色列人建造了一個帳幕。後來他們進入美地，建造了一個殿。在新約裏，主說祂要建造祂的召會（太十六 18）。…彼得責備猶太人，說他們這些匠人棄絕了基督作神建造的房角石（徒四 11）。保羅也告訴我們說，我們是神的家（提前三 15），也是神的建築（林前三 9）。…然後彼得在第一封書信中告訴我們，基督是為著神建造的活石，我們也像祂，是活石，被建造成為屬靈的殿（彼前二 4～5）。我們能看見，神的建造乃是貫穿全本聖經的路線，這建造的總結就是新耶路撒冷（長老訓練第二冊，六五頁）。

Morning Nourishment

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)

Today's Reading

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)

我們必須充分的領悟並記得，全本聖經的神聖思想不是說神要尋找一個物質的居所。…聖經中心而神聖的思想乃是：神在尋找一個神聖的建造，乃是祂自己與人性的調和。祂在尋找一個活的組成，由蒙祂救贖並與祂調和的活人所組成。

主就是建造，這件事的原則乃是神將祂自己與人性調和；大體而言，這也是神建造的原則。所以，召會也是神自己與人性的神聖調和。召會不是屬於舊造，乃是神的建造，由神自己這神聖的材料，與人這屬人的材料調和所組成。

關於召會的建造，我們有很多可說的，但我們必須看見，這個建造乃是神與人的調和。我們越多與神調和，就越建造在一起。若沒有神，我們就不可能建造在一起。就算我們能這樣建造在一起，那也不是神的建造，而僅僅是人的建造。召會作為神的建造，不是屬人的結合或組成，而是神與人性的調和（神建造的概論，九、六頁）。

神要進到人裏面，必須成為肉體；人要進到神裏面，必須經過死而復活。這就是神建造的原則。

聖經給我們看見，神在宇宙中有一個工作，就是在創造之後，有祂救贖的完成，然後，只有一個工作一直在進行，那個工作就是建造。

神沒有第二個建造，也沒有第二個建築。神惟一的建造，惟一的建築，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裏面，也要把蒙恩的人建造到祂裏面。換句話說，神的這個建造一點都不是別的工作，而是要把祂和人，人和祂完全建造成為一個（召會是基督的身體，一一二、一一六頁）。

參讀：神建造的異象，第一章；聖經中的十條路線，第五篇；神建造的概論，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

晨興餽養

創三五 15『雅各就給神與他說話的地方起名
叫伯特利。』

弗三 21『願在召會中，並在基督耶穌裏，榮耀
歸與祂，直到世世代代，永永遠遠。阿們。』

聖經開始於神的創造，結束於神的建造。神的創造乃是為著祂的建造，神的建造乃是實現祂創造之定旨的終極完成。神…用於建造的主要元素乃是神的生命。我們生在神的創造裏，但我們重生乃是為著神的建造，就是召會，其終極完成乃是新耶路撒冷。這建造是屬於生命，藉著生命，並憑著生命。…生命與建造乃是整本聖經兩個關鍵的辭。生命是神在基督裏作活的內容，建造乃是三一神團體的彰顯。

神的願望是要我們認識並成就祂在地上建造的異象。…神的心意是要得著一班人成為屬靈的建造，以彰顯神並代表神，好對付祂的仇敵，恢復失去的地（神建造的異象，序、一七、三三頁）。

信息選讀

建造實在就是神的擴大。建造是神的擴大，以團體的方式彰顯神。…生命是神自己作到我們裏面。三一神若真的作到我們裏面，結果必有神的擴大和擴展。…神並沒有創造一對夫妻，祂只創造了一個人。妻子出自丈夫，成為丈夫的擴大。那就是建造。亞當的妻子夏娃，是神的建造，那個建造是亞當的擴大。亞當是神成為人的豫像和豫表，夏娃是神建造的豫像和豫表。這個建造既是亞當的一部分，無疑就是他的擴大和擴展。

Morning Nourishment

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

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

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.

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)

Today's Reading

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.

在創世記一章，神是單獨的。到了啓示錄末了，神是在聖城新耶路撒冷的中心，新耶路撒冷乃是祂的擴大。在太初我們只看到神自己，並沒有任何的擴展和擴大。然而歷世歷代，神一直將祂自己作到祂的選民裏面。最終我們都將成爲祂的建造，這一個建造就是神自己的擴大。因此，這個建造將成爲神的擴展；這個擴展將以團體的方式彰顯神。這就是神的建造。建造不僅是我倚靠你，你倚靠我，弟兄姊妹互相倚靠而已。那不是對建造的充分領會。正確的建造乃是神的擴大，是三一神的擴展，使神能以團體的方式彰顯祂自己。這就是約翰福音的啓示。約翰福音啓示，三一神正在將祂自己分賜到信徒裏面，並且祂所有的信徒，由於三一神灌輸、注入到他們裏面，結果就成爲祂的擴大。三一神的這個擴大就是神的擴展、建造和彰顯。…因此，當我們說到神的建造時，我們的意思就是作生命的三一神，不斷的作到我們裏面，並且我們在祂的灌輸和注入下成爲祂的一個彰顯。這個彰顯是祂的擴大和擴展（約翰福音生命讀經，六至七頁）。

神叫雅各上伯特利去（創三五1）。最終，新耶路撒冷將是永世的伯特利。雅各從未建造過甚麼，但他的後裔首先建造了帳幕，然後建造了聖殿。啓示錄說，新耶路撒冷是神的帳幕，神自己和羔羊是殿（二一22）。這是伯特利。神永遠的定旨是要得著這居所，並且祂今天正在這居所上作工。甚至在雅各的一生中，神在雅各身上作工，也是爲著祂的居所，爲著伯特利（創世記生命讀經，一一八五頁）。

參讀：召會是基督的身體，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

晨興餽養

Morning Nourishment

創三二 28『那人說，你的名不要再叫雅各，要叫以色列；因為你與神與人較力，都得了勝。』

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.

羅十二 2『不要模倣這世代，反要藉著心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

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.

亞伯拉罕代表被神稱義，並活在與神交通中的生命；以撒代表享受神恩典的生命。在雅各身上我們看到屬靈生命的第三方面—變化。雅各這個在神變化手下的人，代表變化的生命。拉班壓榨雅各，乃是神的主宰。雅各需要拉班壓榨的手，神用這手來變化雅各（創世記生命讀經，一一〇三頁）。

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)

信息選讀

Today's Reading

雅各的歷史也必須成為我們的傳記。我們必須相信，我們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，都是為著他的變化和成熟。雅各要被變化，必須被壓到環境裏，叫他無可選擇，只得經歷改變。我們和雅各一樣，在被改變之後，神要主宰的用人、事、物倒空所充滿我們的一切，除去我們先入的一切東西，使我們的度量增加，好被神充滿。

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.

雅各的一生有三個顯著的時期：對付期，變化期和成熟期。你若比較創世記二十七、三十七和四十七章，就會看見對付、變化和成熟。到了四十七章，雅各的成熟達到巔峯，並且完全得著表顯。…從雅

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

各的經歷我們看見，我們所遭遇的每件事，都在神的主宰之下，叫我們被變化，得成熟。沒有一件事是偶然的。神永遠的定旨，只能藉著我們的變化和成熟來完成。

從二十五至三十二章，我們沒有看見雅各在生命上的改變。照著二十五章的記載，雅各甚至在出生以前就開始抓奪了。雅各的變化開始於神摸他的時候。這發生在三十二章。雖然二十五至三十二章沒有變化，沒有生命上的改變，但這幾章滿了對付。請記得，雅各在拉班手下度過二十年，在那些年間他受了一次又一次的對付。經過了那二十年的對付，有一天晚上，在毘努伊勒，主來摸雅各最強的部分，他的大腿，雅各就瘸了。那標明了雅各變化的開始，而變化的過程是從三十二章持續到三十七章。在這幾章，我們看見雅各如何被變化的一幅圖畫。

在三十四章的遭遇給雅各很深的印象。當他年老給十二個兒子祝福時，他無法忘記西緬和利未所作的。

聖經中的記載是我們的傳記，我們日常生活的記載是我們的自傳。…雅各已蒙揀選作神的彰顯。這樣一個抓奪的人怎能成為神的彰顯？不是憑著外面的改正，只有藉著變化的過程。變化如何才能完成？只有藉著神主宰的安排，將我們擺在某種環境中，在某些人手下。在我們環境的安排上，祂是主宰的。

以色列這名的意思是『與神較力者』。很多基督徒知道以色列的意思是『神的王子』，但最好的辭典和譯本指明，這意思是次要的，以色列這名主要的意思乃是『與神較力者』。…主祝福雅各後，雅各完全領悟那摔跤者就是神，他便給那地方起名叫毘努伊勒，意思就是『神的面』（創世記生命讀經，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頁）。

參讀：創世記生命讀經，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

晨興餽養

彼前二 4～5 『你們來到祂這為人所棄絕，卻為神所揀選所寶貴的活石跟前，也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉著耶穌基督獻上神所悅納的屬靈祭物。』

9 『惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚…祂…的美德。』

為著完成神的定旨，雅各的名改為以色列（創三二 27～28）；一個抓腳跟的人，抓奪者（雅各），變為神的王子（以色列）。雅各若仍是一個抓奪者，他就絕不能在完成神聖的定旨上為神所用。雅各必須變為神的王子。為著建造召會，彼得的名『西門』，被改為『磯法』，意思是石頭（約一 42）。彼得天然的人是泥巴，他必須為著神的建造，變化成為石頭，甚至是寶石〔彼前二 5〕，以完成神聖的定旨（創世記生命讀經，七八八頁）。

信息選讀

神呼召的目的是甚麼？乃是要把祂所呼召的人變化為君王。我們在雅各身上可以看到這目的，但在亞伯拉罕和以撒身上看不到。…你如果問以撒，他生活的目的是甚麼；他也許會說，『我生活的目的是享受。』以撒不知道別的。同樣，今天大多數基督徒也不知道他們生活的目的是甚麼。他們也許說，『我們得救是為著過快樂的生活，今天有平安和快樂，將來就到天上去。』但新約清楚的啟示，神的揀選、豫定和呼召的目的是兒子的名分（弗一 4～5）。我們已被豫定得兒子的名分。我們不是普通的兒子；我們是君王的兒子，是

Morning Nourishment

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 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...

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)

Today's Reading

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

皇家的兒子，是命定要作王的。羅馬八章二十九節說，『因為神所豫知的人，祂也豫定他們模成神兒子的形像。』這是神的定旨（創世記生命讀經，一〇四七至一〇四八頁）

乃是為著在伯特利建造神的家（神的這家乃是約翰福音論到召會，就是基督身體的內在和基本的線），祂所救贖的人才被那靈在生機上變化為石頭。彼前二章四至五節說，基督是寶貴的活石，我們來到祂跟前，使我們也成為活石，為著建造神的家。我們因著墮落，都成了變樣的泥土。神的方法不是改良變樣的泥土，乃是把泥土變化為石頭。羔羊是為著救贖；那靈是為著變化，使我們能成為石頭，為著建造神的家，伯特利（約翰福音結晶讀經，六六頁）。

新約的得勝者不僅在召會時代得產生，也在召會時代得成全。新約得勝者的成全，乃是藉著對基督主觀的經歷和享受而變化。林後三章十八節說，『我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』變化就是讓基督加到我們這人裏面，頂替我們的所是，使基督擴增，我們天然的生命衰減。當變化的過程在我們裏面進行時，我們天然人的舊元素就被帶走，而榮耀，就是復活的基督這賜生命的靈，就加到我們裏面，頂替天然的元素。藉著這樣的過程，新約的得勝者就在今世得成全（新約總論第七冊，五五七至五五八頁）。

變化不是外面的改正或調整，乃是神的生命在裏面新陳代謝的作用，藉著將基督神聖生命的元素加到我們全人裏面，而使我們在外面彰顯出基督的形像。彰顯出基督的形像，就是彰顯出新耶路撒冷（經歷神生機的救恩等於在基督的生命中作王，二二頁）。

參讀：保羅的完成職事，第七至八章；召會作基督身體的異象、實行與建造，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

晨興餽養

羅五 10『因為我們作仇敵的時候，且藉著神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。』

八 29『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

變化的過程是生機的，也是新陳代謝的。這過程是生機的，因為與生命有關；這過程是新陳代謝的，因為與舊的元素被排除，新的元素加進來的過程有關。用化妝品來改變一個人的臉色，既不是生機的，也不是新陳代謝的。但是，藉著喫滋養的食物而使臉色改變，就是生機的，也是新陳代謝的。這種改變可視為肉身上的變化。

我們若要被變化，就必須經常仰望主、禱告、讀主的話並呼求主名。這樣，我們就將基督豐富的供應喫喝且呼吸到我們裏面。這供應會產生新陳代謝的改變，排除舊的、消極的元素，而代以新的、積極的元素。這種新陳代謝的改變就是變化（羅馬書生命讀經，八〇六頁）。

信息選讀

這個新陳代謝的變化是急不來的。我們乃是憑神長子生命的成分，漸漸新陳代謝的變化，而有祂神聖的形像。漸漸變化〔林後三 18〕，指明我們是在變化的過程中；這是一個生命的、生機的過程。今天我們在這新陳代謝變化的過程之中，從一種程度的榮耀，到另一種更高程度的榮耀，

Morning Nourishment

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.

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.

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.

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)

Today's Reading

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

直到身體改變形狀，被提進入榮耀，那就是變化的完成。…這是神長子作神人原型的大量複製，使我們在神聖的形像上得著成形，像神的長子基督這位神人一樣。

我們在神聖的形像上得著成形，就是成為新耶路撒冷。所以新耶路撒冷就是這位神的長子得著大量的複製。這是神在祂經綸裏的最高目的。一面，神的獨生子藉著經過過程，成為神的長子，目的是要成為原型。另一面，祂也把我們帶到變化的過程之中，使我們成為這個原型的大量複製，終極成為新耶路撒冷（經歷神生機的救恩等於在基督的生命中作王，二四至二五頁）。

我們已經在靈裏蒙了重生，現今在魂裏漸漸變化。我們是得勝或是失敗，就在於魂的變化。倘若我們讓三一神這賜生命的靈天天變化我們，我們就是得勝者。甚至現在我們就是得勝者，因為我們與三一神變化的工作配合。只要我們與祂變化的工作配合，我們就是得勝者。我們不與祂在我們裏面的工作配合，我們就是失敗的。我們是得勝者或失敗者，就在於我們對神變化工作的態度。

今天三一神在我們裏面，作工變化我們的魂。祂在更新我們的心思、意志和情感。我們的靈沒有問題，它已經蒙了重生。問題是在我們的魂裏。神變化的工作集中在我們的魂。我們的態度如何？順從神就是與祂變化的工作配合。我們都在祂變化的工作之下。這工作在我們的魂裏完成了，我們就完全成熟了。那時主耶穌就要回來，使我們的身體得贖，改變形狀，我們也就要在榮耀裏（腓三21）。…國度這件事與我們的日常生活息息相關。神變化的工作其實就是祂國度的操練（聖經中的基本啓示，九三至九四頁）。

參讀：羅馬書生命讀經，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

晨興餽養

啓四 3『那位坐著的，顯出來的樣子好像碧玉和紅寶石，又有虹圍著寶座，顯出來的樣子好像綠寶石。』

二一 11『城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

18『牆是用碧玉造的…。』

神聖建造的工程是藉著更新和變化而進行的。更新的結果帶進變化，變化的結果帶進建造；新耶路撒冷碧玉牆的建造，是與其變化並行的（啓二一 18 上）。我們需要得更新並被變化，然後我們就能作建造的工作（神生機救恩的祕訣—『那靈自己同我們的靈』，六四頁）。

信息選讀

最終，那靈變化的工作帶進新耶路撒冷，有神的形像作祂的彰顯。在啓示錄四章三節，神顯出來的樣子好像碧玉，而新耶路撒冷有神的榮耀，發光如同碧玉（二一 11）。並且城牆的第一根基，以及新耶路撒冷的整座牆，都是用碧玉造的（18～19）。這指明在聖城的建造裏，主要的材料是碧玉。既然碧玉表徵神彰顯在祂可傳輸的榮耀裏（四 3），聖城主要的功用也就是帶著神的榮耀來彰顯神。那靈變化的工作產生為著神建造的寶石（神新約的經綸下冊，四二六頁）。

雅各祝福他的眾子，能穀那樣滿了神聖的啓示，因為他在神聖的生命裏完全成熟了。他生為雅各，

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

但他變化成以色列。他生為抓奪者，抓腳跟的人，但他變化成神的王子。

亞伯拉罕因為生命不成熟，沒有祝福人。以撒有一點成熟，但缺少生命成熟的豐富，所以盲目的祝福。雅各生命成熟，就完滿且清楚的祝福。凡他所說的都是神的話，凡他所祝福的都是豫言，說到神對祂所有兒女的經綸。

我們若有聖經整體的光，就會看見創世記這卷書是全本聖經完整啓示的小影。在創世記末了，我們看見一個名叫以色列的人，變化過的人，他是透亮、清楚且滿了生命的。變化過的以色列是新耶路撒冷的一粒種子，一個小影。在創世記開頭，有一個按著神形像被造的人。在創世記末了，有一個變化過的人，不但外面有神的形像，裏面也有神自己作到其中，使他成為神的彰顯（創世記生命讀經，九八八頁）。

新耶路撒冷是新天新地的中心。基督坐在這座城的頂上作元首，將祂的生命供應給所有的肢體，並且透過這些肢體把光照耀出去，把列國都帶進秩序中。那時萬有都要在基督的元首權柄之下。神在基督裏透過這城照耀出來，因為全城都是透明的，在城中，個個都變化過了。不再有泥土，沒有不透明的，每塊泥土都已變化成透明如水晶的寶石。神在基督裏，透過這城照耀出去，列國就要在這城的光裏行走。那時整個宇宙都要在這座透明之城所照耀的光中，歸一於一個元首之下。在這城裏有生命，而城外只有光照。列國在照耀之下，卻沒有生命。生命只在城裏，這生命乃是神自己，分賜給祂所有的兒女們。藉著這生命，他們就滿了光，這光透過他們照耀出去，就將所有受造之物帶離黑暗、混亂以及虛空敗壞的奴役，帶進神眾子顯出的秩序之中。…新耶路撒冷的照耀就是神眾子顯出的榮耀（召會的異象與建造，二〇至二一頁）。

參讀：神新約的經綸下冊，第三十四章；教會建造的異象，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

第二十七週 詩歌

經歷基督—盛着祂

425

7 7 7 7 (英 548)

F 大調

4/4

F B^b C₇ F C F
3 · 2 1 4 | 3 · 2 1 - | 2 · 1 7̣ 6 | 5 · 4 3 - |

一 我是受造的瓦器，寶貝基督放我裏；

F B^b A₇ Dm Gm C₇ F
3 · 2 1 4 | 3 · 2 1 1 | 2 4 3 2 | 1 - - - ||

我須作祂的器皿，祂作內容來藏隱。

二 照祂形像我被造，適合基督來住着[※]；
神使器皿的形狀，與其內容能相像。

三 祂今居留在我靈，用祂大能來支撐；
我得與祂成一靈，受祂實際的供應。

四 天天居衷在感動，時時調和相交通；
所有腳步祂保守，每一部分祂浸透。

五 讓祂由衷得表現，使祂在我被人見；
我須透明又透亮，祂可藉我得顯彰。

六 變化乃是我所需，全人破碎無所餘；
泥土得改原形狀，變成寶貝的模樣。

<< WEEK 27 — HYMN

Hymns, #548

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.

第四篇

伯特利的實際，以及生出基督
作為苦難之子和右手之子

RK 詩歌：603

讀經：創三五 1 ~ 20、27

週 一

壹 在創世記三十五章，伯特利的異象再次出現；不過，這次不是一個夢，乃是一個實際——1 ~ 15 節：

一 我們都曾兩次進入召會生活——二八 12、16 ~ 17，三五 15：

1 第一次是在夢中來的，第二次是真的來了；我們需要夢，也需要實際。

2 起初的夢是一幅真實的圖畫；在實際裏的每一件事，都和夢中的一樣。

二 在伯特利，雅各的名字改為以色列，指明他的所是已經改變了；現在他在伯特利乃是以色列——三二 28，三五 10。

三 在創世記三十五章有一個重要且根本的轉彎，就是從對神個人的經歷轉到對神團體的經歷——經歷神作伯特利的神——弗三 17 ~ 21，四 4 ~ 6：

Message Four

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 在創世記三十五章七節我們有一個新的神聖名稱——伊勒伯特利，『神家的神』。

週 二

2 在本章之前，神是個人的神；在這裏，祂不再只是個人的神，乃是伊勒伯特利，就是團體身體的神，神家的神。

週 三

3 伯特利表徵團體的生活，就是基督的身體；因此，雅各稱神為伯特利的神時，就從個人的經歷往前到團體的經歷——林前十二 12：

a 雅各在示劍所築的壇稱為伊勒伊羅伊以色列，那是與個人有關之神的名——創三三 17～20。

b 雅各在伯特利所築的壇稱為伊勒伯特利，那是與團體的身體有關之神的名——三五 6～7。

c 在示劍的祭壇是個人的祭壇，但在伯特利的祭壇是團體的祭壇——為著神家的祭壇。

四 全足的神被啓示出來，乃是為著伯特利的建造；只有在伯特利，我們才可能領悟我們神的全足——11 節上：

1 神啓示祂自己是全足的神，目的是為著祂的建造；全足的神乃是為著神的建造。

2 我們不能個人經歷全足的神；要經歷全足的神，我們必須在伯特利，在召會生活中。

3 神的全足需要身體；我們需要家，需要建造，來經歷祂這一方面——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.

週 四

4 父、子、靈和召會，乃是四而一；至終，召會是與三一神聯結、調和、且合併的一班人——弗四 4～6，三 16～21。

五 雅各在伯特利立柱子並澆奠祭在其上，指明奠祭是為著神的建造——創三五 14 上：

1 奠祭豫表基督是在神前傾倒出來作真酒，使神滿足的那一位——出二九 40～41，民十五 1～10，二八 7～10。

2 奠祭也豫表基督以祂自己作屬天的酒浸透我們，直到祂與我們成爲一而澆奠給神，為著神的享受和滿足，並為著神的建造——太九 17，腓二 17，提後四 6。

3 我們將自己當作奠祭澆奠給神，帶來神的靈的澆灌，來為著神的建造——創三五 14 下。

六 伯特利——神的家——的功用，乃是彰顯基督——弗一 22～23：

1 神終極的目標乃是要彰顯基督；基督的彰顯不是個人的事，乃是在神家中團體的事——約十七 22，弗三 21，羅九 23。

2 產生基督為著基督團體的彰顯，需要我們出代價，捨棄我們天然的揀選、天然的願望和天然的生命。

週 五

七 雅各經歷了伯特利的實際之後，就在希伯崙進入與神完全的交通裏；在希伯崙的交通，意思是親密、平安、滿足和喜樂——創三五

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 雖然我們已經在召會生活中，但我們仍需要往前，直到來到希伯崙，進入與主完全的交通裏——約壹一 3。
 - 2 希伯崙的交通不僅是與神的交通，也是與基督身體上別的肢體的交通——腓二 1，約壹一 7。
 - 3 如果我們認識基督身體的生命，就會看見交通的緊要，並且領悟我們若沒有身體的交通，就無法生活——林前十二 14 ~ 27。
- 八 雅各一生將近末了的時候，宣告說主一生牧養他；主的牧養乃是為著伯特利，就是神的家——創四八 15 ~ 16，二八 10 ~ 22，三五 1、3、7 ~ 11。

貳 便雅憫的出生，豫表生出基督作為苦難之子和右手之子——16 ~ 18 節：

- 一 便雅憫的生和拉結的死同時發生，意思是雅各乃藉失去拉結，得著一個兒子——16 ~ 20 節：

1 拉結是雅各照著他心頭願望的天然選擇——二九 18 ~ 20。

週 六

- 2 拉結的死乃是雅各喪失他天然的選擇，這對他是深刻而切身的對付——三五 16 ~ 20。
- 3 雅各失去拉結，但在這過程中卻得著豫表基督的便雅憫——18 ~ 19 節：
 - a 同樣的，神至終會取去我們天然的選擇，使我們生出基督以彰顯神。

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揀選的人遭受損失；神的目的乃是要藉著他們生出基督—腓三 7～8。

二 拉結將近於死，給她孩子起名叫便俄尼，意為『我苦難之子』；但雅各立刻將孩子的名字改為便雅憫，意為『右手之子』—創三五 18：

1 作為苦難之子，便雅憫豫表基督在祂的成為肉體和地上的人性生活中，多受痛苦，成就了神永遠的救贖，成功祂完滿的救恩—賽五三 3，來九 12。

2 作為右手之子，便雅憫豫表基督在祂的復活、得勝和升天裏是右手之子，在諸天之上盡職，執行神救贖的應用，施行祂的救恩—八 1～2，七 25。

3 基督成為肉體作便俄尼，多受痛苦，但在復活裏祂成了便雅憫，就是在榮耀和尊貴裏的右手之子—詩六八 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.

晨興餽養

創三五1~3『神對雅各說，起來，上伯特利去，住在那裏；要在那裏築一座壇給神，就是你逃避你哥哥以掃的時候向你顯現的那位。雅各就…說，你們要除掉你們中間的外邦神像，也要自潔，更換衣裳。我們要起來，上伯特利去，在那裏我要築一座壇給神，就是…在我所行的路上與我同在的那位。』

在創世記三十五章，伯特利的異象再次出現；不過，這次不是僅僅一個夢，乃是一個實際。不是僅僅一個異象，乃是一個事實，一個經歷。二十八章和三十五章有個不同點：在二十八章僅僅是一個夢。伯特利，天的門，梯子，使者—一切都是

在夢中看見的。我們最多只能說，這夢是一個異象，那時還沒有事實，沒有實際。那個夢是在三十五章才得到實現（創世記生命讀經，一二一二至一二一三頁）。

信息選讀

雅各兩次來到伯特利。照我的經歷，這指明我們都曾兩次進入召會。第一次是在夢中來的，第二次是真的來了。一九二五年，我有過一次很清楚的夢，但直到七年後，在一九三二年我才進入召會生活的實際和實行。你們很多人和我有類似的經歷。當你第一次進入召會，有很長一段時間是一個夢。你也許在夢中過了許多年。但在那些年以後，就不再是夢，你能說，『哦，我是真正實際的在召會生活中了。已往的年間是一個夢。感謝主，保守我在這夢中。但現在我有實際的經歷了。』雅各先是作了一個夢，二十多年以後，他才被帶到經歷中。

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.

在創世記二十八章，每一件事都是個夢，多少有點模糊，並不確定。但在三十五章的經歷中，每一件事都很確定而實際。無論如何，我們感謝主，起初的夢是一幅真實的圖畫。在實際裏的每一件事和在夢中的一樣。在這點上沒有不同，惟一不同的是夢不確定，真實的經歷確定。我們需要夢，也需要實際。讚美主，今天我們是在召會生活的實際中。

在伯特利，雅各經歷了他的新名。他的名已經在毘努伊勒改了（三二 28、30），但他在伯特利才經歷他的新名（三五 10）。在伯特利，雅各全人被改變，成了一個新人——以色列。在我們進入召會生活以前，不管我們基督徒作得多好，我們都不是新的。但在我們進入召會生活以後，裏面有個東西要求我們成為新的。我們必須作新丈夫、新父母、新孩子。我們每天都經歷這種裏面的要求。我們領悟從今以後，我們必須是另一個人。這就是變化的經歷。

創世記三十五章是從對神個別的經歷到對神團體的經歷一個根本的轉彎。在本章之前，沒有題到伊勒伯特利。在一章啓示伊羅欣，在二章啓示耶和華，以後神告訴雅各，祂是亞伯拉罕的神，以撒的神。但在三十五章，我們看見一個新的神聖名稱——伊勒伯特利，神家的神。

神對雅各說，『你的名…要叫以色列。』（10）而雅各似乎對神說，『你的名是伊勒伯特利。』今天你是誰？是雅各還是以色列？以色列是甚麼意思？若回答以色列的意思是『與神較力者』就太道理了；以色列是召會人，而伊勒伯特利是召會生活。我們是在召會生活中的召會人。這不是道理，這是經歷。召會人是一班被神充滿的人，召會生活是神的團體生活。召會人是一班被神充滿的人，共同生活來享受神並彰顯神。這是在伊勒伯特利的以色列（創世記生命讀經，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頁）。

參讀：創世記生命讀經，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

晨興餽養

創三五6~7『於是雅各和一切與他同在的人，到了迦南地的路斯，就是伯特利。他在那裏築了一座壇，並且稱那地方為伊勒伯特利，因為當他逃避他哥哥的時候，神在那裏向他啓示祂自己。』

我們已經看過，許多重要真理的種子，都撒在創世記裏。神的家—伯特利，就是這些種子之一。然而，很少基督徒認識神家的經歷是甚麼。無疑的，許多人知道，根據新約，神的家是指召會（提前三15）。但實行的、正當的召會生活在那裏？雖然地上有千百萬的基督徒，但很少人有真正的召會生活；很多人參加主日早晨的崇拜，僅僅是坐在會眾中，聽某位傳道或牧師講道。這不是聖經所啓示實行的、正當的召會生活。根據聖經，在真正的召會生活中，每個得救的人必須是活的、盡功用的肢體。基督身體的每個肢體都必須盡功用。肢體不但盡功用，更是生活在一起，每天活潑的在基督裏彰顯神。這是聖經中所啓示實行的召會生活。關於這實行的召會生活，其真理的種子是撒在創世記裏（創世記生命讀經，一二二七頁）。

信息選讀

在創世記三十五章以前，神是稱為某人的神，例如，亞伯拉罕的神或以撒的神。祂是個人的神。但在三十五章七節有『伊勒伯特利』（El-Beth-el），就是神家的神。祂不再僅僅是個人的神；祂如今是團體身體的神，神家的神。很多基督徒只經歷神是他們個人的神，少有經歷神是神家的神。你對於神

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

是團體子民的神，有多少經歷？我們都必須這樣經歷神，經歷祂對我們不僅是個人的神，也是神家的神。這二者之間有很大的不同（創世記生命讀經，一二二七至一二二八頁）。

伯特利特別能摸著雅各的心，因為雅各曾在那裏夢見神向他顯現。…伯特利的意思是神的殿，是神的家，是表明基督的權柄，是表明基督管理那一個家，是表明團體的生命，是表明基督的身體。在這一個家裏，是不能容讓污穢、不能容讓罪、不能容讓任何不合神旨意的東西的。所以，當雅各聽見神要他上伯特利去的時候，他就立刻對他家中的人，並一切與他同在的人說，『你們要除掉你們中間的外邦神像，也要自潔，更換衣裳。』（2）換句話說，要把所有與偶像有關的東西都扔在示劍，才可以上伯特利去。…伯特利是神的家，在神的家裏只可有潔淨的行為、潔淨的生活；一切不潔淨的東西，都應當對付清楚，才能上伯特利去。神不只要我們個人有一個潔淨的生活，神更要我們團體有一個潔淨的生活。伯特利是不能容納任何不潔淨的東西。基督的身體就是基督，只有基督是在基督的身體裏的，其餘的東西只好留在示劍。

〔雅各〕在示劍稱神是以色列的神〔三三20〕，他在三十五章七節稱神是伯特利的神。現在他從個人進入到團體了。在示劍，他認識神是以色列的神；到了伯特利，他認識神是『神的家』的神了。他到了伯特利，才知道神所要得著的器皿是一個家，是一個團體的器皿。神不只是他個人的神，神更是『神的家』的神。他開始到了這寬廣之地。

感謝神，讚美神，神所造的不是一堆一堆的、零零碎碎的石頭，神所造的乃是一個彰顯祂自己的家。必須有團體的見證，才能達到神的目的（倪柝聲文集第二輯第十五冊，一九八至二〇〇頁）。

參讀：創世記生命讀經，第八十篇；倪柝聲文集第二輯第十五冊，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

晨興餽養

Morning Nourishment

創三五 11 『神又對他說，我是全足的神；你要繁衍增多，將來有一國，有多民從你而生，又有君王從你腰中而出。』

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 『因為我知道，這事藉著你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

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.

在示劍所築的壇是稱為伊勒伊羅伊以色列〔創三三 20〕，以那與個人有關之神的名來稱呼；並不是伊勒伯特利，以那與一班團體子民有關之神的名來稱呼。有的人也許說，『在示劍得著加強不是很好麼？』…雅各…在示劍定居以後，麻煩就臨到了他。他有帳棚可以居住，有祭壇可以獻祭給神，雖然可以滿足了，但神沒有滿足。…麻煩來了，這麻煩叫雅各失去平安。接著，在三十五章一節神說，『起來，上伯特利去，住在那裏；要在那裏築一座壇給神。』神似乎告訴雅各：『我不要你住在示劍。僅僅在基督徒生活中得著加強是不敷的。一個加強的生活永不能叫我滿足。我渴望的是召會生活。我不要力量，我要神的家。我不要你留在示劍，我要你上伯特利去。』雅各到了伯特利，就築了一座壇，起名叫伊勒伯特利〔7〕（創世記生命讀經，一二三二至一二三三頁）。

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)

信息選讀

Today's Reading

雅各對祭壇的經歷是漸漸進步的。他在巴旦亞蘭或疏割沒有祭壇。他在示劍的祭壇是給他個人經歷的神築的，不是為著對神團體的經歷築的。個人對神的經歷是好的，但不敷。我們需要從個人的經歷往前到團體的經歷。

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.

我在進入召會生活以後的奉獻，比已往的奉獻高多了。在進入召會生活以前，我的奉獻是單單為著自己，為著叫我成為聖別、屬靈、得勝並蒙神悅納。但在進入召會生活以後，我的奉獻卻是不同的。…在示劍的祭壇是個人的祭壇，但在伊勒伯特利的祭壇是團體的祭壇。這是神家的祭壇，你必須為著神的家將自己獻在上面。

全足的神乃是為著神家的建造。…全足的神是為著伯特利的建造。神為著召會生活，為著在地上祂家的建造，乃是全足的。你不能個人經歷全足的神。要經歷全足的神，你必須在伯特利，在神的家，在召會生活中。

我們的經歷證實這個真理。在我們進入召會生活以前，我們許多人對神有一點經歷。但我們都能見證，我們並沒有經歷神是全足的一位。雖然我曾在多方面經歷神，但直到進入召會生活，我才經歷祂是全足的一位。在召會生活中這麼多年以後，我能說，『阿利路亞，我在召會生活中對全足的神有何等的經歷！』神是太全足了，單單幾位信徒無法經歷得盡。我們個人太有限了。神的全足需要一個團體的身體。我們需要家來經歷祂這一方面。…只有在召會生活中才可能領悟我們神的全足。

我們在祂現今的行動裏，正經歷何等一位全足的神！這不是教訓或道理的領會；這是我們在召會生活中對神的經歷。全足的神為著伯特利的建造被啓示出來，祂是在召會生活中給人經歷的。

在召會生活中，我們對全足之神的經歷是逐日加增，甚至分秒加增的。…召會生活是在前進，它日夜在往前。我們很多人都能〔這樣〕見證。…阿利路亞，全足的神乃是為著召會生活，今日的伯特利！（創世記生命讀經，一二三三至一二三五、一二四三至一二四五頁）

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

創三五 14～15『雅各便在神與他說話的地方立了一根石柱，在柱上澆了奠祭，並且澆上油。雅各就給神與他說話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，即使我成爲奠祭，澆奠在你們信心的祭物和供奉上，也是喜樂，並且與你們眾人一同喜樂。』

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.

召會是一個身體，一位靈，一個盼望，一主，一信，一浸，一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的〔弗四 4～6〕。這就是召會。在宇宙中，沒有甚麼別的東西像召會那樣了；她是何等的奇妙！講到末了，召會就是一班與三一神聯結並調和的人。三一神與召會乃是四而一。因著父、子、靈都與基督的身體是一，我們可以說三一神成了『四一神』，這四而一就是父、子、靈與身體（關於神聖分賜更深的研讀，一七九頁）。

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)

信息選讀

Today's Reading

〔創世記三十五章十四節〕是聖經中頭一次題到奠祭（民十五 1～5，二八 7～10，腓二 17，提後四 6）。這裏題到奠祭，聯於伯特利的柱子，指明奠祭是爲著神的建造。雅各在柱上澆油之前，先在其上澆奠祭，這表徵奠祭的澆奠帶進那靈的澆灌（徒二 33），爲著聖別神的家（出四十九）（聖經恢復本，創三五 14 註 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)

奠祭豫表基督在神面前澆奠出來作真正的酒，使神滿足。基督向神傾倒祂的全人。以賽亞五十三章十二

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,

節說，『祂將命〔直譯，魂〕傾倒，以至於死。』因此，基督是向神澆奠的屬天、屬靈的酒，使祂喜悅。此外，奠祭不僅豫表基督自己，也豫表基督以祂自己作屬天的酒浸透我們，直到祂與我們成爲一，好澆奠出來，作神的享受和滿足（新約總論第二冊，二七八頁）。

〔在創世記三十五章十四節，〕澆油在柱子上，是在澆奠祭在柱子上之後，這指明我們將自己當作奠祭澆奠給神，帶來神的靈的澆灌，來爲著神的建造。我們越將自己同基督當作祭，爲著神的家澆奠給神，就越帶進神的靈的澆灌。這是神家的建造所需要的。

基督的出生和基督的彰顯，需要付出我們天然的生命、天然的愛和天然的揀選。每樣天然的事物最終都要死去，並且埋葬。

我們的基督徒生活必須有三段：神看顧的一段，神家的一段，和基督彰顯的一段。在召會的聚會中，年輕的人，就是剛得救的人，應當見證神的看顧。這是從嬰孩聽到的美妙見證。但我們也需要一些關於神的家和基督的彰顯的見證。我們若有這三種見證，就指明我們在召會中有神看顧的柱子、神家的柱子和基督彰顯的柱子。神終極的目標乃是基督的彰顯。

有神看顧的見證和神家的見證很美妙，但甚至神的家也不是神終極的目標。神終極的目標乃是要彰顯基督。基督的彰顯不是個人的事，乃是在神家中團體的事。召會是神的家，乃是爲著基督的彰顯。要彰顯基督，必須有召會。…離了召會，就不可能充分的彰顯基督。除了神看顧的柱子和神家的柱子以外，我們還必須有第三根柱子，就是爲著基督團體彰顯的柱子（創世記生命讀經，一二二五至一二二六、一三九九、一三九四頁）。

參讀：腓立比書生命讀經，第十四、五十篇；創世記生命讀經，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

晨興餽養

Morning Nourishment

創三五 27『雅各來到他父親以撒那裏，到了基列亞巴的幔利，乃是亞伯拉罕和以撒寄居的地方；基列亞巴就是希伯崙。』

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

林前一 9『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

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

雅各經歷了這些更深刻、更切身的對付之後，就在希伯崙進入與主完全的交通裏（創三五 27）。在希伯崙的交通，意思是親密、平安、滿足和喜樂。在召會生活中是美妙的。然而，我們在剛開始經歷召會生活的時候，並沒有完全的交通。這交通是在希伯崙。今天許多在召會生活中的人，並不是在親密、平安、滿足和喜樂的屬靈光景中。所以雖然你已經在召會生活中，但你仍需要往前，經過更深刻、更切身的對付，直到來到希伯崙，進入與主完全的交通裏。在這交通中，你與主之間會有完全的喜樂、滿足、平安和親密（創世記生命讀經，一三八五頁）。

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)

信息選讀

Today's Reading

亞伯拉罕曾經來到示劍（創十二 6），經過伯特利（八），並住在希伯崙（十三 18，十八 1）。而以撒幾乎一生都在希伯崙度過。因此，雅各跟隨亞伯拉罕的腳蹤來到示劍（三三 18），經過伯特利（三五 6），並住在希伯崙。我們都需要來到希伯崙。雖然我們是在召會生活中，但我們沒有安息、完全的平安、滿足、喜樂和親密，直到我們在靈裏往前到希伯崙。在希伯崙這裏，我們享受了與主美妙親密的關係。希伯崙也是我們生命成熟的地方（創世記生命讀經，一三八五至一三八六頁）。

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〔希伯崙〕這裏，神在他身上的工作完成了。此後，他就住在希伯崙，就是從前亞伯拉罕和以撒所住的地方。希伯崙的意思就是一直在交通裏，不只與神交通，並且與基督身體上別的肢體交通。…伯特利還不是雅各久住的地方，只有希伯崙才是亞伯拉罕、以撒、雅各三個人所久住的地方。這意思就是說，我們需要認識伯特利是神的家，正像我們需要認識示劍是神的能力一樣；但是，我們不是活在對於神的家的知識裏，而是天天活在交通裏。

從那時候起，雅各就看見沒有一件事是他自己所能作的，所有的事只有在交通裏才能作，沒有交通就不能作。…我們在這裏所說的交通，是指著基督生命的供應，是從別的肢體身上得著基督生命的供應。別的弟兄姊妹裏面的基督來供應我們，使我們因著別的肢體的供應，能毅往前進，這就叫作希伯崙，這就叫作交通。

我們要求神給我們看見，我們不能單獨的作基督徒，我們必須活在與神的交通裏，也必須活在基督身體的交通裏（倪柝聲文集第二輯第十五冊，二〇二至二〇三頁）。

拉結生第二個孩子的時候，雅各必定很喜樂。但他忽然看到他心愛的拉結要死了。便雅憫來了，但拉結離去了。便雅憫的生和拉結的死同時發生，意思是雅各乃藉失去他天然的揀選，得著一個兒子。…雅各藉著失去他天然的揀選，得著了基督。雅各一生中的第三根柱子，就是見證神對付他天然的揀選。

在你經歷了召會生活以後，你天然的揀選必須被丟在背後。在你進入召會生活以前，你仍有天然的揀選，神也容忍。但在經歷召會生活到一個程度以後，神不再容忍了。…不錯，你有了一些伯特利的經歷以後會失去天然的揀選，但你會得著便雅憫；他是基督的豫表（創世記生命讀經，一三九四、一三七五頁）。

參讀：創世記生命讀經，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

晨興餽養

創三五 16『他們從伯特利起行，離以法他還有一段路程，拉結臨產甚是艱難。』

18『她將近於死，魂要離開的時候，就給她兒子起名叫便俄尼；他父親卻給他起名叫便雅憫。』

雅各從伯特利起行時，經歷了非常深刻且切身的對付：他親愛的妻子拉結，在生雅各末了一個兒子便雅憫的時候死了（創三五 16～20）。這經歷是一件攸關生與死、得與失的事。雅各失去了拉結，得著了便雅憫。若是你必須選擇，你是願意保全母親呢，還是願意得著兒子？一般基督徒的觀念是母親和兒子二者都要。但在神的經綸裏，你若要得著末了一個兒子，就必須放棄母親。沒有失，就沒有得；沒有死，就沒有生。生是從死來的，因為離了死，就沒有復活。拉結若不死，便雅憫絕不能生（創世記生命讀經，一三七三至一三七四頁）。

信息選讀

毫無疑問，拉結是神命定給雅各的，但神不許可雅各照著他的作法和時間得著拉結。雅各想要立刻得著拉結。等到雅各至終得著拉結以後，當然渴望在餘生中保有她。然而到了一個時候，神似乎說，『雅各，我要從你取去拉結。』…神已經命定我們要得著天然所揀選的，但不是照著我們的作法和時間。…祂這樣作，惟一的目的就是要生出基督。神已經命定你要得著一個妻子，但祂不會允許你照著自己的作法和時間得著她。祂的目的不是要使你受苦。神不是殘忍的。祂的目的乃是要生出基督。

Morning Nourishment

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

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,

Today's Reading

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.

你們有些人知道我非常喜歡甜點，尤其是冰淇淋。但神主宰的把我放在我親愛的妻子控制的手下。我會喫到冰淇淋，但不是照著我的作法或時間。…藉此我學了一個功課，就是我得著天然的揀選，不是按我的作法和時間，乃是照祂的作法和時間。祂在這事上的目的不是要使我受苦，乃是要生出基督。

[在創世記三十五章十八節，]這孩子有兩個名字，一個是他母親起的，一個是他父親起的。便俄尼的意思是『我苦難之子』。拉結給他起這名，因為她在受苦，在苦難中。但雅各立刻將他的名字改為便雅憫，意思是『右手之子』。在全宇宙中，只有一位既是苦難之子，又是右手之子，這一位就是基督。一面，基督是便俄尼；另一面，祂是便雅憫。基督是具有這兩面的奇妙人物。沒有一個人遭遇苦難像基督那樣多，也沒有一個人被高舉像基督那樣高。以賽亞五十三章三節描述祂『多受痛苦』，行傳二章三十三節說祂『被高舉在神的右邊』，希伯來一章三節說祂『坐在高處至尊至大者的右邊』。首先，耶穌多受痛苦，是苦難之子。拉結不是惟一經歷這苦難的人；基督的母親馬利亞也經歷過。照著路加二章三十五節，她的魂被她兒子的苦難刺透。但在三十三年半以後，基督在復活並升天裏，成了神的右手之子。因此，沒有人能否認，便雅憫是受苦並被高舉之基督的豫表（創世記生命讀經，一三八〇至一三八一、一三七五至一三七六頁）。

在右手邊，就是在榮耀和尊貴的地位。作為右手之子，便雅憫豫表基督在祂的復活、得勝和升天裏是右手之子，在諸天之上盡職，執行神救贖的應用，施行祂的救恩（來八1~2，七25）。基督成為肉體作便俄尼，多受痛苦，但在復活裏祂成了便雅憫，就是在榮耀和尊貴裏的右手之子（詩篇生命讀經，四〇八頁）。

參讀：創世記生命讀經，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

Hymns, #840

召會—建造

606

8 7 8 7 雙 (英 840)

F 大調

3/2

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

一 救我脫離自己、天然，主阿，我願被建造，

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

同眾聖徒作你聖殿，爲着充滿你榮耀。

F₇ B^b F Dm C

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

救我脫離乖僻個性，脫離驕傲與單獨；

C₇ F Dm C₇ F

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

使我甘願服你權柄，讓你有家可居住。

- 二 生命供應，活水流通，長進、變化又配搭；
守住等次，盡我功用，成全別人，不踐踏。
自己所經，自己所見，所是、所有並所能，
不再高估，不再稍偏，接受一切的平衡。
- 三 持定元首，聯絡供應，享受基督的豐富；
充滿神的一切豐盛，因神增加得成熟，
同嘗基督莫測大愛，賞識基督的闊長；
長大成人，不作嬰孩，滿有基督的身量。
- 四 作神居所，作你身體，主阿，我願被建造，
成爲你的團體大器，讓你來顯你榮耀。
聖城景色、新婦榮美，今在此地就彰顯，
透出你的榮耀光輝，將你照耀在人間。

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,
Buildd 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
Buildd 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.

週 一

壹 因為神造人有祂的形像以彰顯祂，並藉著運用祂的管治權管理萬有以代表祂，所以每一個人與生俱來都有權利（長子名分），就是生來而有彰顯神並代表神的權利；然而，每一個墮落的人都因著向神獨立，而出賣了這權利——創一 26，四 16 ~ 17，十 8 ~ 11。

貳 在聖經裏，長子名分是長子特殊的分；照著全本聖經來看，長子名分包含雙分地土、祭司職分和君王職分——代上五 1 ~ 2，申三三 8 ~ 10，創四九 10。

參 在創世以前，神就揀選並豫定雅各得著長子的名分——弗一 4 ~ 5，羅九 10 ~ 13：

一 神要給祂選民的這長子名分，包含彰顯神，代表神，以及有分於神的國——創一 26，啓二十 4、6。

週 二

Day 1

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.

Day 2

二 在以掃輕看長子名分以及雅各買得這名分的事上，神運用了祂的主宰，完成祂揀選的定旨—創二五 22～26、29～34。

三 長子名分從以掃轉移給雅各，這啓示領受長子名分乃在於神的豫定和主宰，不在於我們的出生或努力—羅九 10～13。

四 雅各得著長子的名分，但直到他從抓奪者變化為神的王子而成熟時，才得享這長子的名分；因此，雅各是在成熟時享受長子名分的例子—創三二 28，三五 10。

肆 神原有意將長子名分賜給長子流便，但流便因著污穢失去了長子名分；約瑟逃避了那種污穢，長子名分就從流便轉移給他，他就得著雙分地土—三九 7～12，四九 3～4，代上五 1。

週 三

伍 按照申命記二十章一至二十節與二十一章十五至十七節，就屬靈一面說，爭戰與長子名分有關，因為我們只有藉著爭戰才能保守長子名分：

一 我們既藉著爭戰保守長子名分，我們若不爭戰，就會失去長子名分，就像以掃失去長子名分一樣—來十二 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 我們在為長子名分爭戰時，必須學習信靠主，不靠自己，並看見我們是為著祂所給我們的而戰——書一 2～9。

三 爭戰是我們的責任，但我們只有憑著相信主，才能履行這責任；我們相信主已命定我們去爭戰，並且祂要為我們爭戰——二三 3、10，弗六 10～11。

陸路得記給我們看見，波阿斯（豫表基督）如何贖回了路得（豫表蒙救贖的召會）和她的長子名分——一 16～18，二 1，三 2、9～11，四 1～17：

一 長子名分包括有權利和地位享受基督；並且有權利作祭司，把人帶到神面前，也作君王，把神帶給人——弗三 8，彼前二 5、9，啓五 10。

二 波阿斯重看神所賜的長子名分，而且他不單顧到自己身上的長子名分，還顧到別人身上的長子名分；他付出代價，贖回他親屬的產業，並且娶了他親屬的寡婦——得四 1～17。

三 因著波阿斯顧念體恤貧窮軟弱的路得，並為她贖回長子名分，結果就帶進建國的君王——大衛——17 節。

週 四

柒 在馬太二十一章二十八至三十一節，我們看見長子名分從以色列轉移給召會：

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節和十一至三十二節，主將猶太教的首領比喻為大兒子，將稅吏和罪人比喻為小兒子；但在馬太二十一章二十八至三十一節，主以相反的次序比喻他們。

二 這指明猶太人是神的長子（出四 22），有長子的名分；但因著他們不信，長子名分就轉移給成了神長子的召會（來十二 23）。

捌 對於在基督裏的信徒，失去的長子名分已經在新約的禧年裏得著恢復—路四 16～19：

一 禧年乃是『主悅納人的禧年』，是利未記二十五章禧年的應驗。

週 五

二 我們在墮落的一生中，失去了一切，包括我們的長子名分和身分，並且成了被擄的奴僕；我們失去享受基督作美地的那一分權利—申八 7～9，西一 12。

三 禧年的宣揚是真正且完全的福音，乃是宣揚從奴役中得釋放，並宣揚我們屬靈的長子名分得恢復；我們失去的長子名分已經贖回、恢復並歸回—路四 16～19。

四 我們需要廣傳禧年—新約的福音，宣揚被擄的得釋放，失去的長子名分得恢復—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 如路加福音所啓示的，神聖的性情同其屬性以及屬人的性情同其美德的調和，所產生最高標準的道德，乃是為著新約的禧年——35。

2 在這禧年裏，我們得著自由，脫離一切的轄制——罪、撒但、世界和己的轄制，我們也得著自由，完滿的享受我們所失去的長子名分，就是在基督裏享受三一神的權利——林後十三 14，弗三 16～17。

玖 希伯來十二章十六節警告信徒不要像『以掃…因一口食物把自己長子的名分賣了』：

一 以掃是以撒的長子，他的長子名分是雙分土地、祭司職分和君王職分。

二 以掃因貪戀世俗，放棄了長子名分，雙分土地就歸給約瑟（代上五 1～2），祭司職分歸給利未（申三三 8～11），君王職分歸給猶大（創四九 10，代上五 2）。

三 希伯來十二章二十三節說到『眾長子的召會』：

1 我們基督徒由神而生，是祂所造萬物中的初熟果子，是神在祂的造物中所收割的——雅一 18。

2 就這意義說，我們乃是神的眾長子；因此，由我們所組成的召會，稱為眾長子的召會——來十二 23。

3 我們既是神的眾長子，就有長子的名分，包括承受世界（二 5～6），祭司職分（啓二十 6）和君王職分（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

這些是在要來的國度裏主要的福分，是那些貪戀世俗，愛世界並追求世界的基督徒，在主回來時所要失去的。

4 至終，在千年國裏，這長子的名分要成為得勝基督徒的賞賜——二二 12，十一 18。

四 今天我們在基督裏有特權享受的一切，就是要來國度裏福分的豫嘗——弗三 8，羅五 17，彼前二 5、9：

1 我們今天若不享受基督作美地，就不能在國度裏進入祂的安息，與祂一同承受地土——來四 9。

2 我們今天若不操練作祭司接觸主，用禱告服事祂，就不能在國度裏盡我們祭司的本分——彼前二 5、9。

3 我們今天若不運用靈，用神所賜的權柄管治己、肉體、全人、並仇敵及其一切黑暗的權勢，就不能在國度裏與基督一同作王，與祂一同轄管列國——羅五 17、21，啓二 26～27。

4 我們今天對基督的享受，以及對祭司職任和君王職任的實行，都是豫備我們，使我們在來世有資格分於基督的國——彼前二 5、9，啓五 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.

晨興餽養

Morning Nourishment

羅九 11 ~ 13『雙子還沒有生下來，善惡也沒有作出來（只因要堅定神揀選人的旨意，不是本於行爲，乃是本於那呼召人的），神就對利百加說，「將來大的要服事小的。」正如經上所記：「雅各是我所愛的，以掃是我所恨的。」』

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.”

以掃打獵並不倚靠神，至終爲著滿足他的口腹出賣了長子的名分（創二五 30 ~ 34）。所有向神獨立的人都出賣了他們人與生俱來的權利，就是對神的享受。因爲神按著祂自己的形像造人，使人作祂的彰顯，意思就是人生來就有彰顯神的權利。因此每一個人都有與生俱來的權利，就是生來而有彰顯神的權利。然而，幾乎每個人都因著他的獨立出賣了他這權利。悔改相信主耶穌是甚麼意思？悔改的意思乃是我們的思想，心思，有了一個轉變。從前我是背著神向某個方向行走，但在聽了福音之後，我就轉過身來。…相信主耶穌就是回到我們人與生俱來的權利，回到對神的享受並彰顯。這就是悔改相信主耶穌的意思（創世記生命讀經，二四三至二四四頁）。

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)

信息選讀

Today's Reading

創世記是一卷種子的書。…我們要來看〔其中〕一粒種子，就是長子名分的轉移。

Genesis is a book of seeds...We shall consider...one of these seeds—the seed of the shifting of the birthright.

長子名分是長子特殊的分。幾乎每個種族，尤其是在古時候，家庭中的長子都承受特殊的分。在古時候的猶太人中，這一分通常是雙分地土。照著全本聖經來看，長子名分包含雙分地土、君王職分和祭司職分。祭司職任是將人帶給神，君王職任是將

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

神帶給人。創世記啓示，這長子名分能從長子轉移給次子。

在二十五章二十二至二十六節、二十九至三十四節，我們看見長子名分從以掃轉移給雅各。雖然以掃是長子（25），但雅各被豫定要得著長子名分（23）。長子名分從以掃轉移給雅各，啓示出得著長子名分是一件豫定的事。這不在於我們天然的出生。雖然你生來也許是以掃，但這不是說，你被豫定要得著長子名分。這完全是神的主宰，不在於我們。…我們必須爲著神的主宰敬拜祂，說，『哦，主，我們爲著你的主宰感謝你。每件事都在於你主宰的豫定。』

我們需要來看以掃輕看並出賣長子名分（30～34）。神要給祂選民的長子名分，包含三件事：彰顯神，代表神，以及有分於神的國。我們都已蒙揀選，在祂的形像裏彰顯神，用祂的管治權代表神，並且有分於祂的國。今天神實際的國是在召會生活中。藉著我們的重生，我們都得著了長子名分，無論在今日的召會中，或在將來的國度裏，都可以在神的形像裏彰顯祂，在祂的管治權裏代表祂，並且有分於神的國。每一個重生的人，都有這個長子名分。

許多重生的基督徒就像以掃一樣，輕看他們的長子名分，貪愛屬世的享受，不關心神長子名分的寶貴。…他們若關心神的彰顯、代表以及國度，他們必會留在神今天的國度—正當的召會生活裏。

我們何等感謝主，在今天墮落的情況中，祂把我們帶進召會生活中。在這裏，我們實際的在神的國裏；在這裏，我們正在操練如何彰顯神並代表神。在神實際的國裏，我們正享受我們的長子名分（創世記生命讀經，一四五八至一四五九、一〇五九至一〇六〇頁）。

參讀：創世記生命讀經，第九十六篇；真理課程二級卷二，第二十三課。

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

晨興餽養

創二五 33～34『雅各說，你先對我起誓吧。以掃就對他起誓，把長子的名分賣給雅各。於是雅各將餅和紅豆湯給了以掃，以掃喫了喝了，便起身走了。以掃就這樣輕看了他長子的名分。』

我們若留在召會生活中，享受我們的長子名分，我們就要有分於要來的國度，在那裏我們要為著神的旨意彰顯祂並代表祂。這就是我們的長子名分。但願我們都是今日的雅各，而不是今日的以掃。我們應該為著主的揀選讚美祂，並且為著祂的變化感謝祂！然而我們必須受警告，要尊重並看重我們的長子名分。

在以掃輕看並出賣長子名分，利百加智巧偏愛，以及以撒盲目祝福的事上，神是主宰一切的。以掃、利百加和以撒所是所作的一切，一同為雅各的益處効力，使神能主宰的完成祂揀選的定旨。為著神的主宰讚美祂！為著主在每一情況中給我們的對付，感謝祂！（創世記生命讀經，一〇六一頁）

信息選讀

雅各聽從了母親，誘騙以撒盲目的祝福他。結果，雅各不僅得著了長子名分，也得著了長子名分的祝福。…然而，雅各的操縱是不需要的。他若沒有操縱或欺騙，神有辦法將長子名分賜給他。表面看來，雅各的操縱和欺騙幫助他得著長子名分，實際上卻使他受苦。從雅各欺騙他的父親以後，他沒有再看見他的母親。雖然利百加愛雅各，但由於她的聰明，她失去了雅各，也沒有再看見他。雅各必須逃到拉班家裏，並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.

藉著長子名分從以掃轉移給雅各的事例，我們看見長子名分在於神的主宰。我們也看見我們絕不該操縱或欺騙，為要得著長子名分。換句話說，我們不需要為著長子名分奮鬥（創世記生命讀經，一四六二頁）。

雅各有正確的出生，但起先他沒有長子的名分。至終他得著長子的名分，但直到他在生命裏更有長大，直到他從抓奪者、抓腳跟者，變化為神的王子時，他才得享長子的名分。這變化來自生命的長大。…當他年輕時，他是一個真正的抓奪者，搶奪者。他搶奪他的哥哥，他搶奪他的舅舅拉班。然而，當雅各下到埃及時，雅各抓奪的手變成以色列祝福的手（創四七7、10，四八15、20，四九28）。他不再抓奪，乃是祝福。他甚至祝福地上最高的人—法老。那時埃及全地都在他手下。他能取得任何他想要的東西，但他沒有這樣作。反之，他伸手祝福。他下到埃及，不是去強取、抓奪或搶奪，乃是給與並祝福。他在神面前真是成熟的人，所以他享受長子的名分，和完滿的兒子名分（召會作基督身體的異象、實行與建造，四八至四九頁）。

流便因沉湎於污穢，失去了長子名分。約瑟逃避了那種污穢，長子名分就從流便轉移給他（三九7～12）。神是公正的。祂把長子名分從沉湎於污穢的人取去，而賜給逃避污穢的人（雖然長子名分從流便轉移給約瑟，但約瑟只得著雙分地土。他沒有得著祭司職分或君王職分。乃是利未得著祭司職分，猶大得著君王職分）。

淫亂的人不會進入千年國，得著對基督最完滿的享受，並作神的祭司，且與基督一同作王（林前六9～10，加五19～21，弗五5）。惟有得勝者要有分於這種享受，作神的祭司，並與基督一同作王。要留意：污穢會使你失去長子名分（創世記生命讀經，一四六四至一四六五頁）。

參讀：創世記生命讀經，第六十八篇；希伯來書生命讀經，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

晨興餽養

Morning Nourishment

書二三3『耶和華你們的神，因你們的緣故，向那些國所行的一切事，你們都看見了，因那為你們爭戰的是耶和華你們的神。』

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『你們一人必追趕千人，因耶和華你們的神照祂對你們所說的，為你們爭戰。』

10 One man of you chases a thousand, for it is Jehovah your God who fights for you, as He has spoken to you.

表面看來，申命記二十章一至二十節爭戰的事，與二十一章十五至十七節長子名分的事，二者之間並沒有甚麼相干。然而就屬靈一面說，爭戰與長子名分有關，因為只有藉著爭戰才能保守長子名分。

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.

我們既藉著爭戰保守長子名分，我們若不爭戰，就會失去長子名分，就像以掃失去長子名分一樣（來十二16~17）。那些因著關心自己的房屋、葡萄園、配偶，或因著害怕而不去爭戰的人，就無分於勝利。他們沒有擄物可享。他們沒有爭戰，他們會失去長子的名分（申命記生命讀經，一七三頁）。

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)

信息選讀

Today's Reading

在爭戰以保守長子名分的事上，我們必須學習信靠神。我們憑自己沒有爭戰的力量或能力。我們若信靠自己，就不會確保能在爭戰中獲勝。我們爭戰的時候，需要看見我們是為著神所給我們的而戰。神已經把美地賜給我們，但我們仍須與仇敵爭戰。我們不只該禱告，還要爭戰。實際上，爭戰的不是我們，因為神與我們同去，為我們爭戰。仇敵一旦失敗，地就得到清理，作我們的產業。

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.

這爭戰的原則，與申命記整卷書所看到的原則一

The principle with this fighting is the same principle that is found throughout

樣，就是神要我們作一些事，但祂不要我們憑自己作。爭戰是我們的責任，但我們無法憑自己來履行這責任。我們只能憑著相信主，履行爭戰的責任。我們要相信，主已經命定我們去爭戰，並且祂要替我們爭戰。我們只要接受祂的話，服從祂，知道結果是在於祂。我們若是這樣來履行責任，主就會喜悅。

每當主要求我們為祂作甚麼，祂不是要我們憑自己來作。我們在自己裏面無法作主要求我們作的。…我們若想這樣作，主會說，『我沒有要求你憑自己的力量或能力為我作甚麼，因為你沒有力量或能力。我要求你為我作的，我要你憑著我來作。學習相信我、信靠我。我會為你作一切。我只要你有分於我的工作。我要在人裏面，與人一同來作。為此我需要人與我合作。你若與我合作，我就能作出我想要作的。』不憑自己，乃憑主來為主作事，這是祂所喜悅的（申命記生命讀經，一七三至一七四頁）。

在路得記裏面，波阿斯是豫表基督，而路得是豫表召會。這卷書告訴我們，波阿斯贖回了路得，並且也為她贖回了長子的名分。長子的名分包括雙分的土地、祭司的職分以及君王的職任。也就是得著權利、地位，得以豐滿的享受基督；並且有權利作祭司，把人帶到神面前；作君王，把神帶給人。路得是拿俄米的媳婦，她們因著窮困，已經喪失了長子的名分。根據神的規定，要恢復長子的名分，必須由至近的親屬來贖回（利二五25）。

波阿斯重看神所賜長子的名分，而且他不單顧到自己身上的長子名分，還顧到別人身上的長子名分。他付出代價，贖回他親屬的產業，並且娶了那人的寡婦（得四1～17）。因著他顧念體恤貧窮軟弱的路得，並為她贖回長子的名分，結果就帶進建國的君王—大衛（真理課程一級卷一，一六三頁）。

參讀：申命記生命讀經，第二十一篇；路得記生命讀經，第五至七篇；召會的意義，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

晨興餽養

Morning Nourishment

太二一 28 ~ 30 『你們怎麼看？一個人有兩個孩子，他來對大的說，孩子，你今天到葡萄園裏去作工。他回答說，我不去；後來懊悔，就去了。又來對另一個也這樣說，他回答說，主啊，我去；卻沒有去。』

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.

我們來看聖經中末了一個長子名分轉移的事例，就是長子名分從以色列轉移給召會。這是非常重要的。在出埃及四章二十二節，主對摩西說，『你要對法老說，耶和華這樣說，以色列是我的兒子，我的長子。』以色列雖是神的長子，卻因著不信，失去了長子名分（太二一 32，羅十一 20）。照著路加十五章，主在盡職的起頭，還認為法利賽人所代表的以色列是長子，稅吏和罪人是次子。但照著十五章所說的享受，得著長子名分的是次子，因為次子享受了肥牛犢，就是基督。這指明長子名分的轉移。藉此我們看見，法利賽人失去了對基督的享受，但悔改的稅吏和罪人卻得著了這享受。這意思就是他們得著了長子名分（創世記生命讀經，一四六六至一四六七頁）。

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)

信息選讀

Today’s Reading

到了主盡職的末了，在馬太二十一章，主指明那些悔改的稅吏、娼妓和罪人，就是組成召會的人，乃是長子，而代表以色列那些不信的法利賽人，乃是次子。三十二節說，『因為約翰在義路中來到你們這裏，你們不信他，稅吏和娼妓倒信他。你們看見了，後來還是不悔改去信他。』長子以色列由於

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，而次子被接在長子名分裏。因此，悔改相信的罪人成了召會的構成成分，今天召會稱為眾長子的召會（來十二 23）。我們在召會中，乃是一班據有長子名分的長子。這長子名分給我們權利，最完滿的享受基督，作神的祭司，並且與基督一同作王。雖然我們有長子名分，但新約警告我們可能會失去它（16～17）。要謹慎：你可能會失去你的長子名分（創世記生命讀經，一四六七頁）。

我們已得著恢復，享受三一神作生命樹，並基督作我們的土地，我們的分。美地實際上比生命樹更奧祕，因為美地是生命樹的應驗。亞當沒有喫生命樹的果子，以色列人卻有分於美地的豐富。今天我們在享受三一神作生命樹，甚至在享受基督作美地。讚美主！我們分得這美地的一分。按照歌羅西一章十二節，這分得的一分乃是眾聖徒的分。這證明我們曾失去的長子名分，已經在新約的禧年裏得著恢復。

在禧年裏，我們也得釋放脫離轄制。我們從前是被擄的，但我們已經得釋放脫離奴役，被帶回享受神兒女之榮耀的自由。這進一步指明我們是在新約的禧年裏。

按照利未記二十五章，在禧年裏，每個人都恢復到他原初的光景。新約時代既是真正的禧年，這就是說，神要將我們恢復到我們原初的光景。我們在亞當裏喪失了，將自己賣給罪作奴僕。但現今人救主耶穌來了，祂帶進了主悅納人的禧年。新約裏主悅納人的禧年乃是舊約禧年的應驗。在這禧年裏，我們得了釋放，我們失去的長子名分也得以恢復、贖回並歸回（路加福音生命讀經，一一四頁）。

參讀：路加福音生命讀經，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

晨興餽養

路四 18 ~ 19『主的靈在我身上，因為祂膏了我，叫我傳福音給貧窮的人，差遣我去宣揚被擄的得釋放，瞎眼的得復明，叫那受壓制的得自由，宣揚主悅納人的禧年。』

我們在墮落的一生中有怎樣的遭遇？我們失去了長子名分，將自己賣身為奴，失去了自由。我們失去了一切，包括我們的長子名分和我們的身分。…一個甚麼都沒有失去的人不會期待禧年。事實上，禧年對於這樣的人可能是苦難。但是一個失去一切，連他的土地和自己都失去的人，必會期待禧年。當禧年來到時，他會因著得釋放並得回那一分土地的權利而歡樂（路加福音生命讀經，一一二頁）。

信息選讀

每個以色列人都分得一塊美地。美地表徵基督，因此，失去美地的權利，就是失去享受基督的權利。墮落的人都失去了享受神作生命樹的權利，也失去了享受基督作美地的權利。不僅如此，每個墮落的人都已經把自己賣給罪、世界和撒但。保羅在羅馬七章十四節說到自己：『我是屬肉的，是已經賣給罪了。』甚至保羅也成了罪的奴僕。

所有墮落的人都失去了享受基督的權利，也把自己賣給了消極的事物。但是禧年指明我們能從轄制中得釋放，恢復享受基督作我們之分的權利。

主耶穌—人救主—受試驗以後，就開始盡職。祂一開始盡職，就宣告禧年，就是主悅納人的禧年。

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

這指明整個新約時代實際上只是一個年頭，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，就會得著永遠的生命。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，禧年一直為人所忽畧。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。禧年是甚麼？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題到『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

晨興餽養

來十二 16『免得有淫亂的、或貪戀世俗如以掃的，他因一口食物把自己長子的名分賣了。』

23『〔你們乃是〕來到名字記錄在諸天之上眾長子的召會，來到審判眾人的神這裏，來到被成全之義人的靈這裏。』

路加福音也啓示，在人救主身上，有神聖屬性與人性美德的調和，產生最高標準的道德。在這整卷福音書裏，我們在人救主這位神人，也就是完整的神與完全的人身上，看見神聖屬性與人性美德的調和。

神聖的性情同其屬性以及屬人的性情同其美德的調和，所產生最高標準的道德，乃是為著新約的禧年。在這禧年裏，我們得著自由，脫離一切的轄制—罪的轄制、撒但的轄制、世界的轄制甚至己的轄制，我們也得著自由，完滿的享受我們所失去的長子名分，就是在基督裏享受三一神的權利（路加福音生命讀經，二六二至二六三頁）。

信息選讀

基督的死已經釋放我們脫離罪與撒但。按照希伯來二章十四節，基督藉著祂的死廢除了撒但。祂若沒有廢除撒但，祂怎能釋放我們脫離撒但霸佔的手？…我們從轄制中得著釋放，完全是由於基督包羅萬有的死，這死已經釋放我們脫離罪與撒但。

惟有藉著基督的復活，我們享受神的權利才得以恢復。當我們相信基督那包羅萬有、得勝的死，我們就得著釋放，脫離罪、撒但和自己。當我們停留

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

且活在基督的復活裏，我們享受神的權利就得以恢復。這是禧年。基督連同祂的死與復活已經帶進了禧年（路加福音生命讀經，二一一頁）。

以掃是以撒的長子，他的長子名分是雙分土地、祭司職分和君王職分。他因貪戀世俗，放棄了長子名分，雙分土地就歸給約瑟（代上五1~2），祭司職分歸給利未（申三三8~10），君王職分歸給猶大（創四九10，代上五2）。

我們基督徒由神而生，是祂所造萬物中的初熟果子（雅一18），是神在祂的造物中所收割的。就這意義說，我們乃是神的眾長子。因此，由我們所組成的召會，稱為眾長子的召會（來十二23）。我們既是神的眾長子，就有長子的名分，包括承受世界（二5~6），祭司職分（啓二十6）和君王職分（4）。這些是在要來的國度裏主要的福分，是那些貪戀世俗，愛世界並追求世界的基督徒，在主回來時所要失去的。至終，在千年國裏，這長子的名分要成為得勝基督徒的賞賜。任何屬世的享受，甚至一口食物，都會使我們喪失這長子的名分。

我們在基督裏有特權享受的一切，實際上就是要來國度裏福分的豫嘗。對這豫嘗的正確享受，會引我們進入國度福分的完滿享受裏。我們今天若不享受基督作美地，…怎能在國度裏進入祂的安息，與祂一同承受地土？我們今天若不操練作祭司接觸祂，用禱告服事祂，怎能在國度裏盡我們祭司的本分？我們今天若不運用靈，用神所賜的權柄管治己、肉體、全人，並仇敵及其一切黑暗的權勢，又怎能在國度裏與基督一同作王，與祂一同轄管列國？（啓二26~27）我們今天對基督的享受，以及對祭司職任和君王職任的實行，都是豫備我們，使我們將來有資格有分於基督的國！（聖經恢復本，來十二16註1）

參讀：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

第二十九週 詩歌

<< WEEK 29 — HYMN

Hymns, #1272

召 會—得勝者

8 8 8 8 (英 1272)

G 大調

4/4

- 5 | 3 3 3 4 3 | 2 1 2 3 5 | 6 7 1 2 | 7 6 5
一 神所賜與長子名分，是神給人最高恩賞；
5 | 3 3 3 4 3 | 2 1 2 3 5 | 6 7 1 3 2 | 1 7 1 ||
召會乃是神眾長子，上好福分應當全享。
- 二 雙分地土歸給約瑟——我們亦當潔淨衣裳，
遠離罪慾，勝過試誘，好將雙倍豐富盡嘗。
- 三 祭司職分賜給利未——我們也該向神絕對，
不受天然親情羈絆，神旨居首，應命無畏。
- 四 猶大承受君王職分，因他故全約瑟性命，
且經破碎，更能體恤，對便雅憫滿顯恩情。
- 五 我們渴慕雙分地土，願作祭司、君王事奉；
主，使我們迫切追求，你作我們福分無窮。
- 六 懷抱雄心，只要基督，任何代價在所不惜；
魂可捨棄，己願拒絕，長子名分絕不丟棄。
- 七 主，你應許長子名分，求使我們永不輕視；
挑旺愛火，要得上好——恩主自己來作賞賜。

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 創世記三十七至四十五章是雅各成熟過程的記載：

一 在創世記二十七章我們看見一個抓奪的人，在三十七章我們看見一個變化的人，在四十五章末了我們看見一個成熟的人。

二 變化乃是在我們天然生命裏新陳代謝的改變；成熟乃是被那改變我們的神聖生命所充滿——來六 1：

1 變化的最後階段乃是成熟，就是生命的豐滿：

a 神永遠的定旨，只能藉著我們的變化和成熟來完成——創一 26，西一 28，二 19。

b 成熟乃是我們一再得著神聖的生命分賜到我們裏面，直到我們有了生命的豐滿——約十 10。

2 成熟的問題在於度量的擴充——詩四 1：

a 生命成熟是接受聖靈管治的總和——來十二 5 ~ 11。

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.

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 人只看見一個人生命成熟，卻未看見那人歷年逐日暗中所接受加起來的聖靈管治——林後一 8 ~ 10，創四七 7、10。

3 神要主宰的用人、事、物倒空所充滿我們的一切，除去我們先入的一切，使我們的度量增加，好被神充滿——路一 53，太五 6。

三 雅各的一生啓示，我們所遭遇的每件事，都在神的主宰之下，叫我們被變化，得成熟；沒有一件事是偶然的：

1 雅各要成熟，首先必須失去他心頭的寶貝——約瑟——創三七 31 ~ 35。

2 成熟的信徒學知神是有憐憫的，也是全足的，能在每一種情況中應付他的需要——四三 11、13 ~ 14，十七 1，腓一 19 ~ 21 上，四 11 ~ 12，參提前六 6 ~ 8。

3 他的信靠和安息完全在於全足之神的憐憫，不在於他自己和他的能力——羅九 16。

週 三

貳 在雅歌六章十三節，基督的佳偶經過變化的各階段，在基督生命的成熟裏，成爲書拉密女，就是基督的複製、複本，配得過祂，好與祂成爲婚配：

一 『書拉密女』是『所羅門』的女性寫法，指明她在生命上成熟，在生命、性情、彰顯和功用上，已成爲與基督一樣，爲要完成神永遠的經綸——13 節。

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，基督的佳偶達到成熟的階段，已成了華轎，至終主將她視為耶路撒冷—9～10節，六4：

- 1 她達到這階段乃是藉著天然人的破碎與意志的降服—三6，四1、4。
- 2 基督的佳偶藉著在基督的升天裏生活，在復活裏作新造，就在基督生命的豐富裏成熟，使她成為神的建造，就是成為神的聖所—六4。

週 四

叁 神聖的種子已經撒在我們裏面，我們需要經歷那包含在這神聖種子裏之神聖生命和神聖性情的發展，使我們得以豐富的進入永遠的國—彼後一1、4～11：

- 一 我們已經分得同樣寶貴的奇妙之信，這信乃是包羅一切的種子—1節，彼前一23：
 - 1 一切神聖的豐富都在這種子裏，但我們必須殷勤發展這些豐富；長大成熟就是發展我們所已經接受的—彼後一1～8，三18。
 - 2 藉著發展這些美德，我們就在生命裏長大，至終我們要達到成熟，滿了基督，設資格並裝備好，在要來的國裏作王—弗四13～15，彼後一11。
 - 3 我們需要有完全的發展和成熟，從信的種子，經過美德和知識的根，節制的榦，以及忍耐和敬虔的枝子，到弟兄相愛以及愛的花和果子—5～7節。

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 在我們裏面神聖性情終極的發展乃是愛—agape, 阿嘎培, 此字在新約中用以指神聖的愛, 就是神在祂性情上的所是—7 節, 約壹四 8、16:

a 我們需要讓我們所分得之信的神聖種子得以發展, 直到完成於神聖、更高尚的愛—彼後一 5 ~ 7。

b 我們有分於神的性情並在生命裏長大達到成熟, 就被神這愛充滿, 我們就成為愛的人, 甚至就是愛—弗三 19。

二 我們應當殷勤追求神聖生命和性情的長大、發展並成熟, 好豐富進入永遠的國—彼後一 10 ~ 11。

週 五

肆 保羅在希伯來書中的負擔, 乃是要把信徒從救恩的起初階段帶出來, 而達到成熟—五 11 ~ 六 5:

一 帶到成熟就是帶到公義的話, 就是關於基督天上的職事, 以及關於神經綸法則的話, 也就是乾糧的話—五 12 ~ 14, 六 1:

1 寫希伯來書是要把信徒從關於基督在地上職事之美善的話, 帶到關於基督在天上職事之公義的話, 而把信徒帶到成熟—一 3, 四 14 ~ 16, 六 20, 七 25, 八 1 ~ 2。

2 公義的話, 具體的說出公正公義的思想, 以及祂在行政上對待祂的子民—五 13。

3 義是神國的事; 義是神在祂的行政裏所帶來的結果, 與神的行政和管治有關—太六 33, 詩八九 14, 九七 2, 賽三二 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 主要帶領我們往前，達到成熟，但我們必須與祂恩典的工作合作—來六 1:

- 1 我們需要與基督同享祂所達到的—一 9, 三 15。
- 2 我們需要竭力進入那存留之安息日的安息—四 9、11。
- 3 我們需要來到施恩的寶座前，受憐憫，得恩典—16 節。
- 4 我們需要喫乾糧，以享受基督照著麥基洗德的等次作我們的大祭司—五 9 ~ 10、14。

週 六

伍 保羅盡職的目標，乃是要將各人在基督裏成熟的獻上，好為著一個新人—西一 28 ~ 29, 三 10 ~ 11:

- 一 歌羅西一章二十八節裏譯為『成熟』的辭，也可譯為『完全的』或『完整的』。
- 二 保羅的職事乃是要將基督分賜到人裏面，使他們在基督裏長大成熟，得以完全並完整。
- 三 為著一個新人，我們需要勞苦並竭力奮鬥，將眾信徒在基督裏成熟的獻上，將作生命的基督供應給他們，使他們憑祂而活，因祂而長大，以致成熟—三 4, 二 19。
- 四 我們向罪人傳福音，並與聖徒交通，其目標乃是將基督供應到他們裏面，使他們在生命裏成熟，而在祂裏面得以成熟的獻上；這是為著新人的長大—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 我們要在實際並實行上成爲一個新人，就需要在一切事上長到基督裏面—15～16、24 節：

- 1 當我們在一切事上長到基督裏面，我們就不再是不同種的人；反之，我們自然而然以基督爲我們的人位和生命—西三 4、10～11，弗三 17。
- 2 當我們在一切事上長到基督裏面，而成爲長成的人，我們就都在基督裏是一；這就是一個宇宙的新人，爲著成就神永遠的定旨—11 節，四 13～14、24，創一 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.

晨興餽養

約十 10『…我來了，是要叫羊〔人〕得生命，並且得的更豐盛。』

來六 1『所以，我們既離開了那論到基督之開端的話，就當竭力前進，達到完全、成熟…。』

變化乃是在我們天然生命裏的改變，而成熟乃是我们被那改變我們的神聖生命所充滿。我們可能在天然的生命裏變化了，卻沒有被神聖的生命所充滿。創世記三十七至四十五章乃是雅各成熟過程的記載。這段過程開始於三十七章一節，一直持續到四十五章二十八節。在本書末了五章，我們看見完全成熟的雅各。也許在雅各一生中，從來沒有像在這九章受苦這麼多。這九章的確是雅各受苦的故事。在這九章裏，有雅各一生中最後階段的對付。雅各在這裏所受的苦，深深摸著他個人的情感。在這幾章以後，雅各再沒有對付了。他完全成熟了，他被神聖生命所充滿，他有神的彰顯和神的管治權。

為著神的彰顯和管治權，需要成熟。惟有成熟的生命才能帶有神的形像，並施行神的管治權（創世記生命讀經，一四一一至一四一二頁）。

信息選讀

在創世記二十七章，我們看見一個抓奪者。他有許多只手，他能作每件事，沒有人能打敗他。無論誰來接觸雅各—他的父親、哥哥或舅父—都是輸家。雅各總是佔優勢。他從他的哥哥、父親和舅父得利。他甚至從拉結、利亞和她們的兩個使女得利。到了拉結死的時候，雅各開始遭受損失，但甚至這損失也叫他得利，就是得著便雅憫。到了三十七章，雅各遭受另一次損失，

Morning Nourishment

John 10:10 ...I have come that they may have life and may have it abundantly.

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity...

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.

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)

Today's Reading

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,

就是失去約瑟。在這一章，雅各一無所得。從這時起，雅各失去一樣又一樣的東西。最終，到了四十七章，他得著了生命的豐滿。生命的豐滿乃是祝福，就是生命的滿溢。當你生命滿溢的時候，這生命就要流到別人裏面。這種滿溢就是祝福。所以，在二十七章我們看見一個抓奪的人，在三十七章我們看見一個變化的人，在四十七章我們看見一個成熟的人。雅各的變化開始於神進來摸他的時候（三二 25），這變化持續直到三十七章，那時變化的過程就相對的完成了。然而在這一章，雅各還沒有成熟，還沒有生命的豐滿。要得著這個，他必須經歷末後階段的對付，就是在希伯崙的對付。

我們需要先指出變化與成熟的不同。變化的最後階段就是成熟。成熟的意思是生命達到豐滿。一個人成熟了，他就不缺生命。我們的生命越多，就越成熟。嬰孩顯然是不成熟的，而成人是成熟的。一個人成熟了，意思就是他的生命達到豐滿了。

神永遠的定旨，只能藉著我們的變化和成熟來完成。雅各的經歷是這事的絕佳例證。

這種新陳代謝的改變開始於重生。當我們得救的時候，我們不僅得稱義，罪得赦免；我們也蒙了重生。在重生的時候，有一種新的生命，就是神的生命，放在我們靈裏。從我們重生的時候起，這生命就一直的變化我們天然的生命。當神的生命改變我們天然的生命時，就將神的生命多而又多的分賜到我們全人裏面。所以，變化乃是我們天然生命的改變。當這改變達到豐滿的程度，成熟的時候就到了。…成熟不是我們這人被改變的問題，乃是我們一再得著神生命的分賜，直到我們有了生命的豐滿（創世記生命讀經，一四二一至一四二二、一四一九、一四三一、一四二〇頁）。

參讀：創世記生命讀經，第九十二篇；倪柝聲文集第二輯第十五冊，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

晨興餽養

Morning Nourishment

腓四 11 ~ 12『我並不是因缺乏說這話，因為我已經學會了，無論在甚麼景況，都可以知足。我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣。』

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.

生命成熟需要時間。…成熟的問題在於度量的擴充。你要讓神有更多的時間，給你受你所不能受的苦難，以便擴充你的度量。

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.

逃避一次神的安排，就是失去一次度量被擴充的機會；如此我們裏面生命成熟的時間便要延長，甚至要補課才能成熟。信徒經過苦難之後，和以前絕不會一樣；不是度量被擴充，就是更加剛硬了。所以信徒遭受苦難時需要注意，要看見生命成熟是接受聖靈管治的總和。人只看見那人生命成熟，卻未看見那人歷年逐日暗中所接受加起來的聖靈管治（倪柝聲—今時代神聖啓示的先見，一五一至一五二頁）。

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)

信息選讀

Today's Reading

雅各久候兒子們〔從埃及〕回來，實在是一個試煉。這是在神主宰的手下，為著延長雅各的苦難，使他倒空一切。當好消息臨到雅各時，他已經完全空了。

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.

我們先入的東西攔阻生命的長大。由於這些先入的東西，在我們這人裏面並沒有多少地位來為著神的生命。但是當雅各聽見約瑟在埃及的消息時，他已經倒空了一切先入的東西。沒有甚麼霸佔他裏面

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。拉結已經死了，十二個兒子已經走了，雅各已經完全被倒空了。他是這樣的虛空，當好消息來的時候，他並不因此興奮。事實上，他的心麻木（創四五26）。當約瑟的消息來的時候，雅各不僅被變化了，並且完全為神的生命所充滿。他已經成熟了。

甚至在創世記三十七章，雅各還不能具有神的形像，或施行神的管治權。雖然他變化了，但他還沒有成熟。他對約瑟的偏心，證明他還沒有成熟。這種偏愛是一種弱點。不要以為變化過的人不會偏愛，或沒有別的弱點。所以，神主宰的把雅各放在祂手下，使他成熟。…雅各要成熟，首先必須失去他心頭的寶貝——約瑟。約瑟似乎不可能失去。他可能容易生病而死，但雅各怎會失去他？雖然約瑟沒有死——他還是非常有用——但他必須從雅各被奪去。

雅各對於末後階段這一切叫他成熟的對付，實際上沒有甚麼反應。他不再有自己的活動。他毫無掙扎，完全順從環境。一切的情況發生時，他都接受（四三11、13）。對於他可能失去兒子，他說，『我若喪了兒子，就喪了吧。』（14）這是何等的服從！

雅各在早期總是信靠自己的機巧和能力。然而經過了末後階段的對付之後，他不再信靠自己，乃是信靠神。雅各已經認識神的憐憫。經過了他一生的經歷，他終於領悟在他的處境中，算得數的乃是神的憐憫，不是他的機巧和能力。他也學知這位憐憫的神不僅是全能的，也是全足的，能在每一種情況中應付他的需要。因此，雅各對他的兒子們說，『但願全足的神在那人面前賜你們憐憫。』（14）現在他的信靠和安息完全在於全足之神的憐憫，不在於他自己和他的能力。在這裏我們看見一個完全被變化而成熟的人（創世記生命讀經，一四二九、一四一二、一四三一至一四三二頁）。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

歌四 4『你的頸項好像大衛建造收藏軍器的高樓，其上懸掛一千盾牌，都是勇士的擋牌。』

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，你美麗如得撒，秀美如耶路撒冷，威武如展開旌旗的軍隊。』

6:4 You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners.

〔雅歌六章十三節說，〕『回來，回來，書拉密女啊；回來，回來，使我們得觀看你。你們為何要觀看書拉密女，像觀看二營軍兵跳舞呢？』…〔在這裏〕第一次用佳偶的名字書拉密女（所羅門的女性寫法），指明到這時候，她已經成了所羅門的複本、配偶，在生命、性情和形像上，與所羅門一樣，正如夏娃之於亞當（創二 20～23），這表徵愛基督的人在生命、性情和形像上與基督一樣，與祂相配（林後三 18，羅八 29），好與祂成為婚配（雅歌生命讀經，六七至六八頁）。

[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)

信息選讀

Today’s Reading

『書拉密女』是『所羅門』的女性寫法，指明如今得勝者已成為與基督一樣。所有的得勝者必須與神是一，也必須是基督。書拉密女原是鄉村女子；如今她是所羅門的配偶，在生命、性情、彰顯和功用上，已成為與所羅門一樣，為要完成神的經綸。在這四件事—生命、性情、彰顯和功用上，我們成為與神和基督一樣，但我們無分於祂們的神格。說我們在神的神格上與祂一樣，是極大的褻瀆，但我們若說，我們無法在生命、性情、彰顯和功用上與神一樣，這就是不信。聖經一再告訴我們，神要與我們成為一，並使我們與祂成為一。這是神的心意。

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.

新約裏一再使用『在基督裏』和『在主裏』這些辭。保羅告訴我們，要在主裏常常喜樂（腓四4）。我們在自己裏面無法喜樂。我們只能一直歎息。但在主裏我們凡事都能作（13）。當然我們的神比所羅門更有資格。祂能使我們在祂的生命、祂的性情、祂的彰顯和祂的功用上與祂一樣，以完成祂的經綸。這表徵得勝者原是罪人；如今他們在基督的生命上成熟，在生命、性情、彰顯和功用上，已成為與基督一樣，為要完成神永遠的經綸（雅歌結晶讀經，一二三至一二四頁）。

在已過四十年裏，我多次回頭來看雅歌。我在這卷書中有許多經歷，我也逐漸領悟，這卷書不僅說到愛，也說到意志被征服。要有完全、充分、徹底的變化，意志就必須被征服。我們的意志越降服，我們就越被變化。

三章告訴我們這位尋求者的成熟，四章繼續解釋她如何達到這樣成熟的階段。三章題到她的成熟，說到她已成了華轎。但不僅如此，至終我們看到主將她視為耶路撒冷。轎是城的縮影；城是完滿的盛裝主，而轎是小規模的盛裝主。三章題到尋求者的成熟，然後四章解釋這樣的成熟是藉著意志的降服而達到的（雅歌中所描繪的生命與建造，七三至七四頁）。

良人稱讚祂的佳偶，說她美麗如天上的聖所（得撒），秀美如天上的耶路撒冷；這指明基督的佳偶藉著在基督的升天裏生活，在復活裏作新造，就在基督生命的豐富裏成熟，使她不僅成為基督的園子（四12～五1，六2），也成為神的建造（參創二8～12、18～24，林前三9～12），就是成為神的聖所及其保障（聖經恢復本，歌六4註1）。

參讀：雅歌生命讀經，第七至八篇；雅歌結晶讀經，第十至十二篇；雅歌中所描繪的生命與建造，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

晨興餽養

Morning Nourishment

彼後一4『藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉著這些應許，得有分於神的性情。』

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『這樣，你們就必得著豐富充足的供應，以進入我們主和救主耶穌基督永遠的國。』

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.

彼後一章十一節指明，我們可得著豐富充足的供應，以進入我們主的國。然而，好些基督徒不會這樣進入，因為他們從未發展神聖的種子以致成熟，藉此建立這入口。…我們若有神聖生命的發展，並由神聖性情的元素構成，我們就會得著豐富充足的供應，以進入要來的國（彼得後書生命讀經，六四頁）。

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)

信息選讀

Today's Reading

我們基督徒命定要在主的國裏作王。…沒有這種成熟而作王是不可能的。即使主要叫不成熟的人登寶座作王，那人也會曉得，他無法盡君王職任。這指明甚至我們自己也知道，為著要作王，我們需要長大成熟。

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.

照著彼得在彼後一章五至十一節的話，長大成熟就是發展我們所已經接受的。我們已經分得同樣寶貴的奇妙之信，這信乃是包羅一切的種子。一切神聖的豐富都在這種子裏，但我們必須殷勤，將這些豐富發展為美德。然後我們需要在我們的美德上發展知識；在知識上發展節制；在節制上發展忍耐；在忍耐上發展敬虔；在敬虔上發展弟兄相愛；並在弟兄相愛上發展愛。藉著發展這些美德，我們就長大，至終我們要

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,

達到成熟。結果，我們要充滿基督，用保羅的話說，就是達到基督豐滿之身材的度量（弗四13）。這樣，我們就會設資格並裝備好，在要來的國裏作王。

彼後一章五至七節有從信到愛的發展。…至終，有完全的發展和成熟，從信的種子，經過美德和知識的根，節制的幹，以及忍耐和敬虔的枝子，到弟兄相愛以及愛的花和果子（彼得後書生命讀經，七三至七四、五八至五九頁）。

我們享受神聖性情的總結，就是神聖的愛（agape）。愛是神聖性情終極的發展（彼後一7），是神聖性情發展的總結。…我們裏面有分得的信心作為神聖的分，並且神已將又寶貴又極大的應許賜給我們，使我們得有分於神的性情（1、4）。我們與神聖的性情合作，這性情就有機會發展到極致，那就是愛。

我們留在交通裏，就摸著源頭，並享受神聖的愛作素質，神聖的光作彰顯。這意思就是我們有分於神聖的性情。在這種享受裏，我們讓所分得之信的神聖種子，發展達到其完成，就是神聖高尚的愛。

你有分於神聖的性情到極點，就被神這愛充滿，結果就有一種生活樣式是分別而與眾不同的，這使你成為聖別，不再凡俗。聖別是享受神聖性情到極點的生活樣式。我們享受神是愛，我們甚至成為愛，這就帶來聖別。聖別是指樣式。我們成為愛，就與凡俗的人不同而有別。

因為你是個享受神聖性情的人，你就是一個愛的人。你周圍的人會注意到你是不同而與眾有別的。這不是行為的問題，乃是我們人的問題（神新約的經綸下冊，四〇〇、三九三、三九九至四〇一頁）。

參讀：彼得後書生命讀經，第六至七篇；神新約的經綸下冊，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

晨興餽養

來五 13 ~ 14『凡只能享用奶的，對公義的話都是沒有經驗的，因為他是嬰孩；只有長成的人，才能喫乾糧，他們的官能因習用而受了操練，就能分辨好壞了。』

保羅在希伯來書裏的負擔，是要將信徒從『幼稚園階段』帶出來，並且帶他們往前達到成熟，達到公義的話，這話與基督天上的職事有關，與祂經綸的路有關，這是叫他們達到成熟的乾糧。在新約時代，神主要的工作是要產生新造，而新造的工作是基於在我們靈裏的重生，這是藉著神的生命，不是藉著任何神蹟。從重生的時候起，神就一直更新我們，在性質上聖別我們，將我們從一個程度的榮耀變化到另一個程度的榮耀，最終將我們模成神長子的形像，以致得榮。這是神在新約時代創造祂新造的主要工作（長老訓練第五冊，一三三至一三四頁）。

信息選讀

神是用祂自己神聖的生命，在墮落並死了之人的靈裏（這些人是祂在已過的永遠所揀選的），重生他們，使他們成為新造。這事的成就，是藉著祂自己作神聖的生命，作那靈，進入祂所揀選之人的靈裏，重生他們，聖別他們，變化他們，並模成他們，以至使他們得榮耀（長老訓練第五冊，一三四至一三五頁）。

一般基督徒並不明白關於神行政對付的那些公義的話。這樣的話如同硬骨頭一樣，很多人因著不明白，就把這些話丟在一邊。但不論我們是否明白，我們仍

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

在神行政的對付之下。…所有關於神行政對付的話，都不是恩典的話，也不是生命的話，乃是公義的話。

論到不能進入神安息的話，不是恩典的話，乃是公義的話。希伯來三章十四節引自詩篇九十五篇，告訴我們：『你們今日若聽見祂的聲音，就不可硬著心，像惹祂發怒的時候一樣。』希伯來四章十一節是另一段公義的話，說，『所以我們務必竭力進入那安息，免得有人隨著那不信從的樣子跌倒了。』要記住，公義的話比神諭言開端的要綱更深，因為這話具體的說出神在祂的經綸和行政上，對待祂的子民所有公正公義的更深思想（希伯來書生命讀經，三八六至三八七頁）。

義是從神為著祂的行政而來的（詩八九 14，九七 2，賽三二 1），就是基督成為我們的義（林前一 30），使我們在祂裏面成為神的義（並非在神面前成為義的）。人，不僅是罪人，甚至就是罪，藉著基督的救贖，竟成為神的義，與義的神和好，且成為新造，為著神永遠的定旨，向祂活著（新約總論第十冊，二五三頁）。

在我們屬靈生命的經歷中，總是有主所作的一面，配上我們追求的一面。主雖然要把我們帶到成熟，我們仍需要與主合作，竭力前進，達到完全、成熟。

主要帶領我們往前，我們必須讓祂如此帶領。這是我們與祂恩典的工作甘心樂意的合作。我們要竭力前進，達到完全、成熟，就需要與基督同享祂所達到的（來一 9，三 15），且需要竭力進入仍存留之安息日的安息（四 9、11），來到施恩的寶座前受憐憫，得恩典（四 16），更需要喫乾糧，以享受基督照著麥基洗德的等次作我們的大祭司（五 9～10、14）（聖經恢復本，來六 1 註 3）。

參讀：希伯來書生命讀經，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

晨興餽養

Morning Nourishment

西一 28 ~ 29 『我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上；我也為此勞苦，照著祂在我裏面大能的運行，竭力奮鬥。』

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.

保羅職事的目標，乃是把各人在基督裏成熟的獻上。每當我思想歌羅西一章二十八節中所用的『好將各人在基督裏成熟的獻上』這一句話時，我感到自己是何等的缺欠。關於我的職事，那靈在我裏面警告我。我所關心的，是我能把多少人在基督裏成熟的獻上。這個責任的負擔，重重的壓在我身上。我裏面受囑咐，要宣揚基督，並以基督警戒各人，教導各人，好叫我能把他們在基督裏成熟的獻上。

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.

保羅在二十八節的觀念，與今天基督教的傳教士、牧師的觀念完全不同。關於職事，保羅的觀念是將基督分賜給人，使他們得以在基督裏長大成熟。他知道基督必須加到信徒裏面，直到他們在基督裏成熟。我們也需要有保羅這樣的觀念。長老們在眾召會中照顧聖徒，應當竭力將所有親愛的聖徒在基督裏成熟的獻上（歌羅西書生命讀經，一四五頁）。

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)

信息選讀

Today's Reading

論到那住在我們裏面，作我們榮耀盼望的基督，保羅在歌羅西一章二十八節說，『我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上。』繙作『成熟』的希臘字也可譯作完全的、完整的。保羅的職事是把基督分賜到人裏面，使人在基督裏長大成熟，得以完全並完整。

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

然而今天許多基督教工人卻沒有將各人在基督裏成熟的獻上這個觀念，他們工作的目標不是這個。但我們必須與保羅有同樣的目標。

甚至傳福音時，我們的目標也該是分賜生命，好將人在基督裏長大成熟的獻上。我們向不信的人傳福音，將基督供應給他們，幫助他們接受主時，我們的目標不該僅僅是叫他們蒙拯救脫離火湖，脫離神的定罪。我們的目標也不是僅僅叫他們經歷神的赦罪，乃是把基督供應到他們裏面，使他們至終能在基督裏成熟的被獻上。我們傳福音若是不能把基督分賜給人，我們的福音就殼不上神的標準。我們向人講說時，必須把基督灌輸到人裏面。分賜基督必須是我們傳福音的目的。

我們和聖徒們交通時，也該有同樣的目標。當我們接觸聖徒時，我們的目標應當是將基督供應到他們裏面，好使他們在基督裏成熟（歌羅西書生命讀經，一五八至一五九頁）。

你要持守著基督作實際，凡事長到基督那賜生命的靈裏面。這個就叫我們作新人。若是我們凡事都長到基督裏面，在基督裏面就沒有這樣的人，也沒有那樣的人，甚麼樣的人都沒有，惟有基督是一切，又住在一切之內，這就是新人。

我們弟兄姊妹都要看見，我們在各地只作一件事，就是禱告供應基督，叫人能殼在愛中持守著基督作實際，在凡事上長到基督裏面，結果就沒有這樣的人，也沒有那樣的人，結果就是基督，這個就是新人。這樣長到基督裏面，自自然然的就是讓基督作人位，而基督作人位不是個人的，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，自然的全地上的眾弟兄姊妹，在祂的恢復中就是一個新人（一個身體，一位靈，一個新人，一〇一頁）。

參讀：歌羅西書生命讀經，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

6 5 6 5 雙 (英 841)

G 大調

4/4

G B7 Em Am A7 D
 3 · 3 3 2 | 1 - 6 - | 4 · 3 2 1 | 7̣ - - - |
 一 主, 你 是 我 生 命, 活 在 我 裏 面;
 D7 G D7 A7 D
 5 2 3 4 | 3 - 1 - | 2 · 1 7̣ 6̣ | 5̣ - - - |
 帶 着 神 的 豐 盛, 來 將 我 充 滿。
 G C D7 G C Am B
 5̣ 5̣ 6̣ 7̣ | 2 - 1 - | 1 1 4 4 | 3 - - - |
 你 的 聖 別 性 情, 使 我 能 成 聖;
 Em G C D7 G
 1 2 3 4 | 5 - 5 - | 6̣ 4 3 2 | 1 - - - ||
 你 的 復 活 大 能, 使 我 能 得 勝。

- 二 你這生命流通, 我就蒙光照,
 使我活在光中, 與你能相交;
 帶來各種供應, 也有所要求,
 使我得蒙潔淨, 享受你所有。
- 三 你是那靈運行, 像膏油塗抹,
 將我心思、心、靈, 全都浸潤過,
 使我全人變化, 成爲你形狀,
 直到成熟長大, 滿有你身量。
- 四 你的生命成分, 成爲我豐富,
 時常將我滋潤, 使我得復甦。
 生命吞滅死亡, 軟弱變剛強;
 釋放消除捆綁, 下沉變高昂。
- 五 因此我將自己, 完全獻給你,
 照着你的心意, 活在交通裏;
 不再立志掙扎, 不再改自己,
 使你受到打岔, 毫不能爲力。
- 六 乃是完全停下 自己的努力,
 讓你運行、變化, 使我脫自己;
 與眾聖徒配搭, 成爲你身體,
 讓你定居、安家, 彰顯你自己。

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,
 Victory is supplied.

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.

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.

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.

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.

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

約瑟的一生乃是基督一生的翻版，
以及生活如生命的禾捆和發光的星

JL 詩歌 :301, 748

讀經：創三七 2、5 ~ 11、19 · 四一 40 ~ 46

週 一

壹 約瑟的一生，在以下各方面乃是基督
一生的翻版：

- 一 他是牧人—創三七 2，約十 11 ~ 16。
- 二 為父親所愛—創三七 3 ~ 4，太三 17，十七 5。
- 三 為父親所差，照父親的意願，供應他的弟兄們—創三七 12 ~ 17，約六 38。
- 四 為哥哥們所恨惡、逼迫並出賣—創三七 5、18 ~ 36，約十五 25，太二六 4、14 ~ 16。

週 二

- 五 與二罪犯一同關在死牢裏，其中之一得釋放，另一被處死—創三九 20，四十 1 ~ 23，徒二 23，路二三 32、39 ~ 43。
- 六 從死牢裏得釋放（復活）—創四一 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 登寶座得權柄—創四—40～44，太二八18，徒二36，啓三21。

八 得著榮耀並領受恩賜—創四—42，來二9，詩六八18，徒二33。

九 成爲世人的搭救者，生命的供應者（祕密的揭示者）—創四—45，徒五31，約六50～51：

1 首先，約瑟是祕密的揭示者—創四—9～19，四—17～32。

2 然後他成了世人的搭救者（四七25），因他供養百姓的生活（四—47～57，四七12～24）。

十 娶外邦妻子—四—45，約三29，弗五23～27，啓十九7。

十一 供應人糧食—創四—56～57，約六35。

十二 承認他無知的弟兄們並爲他們所認—創四五1～4、14～15，羅十一26，亞十二10，啓一7。

十三 在國度裏掌權，管理全地—創四—40～五十26，啓十一15，但七13～14。

週 三

貳 約瑟這個『作夢的』（創三七19），照著神的眼光，夢見祂的子民乃是滿了生命的禾捆，也是滿了光的天體（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 約瑟的兩個夢（7～9）都是出於神，向他揭示神對祂地上子民之性情、地位、功用和目標的神聖眼光：

1 約瑟在第一個夢裏，看見田裏的禾捆向他的禾捆下拜；這個夢啓示，約瑟再好，不過是禾捆，他的哥哥們再壞，也是禾捆；約瑟是禾捆，他的哥哥們也是禾捆—7～8節：

a 他和他們惟一的不同，就是神揀選了他來掌權；但這不是說他比他們好；在基督裏，神的子民都是生命的禾捆。

b 神藉著巴蘭說話，巴蘭說，『祂未見雅各中有罪孽，也未見以色列中有禍患』—民二三 21 上：

(一) 這話不是按著人的看法，乃是按著神聖的看法；在神眼中，以色列沒有過犯。

(二) 在他們自己裏面，神的子民有許多缺失，但在神的救贖裏，並在基督裏，他們沒有缺失；神看祂的子民，不是按著他們在自己裏面的所是，乃是按著他們在基督裏的所是—參林後五 16～17。

c 以利亞抱怨以色列人說，『以色列人背棄了你的約，拆毀了你的壇，用刀殺了你的申言者，只剩下我一個人，他們還尋索要奪我的命』；然而耶和華回答說，『但我在以色列中為自己留下了七千人，都是未曾向巴力屈膝，未曾與巴力親嘴的』—王上十九 10、18，參羅十一 2～5。

d 我們若看見了屬天的夢，就會看見在神的眼光中，祂的子民都是滿了生命的禾捆，為要出產食物，作素祭滿足神和人—利二 4～5。

週 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 約瑟在第二個夢裏，看見太陽、月亮與十一顆星，向他下拜—創三七 9：

- a 照著他們墮落的性情，神的子民是邪惡、不潔的；但在神永遠的眼光裏，祂的子民乃是滿了光的天體—參啓十二 1 與註。
- b 成熟生命掌權的一面，絕不會定罪神的子民，反而是牧養並珍賞他們—創三七 5～11，參林前十三 4～8、13。
- c 有一件事是確定的：誰定罪召會或責備聖徒，誰的生命就受虧損；然而，我們若因主的聖徒滿了生命和光而讚美祂，我們就是頭一個有分於生命的人—創十二 2～3，民二四 9。

二 雖然神的子民是位於天上的太陽、月亮與眾星，卻是活在地上的禾捆（腓三 20，二 15），因為禾捆生長在田裏；今天我們乃是活在地上的屬天子民。

三 我們必須用『神聖的望遠鏡』，透過時間來看，就會看見新耶路撒冷，在那裏沒有別的，只有滿了生命的禾捆，和滿了光的眾星。

週 五

四 雖然雅各的眾子是有罪的，基督仍藉他們而來—創三八 27～30，太一 3。

五 我們越在生命裏成熟，就越不會消極的說到聖徒或召會；我們不是審判人的—七 1～5，羅十四 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 約瑟的夢支配他的一生，並引導他的行為——參徒二六 19：

- 一 約瑟的行事為人這樣超特美妙，乃因他受夢中所見異象的指引。
- 二 約瑟所過的生活，符合他在兩個夢中所見的異象；他的哥哥們發洩怒氣（創三七 18～31），並放縱情慾（三八 15～18），但約瑟制伏怒氣，並勝過情慾（三九 7～23），行事為人如同滿了生命的禾捆，也如天上的星在黑暗中照耀：

週 六

- 1 當約瑟的哥哥們沉溺於人的怒氣之中，那代表成熟生命掌權一面的約瑟，卻如生命的禾捆活著，從人怒氣的死水中顯露出來——三七 18。
 - 2 猶大盲目的行事為人，在黑暗中放縱情慾（三八 15～18）；相對的，約瑟生活如發光的星，勝過了自己的情慾（三九 7～12）。
- 三 約瑟在屬天異象之下的生活，就是馬太五至七章所描述諸天之國的生活；他過著這樣的生活，充分豫備好作王掌權；照著馬太這幾章所啓示屬天之國的憲法，我們的怒氣必須被制伏，我們的情慾必須被征服（五 21～32）。
- 四 我們在國度生活裏的國度子民，正在受訓練，要作君王，作約瑟，顯明成熟生命掌權的一面。

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.

晨興餽養

創三七2~4『…約瑟十七歲時與他哥哥們一同牧羊。他是個少年人…。以色列原來愛約瑟過於愛他的眾子，因為約瑟是他年老生的；他給約瑟作了一件彩衣。約瑟的哥哥們見父親愛約瑟過於愛他們，就恨約瑟，不與他說和睦的話。』

約瑟是基督完美的豫表，因為他描繪成熟聖徒構成的一面。你由基督構成的一面若不是完美的，那你必然沒有一部分是完美的了。在我們墮落、得救、蒙召、得贖且重生的人裏面，除了構成我們的基督以外，沒有一樣是完美的。阿利路亞，我們裏面有基督的構成！…基督在成熟聖徒裏面構成的這一面是完美的。因此，這一面完美的豫表基督（創世記生命讀經，一六八二頁）。

信息選讀

約瑟像亞伯一樣是牧人（創三七2）。這表徵基督在成熟生命裏的構成，有一面乃是那照顧人的牧養的生命。在創世記三十七章，約瑟不僅餽養並牧養羊羣；…他〔也〕受父親差遣去牧養他的哥哥們。因此，約瑟不僅牧養他父親的羊羣，也牧養他父親的眾子。主耶穌來也是作牧人（約十11）。

掌權的一面首先是牧養的一面。你若沒有負擔牧養別人並餽養他們，你就絕不能掌權。掌權的權柄來自牧養的生命。最終，約瑟掌權管理他的哥哥們。但直到他牧養了他們，他才掌權管理他們。他受父親差遣去牧養他的哥哥們，並且餽養他們。照樣，耶穌來不是作王治理，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，被祂自己的百姓所殺。這啓示在約翰十章，那裏告訴我們，好牧人為羊捨命。耶穌來作牧人，並且被殺，為祂的羊羣捨命。原則上，在創世記三十七章，同樣的事發生在約瑟身上。他受差遣去牧養他的哥哥們，他們卻幾乎把他殺了。約瑟捨命為要完成這樣的牧養。我們裏面有牧養的生命，這是好的。但你若要牧養別人，你必須豫備好，被你所照顧的人所殺。

約瑟這位有牧養一面的人，也是他父親所愛的（3～4）。照樣，基督是父的愛子（太三 17，十七 5）。我們惟有由基督構成的那一面，在神眼中才是蒙愛的。讚美主，我們裏面有基督的構成！我們這一部分是父所愛的。…你深深覺得父神與你同在。每當你有這種感覺，就證明你有基督的構成，這構成是父所喜悅的。對你全人的那一部分，父總會說，『這是我所愛的。』

在創世記三十七章十二至十七節我們看見，約瑟照他父親的意願，供應他的哥哥們。在這事上，約瑟也是基督的豫表，因為基督從天降下，為要行那差祂來者的意思（約六 38）。

你讀這段話會承認，不僅約瑟是基督的豫表，實際上他的傳記就是基督的傳記。約瑟的生平乃是基督的複本。

雖然約瑟是牧人，是父親所愛的，並且照著父親的意願供應哥哥們，但他卻被所供應的哥哥們忌恨且折磨（創三七 4～5、8、11、18～36）。基督也是這樣（徒十 38～39）。基督受差遣來供應神的兒女，他們卻恨祂。照著福音書，猶太首領忌恨基督，同謀反對祂，並圖謀殺害祂。這也是約瑟從他哥哥們所遭受的經歷。在創世記三十七章十九至二十節他哥哥們說，『你看，那作夢的來了。來吧，我們將他殺了…。』這樣，他們就同謀陷害他們的兄弟約瑟（創世記生命讀經，一六八二至一六八六頁）。

參讀：創世記生命讀經，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

晨興餽養

創四十 2～3『法老就惱怒司酒長和司膳長這兩個內臣，把他們拘禁在護衛長府內的監裏，就是約瑟被囚的地方。』

約瑟被出賣以後，接著是一段囚禁的時期，監禁的時期（創三九 20）。約瑟和兩個囚犯在一起，他們豫表同著基督的兩個囚犯，一個官復原職，另一個被處死（四十 1～23）。基督也是這樣。基督在被出賣之後，被放在死牢中（徒二 23）。祂被釘在兩個囚犯之間，其中一個得救了，另一個滅亡了（路二三 32、39～43）。基督被監禁在死牢中三日三夜。約瑟是基督的豫表，與基督有同樣的經歷。他被他的哥哥們棄絕並出賣，又被下在監裏。基督遭遇同樣的事（創世記生命讀經，一七一～二頁）。

信息選讀

約瑟豫表基督是從死牢裏復起的一位（創四一 14，徒二 24）。基督不是被捉拿而下在監裏。祂乃是甘願走進監獄，自動進入死牢。雖然祂自願進入死，但陰間的門，就是死的能力，黑暗的權勢，卻立刻起來，想要把祂永遠拘禁在那裏。但正如行傳二章二十四節所說，祂不能被死拘禁。…基督不能被死拘禁，因為祂是復活（約十一 25）。…復活確定比死更有能力。…所以，基督從死裏走出來。對祂而言，從死裏走出來，就是祂的復活。約瑟怎樣從監牢中得釋放，基督也照樣從死牢中得釋放。

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.

約瑟也豫表基督是登寶座得權柄的一位（創四一40～44，太二八18，徒二36，啓三21）。約瑟從監牢中得釋放，同一天，他也登寶座成了埃及全地實際的統治者。照樣，基督復活以後，也登寶座得了權柄。行傳二章三十六節說，釘死且復活的基督，已經被立為主為基督了。…這是指基督登寶座說的。

當基督登寶座時，祂得著了榮耀（來二9）。約瑟也在這方面豫表基督，因他從監牢中得釋放時，得著了榮耀（創四一42）。約瑟的反對者不僅出賣他，藐視他，也把他下在監裏。創世記四十一章的監獄，欽定英文譯本譯為地牢（dungeon）。約瑟在監牢裏，生活狀況遠不如今天美國監獄的狀況。約瑟被囚的監牢是一個坑。那些把他關在那裏的人這樣作，用意是要他大大的受苦。但神高舉他，不僅使他登上寶座，也賜給他榮耀。你也許不知道，我們怎能證明約瑟得了榮耀。這證明乃在於他穿上華美的衣袍，並得坐法老的副車（42～43）。他穿上細麻衣，與他被哥哥們剝去彩衣相對（三七23）。當人看見他穿著這樣華美的衣袍，坐在法老的車上，他們必然領悟在那裏有一個在榮耀裏的人。

當約瑟從監牢中得釋放，並被高舉到寶座上，他領受了恩賜（四一42）。基督也領受了恩賜（徒二33）。許多基督徒知道基督復活、升天並得了榮耀尊貴為冠冕，但很少人知道基督升天、登寶座、得榮耀以後，也領受了恩賜。行傳二章三十三節說，基督從父領受了所應許的聖靈，就是祂所澆灌下來的。基督從父所領受的，乃是一個恩賜。古時候，在主前許多世紀，同樣的事發生在約瑟身上。約瑟不僅得著榮耀，也領受恩賜（創世記生命讀經，一七二五至一七二七頁）。

參讀：創世記生命讀經，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, msg. 112-113

晨興餽養

Morning Nourishment

創三七5『約瑟作了一個夢，把這夢告訴他哥哥們，他們就越發恨他。』

Gen. 37:5 Then Joseph had a dream; and when he told it to his brothers, they hated him even more.

7『我們在田裏捆禾稼，忽然間我的禾捆起來站著，你們的禾捆來圍著我的禾捆下拜。』

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.

倘若你是約瑟，你會認為你的哥哥們屬天，滿了生命和光麼？創世記三十七章二節告訴我們，約瑟將他哥哥們的惡行報給他父親。不僅如此，照著三十七章，約瑟的哥哥們滿了忌恨和怒氣；照著三十八章，他們滿了情慾。在三十七章，我們看見約瑟哥哥們的忌恨和怒氣；在三十八章，我們看見猶大的情慾。約瑟看見他哥哥們的惡行，就報給他父親。但約瑟作了兩個夢（三七5～9）。在第一個夢裏，約瑟看見田裏的禾捆。這個夢啓示，約瑟再好，不過是禾捆；他的哥哥們再壞，也是禾捆。神給約瑟這夢，他在夢中得著神對他哥哥們的看法。…神給約瑟一個夢，祂似乎說，『約瑟，在我眼中，你和你哥哥們一樣，他們也和你一樣美好。你是禾捆，他們也是禾捆。你和他們惟一的不同，就是我揀選了你來掌權。但這不是說你比他們好。』（創世記生命讀經，一六八七至一六八八頁）

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)

信息選讀

Today's Reading

我們若沒有經歷，就不能明白聖經中關於約瑟夢見禾捆的話。…你越愛召會，越照顧聖徒，你就越看見『地鼠』、『烏龜』和『蠍子』。然後你會說，『主，這是甚麼？主，召會的光景真可憐。甚至長老也不怎麼好。看看所有的姊妹！在聚會中我不要坐在她們旁

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

邊。』在這樣的時候，你就需要屬天的夢。當夢來了，主會告訴你：『你並不比別人好，別人也不比你差。你們在我裏面都是生命的禾捆。在我的子民中，沒有『地鼠』、『蠍子』或『烏龜』。眾人都是滿了生命的禾捆。』我若沒有看見這樣屬天的夢，我早已不幹了。但我已經看見這夢。我已經看見我是禾捆，那些在我眼中是『地鼠』的人，也都是禾捆。在神眼中，他們是禾捆。

多年前，我向主有許多告狀的禱告；我將我所看見的惡行報給祂。…但主說，『我不用你的眼光看他們。我用我的眼光看他們。在新耶路撒冷裏，沒有『地鼠』和『蠍子』。』

照著民數記，以色列人作了許多惡事。巴蘭受雇於異邦的王，去咒詛以色列，並暴露以色列中的邪惡。但神藉著巴蘭說話，巴蘭說，『祂未見雅各中有罪孽，也未見以色列中有禍患。』（二三 21）神似乎說，『我未見我民中有任何罪孽，我未見他們中間有任何禍患。』

以利亞〔向神〕抱怨以色列人說，『以色列人背棄了你的約，拆毀了你的壇，用刀殺了你的申言者，只剩下我一個人，他們還尋索要奪我的命。』（王上十九 10）以利亞在神面前控告以色列人。主不喜悅這事，便回答說，『但我在以色列中為自己留下了七千人，都是未曾向巴力屈膝，未曾與巴力親嘴的。』（18）不要去主那裏，在祂面前控告別人。反之，你該對祂說，『主，既然你未見罪孽，我也不願看見任何罪孽。所有的「地鼠」和「蠍子」都是禾捆，我愛他們。』…你若看見了屬天的夢，那麼你就看見在神的眼光中，祂的子民都是滿了生命的禾捆，為要出產食物，作素祭滿足神和人（創世記生命讀經，一六八八至一六九〇頁）。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

創三七9『後來他又作了一個夢，也把這夢告訴他的哥哥們說，看哪，我又作了一個夢，夢見太陽、月亮與十一顆星，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.

啓十二1『天上現出大異象來，有一個婦人身披日頭，腳踏月亮，頭戴十二星的冠冕。』

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.

在聖經中，有憑兩個見證人證實的原則。因此，約瑟作了兩個夢。約瑟在第二個夢裏，看見太陽、月亮與十一顆星，向他下拜（創三七9）。這指明在神眼中，所有被定罪並受控告的人都滿了光。要謹慎，不要控告弟兄姊妹。生命成熟掌權的一面絕不定罪別人，反而牧養並珍賞他們，說，『哦，召會生活和所有的聖徒真美妙！聖徒們是滿了生命的禾捆。他們何等滋養並滿足人！不僅如此，他們還是滿了光的屬天發光體。』你若說，這樣說是謊言，你作不來，這意思就是你沒有看見那個夢，那個異象。你缺少屬天的眼光（創世記生命讀經，一六九〇頁）。

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)

信息選讀

Today's Reading

也許幾年前，你對所有的弟兄姊妹，感覺都很積極，今天卻不然。…今天你需要屬天的夢的眼光。創世記三十七章有兩個夢。一個是滿了生命的禾捆，另一個是滿了光的天體。這就是神對祂子民的眼光，是屬天的眼光。因為我有這屬天的眼光，我就大得鼓勵。我不是與『地鼠』和『蠍子』同工。我乃是服事禾捆，我是在太陽、月亮之下，我是行在眾星之中。約瑟所見的夢，很像啓示錄十二章的異象，那裏神的子民是由一個身

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

披日頭、腳踏月亮、頭戴十二星冠冕的婦人來表徵。我們需要這樣的異象，從屬天的觀點來看神的子民。

有一件事是確定的：誰定罪召會或責備聖徒，誰的生命就受虧損。沒有一個例外。你也許是對的，召會也許真的錯了。聖徒們的光景也許是『地鼠』和『蠍子』的光景。但你若定罪他們，你的生命就受虧損。然而你若說，『主，我讚美你，因為你的子民滿了生命和光』，你就是頭一個有分於生命的人。因這緣故，我不敢說弟兄姊妹不好。反之，我總是說，『讚美主！聖徒們是何等美好！』我這樣作，就享受生命。但我若批評弟兄姊妹，我就立刻發死。沒有一個對召會或聖徒說消極話的人，會享受生命。反之，那些說消極話的人必然發死。我們需要說，『讚美主，我的弟兄乃是屬天的光體！他若今天不是，將來必是。』在神沒有時間的元素。天上沒有時鐘，只有永遠。當神從永遠的觀點來看祂的子民時，祂看他們都是滿了生命的禾捆，以及滿了光的太陽、月亮與眾星。

雖然神的子民是位於天上的太陽、月亮與眾星，卻是活在地上的禾捆（腓三 20，二 15），因為禾捆生長在田裏。今天我們乃是活在地上的屬天子民。

我們是神的子民。我一直因此得著鼓勵、加強並造就。我對你們眾人有完全的信心，我期望在新耶路撒冷看見你們眾人。我喜歡有永遠的眼光，而不是來自地上的眼光。…你若用『神聖的望遠鏡』透過時間來看，你會看見新耶路撒冷，在那裏沒有別的，只有禾捆和眾星。在新耶路撒冷，沒有『地鼠』或『蠍子』。在那裏，每樣東西都滿了生命和光。當我們思想約瑟的夢時，我們就曉得人的心思無法產生出創世記。惟有神能使約瑟有這些夢（創世記生命讀經，一六九一至一六九二頁）。

參讀：創世記生命讀經，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

晨興餽養

太一3『猶大從他瑪氏生法勒斯和謝拉，法勒斯生希斯崙，希斯崙生亞蘭。』

七1『不要審判，免得你們受審判。』

雖然雅各的眾子是有罪的，基督仍藉他們而來（創三八27～30，太一3）。從創世記三十八章所犯的大罪中，生出了兩個兒子，頭一個就是基督的先祖。在馬太一章基督的家譜中所提的法勒斯，就是基督的一位先祖。照著經上的聖言，基督乃是藉著雅各有罪的眾子來的。這很像大衛同拔示巴的罪。那罪的結果是所羅門。他也是基督的先祖，是基督藉著而來的一位（6）（創世記生命讀經，一六九三頁）。

信息選讀

成熟的生命有掌權的一面。你越在生命裏成熟，就越不會消極的說到聖徒或召會。當我們進入召會時，我們有召會生活的蜜月。然而，蜜月絕不會持續很久。…但有一天屬天的夢來了，你的眼光就會翻轉。你曉得你不敢說有關召會或聖徒消極的事。反之，你會說，『這是召會，這是神的子民。在神眼中，信徒都是禾捆。他們也是太陽、月亮與眾星。』當你來到這一階段，你就不敢說有關召會消極的事。

我看見這樣的異象之後，有時候還會說，『不錯，我已經看見召會是美妙的，但事實上召會並非如此。』我這樣說，就把『尾巴』露出來了。甚至這『尾巴』也使我發死。最終，我完全被征服且被折服，我說，『主，我忘掉我的短視，我要使用神聖的望遠鏡。召會是超特、

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。召會一點也沒有問題，她既完美又完全。』我這樣說，就滿有生命，並且享受生命。對我而言，每位弟兄姊妹都是美妙的，我愛他們所有的人，包括退後的在內。我越這樣說到弟兄姊妹，就越滿有生命。我相信我們許多人都經歷過這事。我們不是審判人的，神才是審判者。而祂不是審判聖徒，乃是在他們身上作工，將『蠍子』變化為禾捆，將『地鼠』變化為眾星。最終，我們都要成為禾捆和眾星。願我們都有這永遠的眼光。

約瑟的行事為人這樣超特美妙，乃因他受夢中所見異象的指引。…若是小孩子尚且受〔電視上〕所見之事的影響，那青年人約瑟豈不更受屬天異象的影響麼！在異象中，他是站著、滿了生命的禾捆，也是受眾星敬拜的星！…約瑟超特美妙的行為乃是由於他所得著的異象。他那兩個夢的異象控制他的生活，並指引他的行為。他的行為如同站著且滿了生命的禾捆，他的舉止好像照耀在黑暗裏的屬天之星。

在〔創世記三十七至三十八〕章裏，記載著兩個大罪。三十七章有怒氣的罪（18～28）。約瑟的哥哥們抓住機會發盡他們的怒氣。這不是微不足道的怒氣事例。約瑟的哥哥們圖謀殺害的人不是盜賊，乃是他們肉身的親兄弟，他們自己的父親親愛的兒子。他們若有一點人性的情愛，絕不會考慮作這樣的事。不過，流便確實想到這事會影響他們的父親；猶大也提議不要害死他，只要將他賣掉，這比流他的血好多了。無論如何，在三十七章我們看見約瑟哥哥們的怒氣。在下一章，就是三十八章，我們看見猶大放縱情慾，甚至亂倫（15～18）。人墮落以後，產生的第一個結果就是殺害肉身的兄弟。而帶進洪水作為神對墮落族類審判的罪，乃是放縱情慾。這兩種罪，謀殺肉身兄弟並放縱情慾，又在這裏重犯（創世記生命讀經，一六九四至一六九五、一七〇〇至一七〇二頁）。

參讀：出埃及記生命讀經，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

晨興餽養

太五 22『但是我告訴你們，凡向弟兄動怒的，難逃審判…。』

創三九 9『在這家裏沒有比我〔約瑟〕大的；並且他〔主人〕沒有留下一樣不交給我，只留下了你，因為你是他的妻子。我怎能作這大惡，得罪神呢？』

12『…約瑟把衣裳撇在婦人手裏，跑到外面去了。』

約瑟哥哥們的怒氣給他機會，像生命的禾捆一樣生活。當他的哥哥們沉溺於人的怒氣之中，那代表成熟生命掌權一面的約瑟，卻如生命的禾捆活著，從人怒氣的死水中顯露出來。在神的默示之下，這段記載用墮落的怒氣作背景，證明禾捆中有多少的生命。這禾捆充滿了生命。當其餘的人都沉沒在人怒氣的死水中，這禾捆卻得以顯露出來，並在死亡的境域中存活（創世記生命讀經，一七〇二頁）。

信息選讀

第二個大罪，就是放縱情慾，也給約瑟一個機會。在創世記三十八章所見的放縱情慾，是黑暗的表號。在這章裏，猶大完全在黑暗中。猶大盲目的行事為人，而盲目表徵黑暗。倘若他不是盲目的，不在黑暗裏，怎會與他的兒媳行淫？他的良心何在？他的視力何在？他的眼睛昏暗，並受到蒙蔽，他是在黑暗中。在三十九章，那邪惡的婦人，波提乏的妻子，也是在黑暗中。她若不在黑暗中，行為怎會這樣邪惡？因此，在三十八至三十九章，有黑暗的圖畫。

Morning Nourishment

Matt. 5:22 But I say to you that everyone who is angry with his brother shall be liable to the judgment...

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 ...[Joseph] left his garment in her hand, and fled and went outside.

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)

Today's Reading

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.

但在這黑暗中，我們看見約瑟是照耀在諸天之上的明亮之星（三九7～12）。約瑟行事為人像一顆照耀的星，他似乎說，『你們眾人都在黑暗之下，我卻照耀你們。我這明亮的星，怎能作這樣黑暗的事？我不能忘記我的夢。我的夢控制我，並指引我。我是屬天的星，絕不會出賣我的地位。』你若有這光，當你來讀這幾章，就會看見約瑟是生活與異象相符的人。約瑟不僅是作夢的人，也是將他在夢中所看見的實行、活出來的人。

我們如何有怒氣，也如何有情慾。你若沒有情慾，那麼你必是板凳或石頭。每個人都有情慾。控制我們情慾的路，乃是受異象所征服、控制並指引。…異象的功用很像車子的煞車。在危險的時候，我們便踩煞車。屬天之星的異象，是我們屬靈車子有力的煞車。

約瑟在屬天異象之下的生活，就是馬太五至七章所描述諸天之國的生活。照著馬太這幾章所啓示屬天之國的憲法，我們的怒氣必須被制伏，我們的情慾必須被征服（五21～32）。我們若聲稱是國度的子民，卻不能制伏我們的怒氣，或征服我們的情慾，我們就了了。我們就不是在國度裏，而是在海邊。我們是發洩怒氣，並放縱情慾的人。但所有國度的子民都制伏他們的怒氣，並征服他們的情慾。這就是國度的生活。

在今天國度的生活裏，君王正在受訓練。我們在國度生活裏的國度子民，正在受訓練，要作君王，作約瑟，成為成熟生命掌權的一面。為此，我們必須制伏我們的怒氣，並勝過我們的情慾。約瑟的生平是我們今日經歷一幅何等美妙的圖畫！一天又一天，我們制伏我們的怒氣，並勝過我們的情慾。我們不贊同我們的怒氣，不與我們的情慾合作，反倒棄絕我們的怒氣，並定罪我們的情慾，因為我們是成熟生命掌權的一面。在我們裏面有基督的構成，我們正豫備作王掌權（創世記生命讀經，一七〇三、一七〇五至一七〇六頁）。

參讀：創世記生命讀經，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

751

國度—作操練與獎賞

降 B 大調

11 12 12 12 (英 947)

3/4

一 今 天 神 的 國 度, 對 我 是 操 練,
 將 來 卻 是 獎 賞, 與 主 一 同 掌 權。
 這 是 神 的 智 慧, 現 今 將 我 訓 練,
 使 祂 計 畫 完 成, 將 祂 公 義 彰 顯。

二 我們為神所生,好為祂作王, 但是還需訓練,纔能像王一樣,好在祂的國中,勝任作王掌權,使祂神聖王權,藉我得着彰顯。

三 今天我需學習服神的權柄,甘願受祂管治,嚴格對付言行。如此祂的權柄,我就得以分享,將來管理列國,與祂兒子同王。

四 嚴格對待自己,持守着公義,對人寬大有恩,對神靈中歡喜;一直都要活在國度實際裏面,為着國度實現,能得進入掌權。

五 如此,基督帶着國度降臨時,要將祂的王權賜我作為賞賜;如此,主要藉我使祂公義彰顯,並將祂的智慧給眾天使看見。

六 為着這個,使徒曾努力向前,願出任何代價,不甘落在後面;也為這個,他勸我們忠誠向上,好在將來得着國度作為獎賞。

七 求主賜我恩典,為國度活着,今天受你訓練,將來你肯賞我;求使國度實際,今天作我操練,將來我的獎賞,乃是國度實現。

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.

讀經：創四—39 ~ 44、51 ~ 52·四五5 ~ 8·
四七14 ~ 23·五十五 ~ 21

週 一

壹 按照屬靈的經歷，雅各和約瑟乃是一個人；約瑟代表成熟的以色列掌權的一面，就是基督構成在雅各成熟的性情裏；作為由基督這完全者所構成的成熟聖徒，雅各藉著約瑟掌權—創四—39 ~ 44，來六1上，加六8，五22 ~ 23：

一 約瑟所豫表掌權的一面，乃是構成到我們全人裏面的基督—四19。

二 成熟生命掌權的一面，就是一直享受主同在的生活；那裏有祂的同在，那裏就有權柄，就有管治的能力—創三九2 ~ 5、21 ~ 23：

1 在主的同在中，約瑟靠主亨通（2 ~ 3、23）；當約瑟受到苦待時，他享受了那在主的主宰之下臨到他的亨通。

2 在主的同在中，約瑟無論在那裏，都蒙恩得主祝福；當約瑟得享亨通時，他和那些與他有關的人都蒙了祝福—4 ~ 5、22 ~ 23節。

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.

三 雖然約瑟自己的夢尚未得著應驗，他卻有信心和膽量講解他兩個獄中同伴的夢（四十8）；至終，約瑟間接藉著憑信說話，講解司酒長的夢，而從獄中得了釋放（四一9～13），也直接藉著放膽講解法老的夢，被引到寶座（14～46）；釋放和權柄臨到他，都是藉著他的說話：

- 1 慕安得烈（Andrew Murray）曾說過這樣的話：好的話語執事所供應的，總該超過他所經歷的；這意思是我們該照著異象說話，過於照著異象的應驗說話。
- 2 即使我們的異象尚未得著應驗，我們仍該向別人述說：時候將到，那時我們的異象必要應驗；最終約瑟的夢藉著他講解司酒長的夢得了應驗。

3 我們若活出基督，無論我們在那裏，我們不是帶來生命，就是帶來死亡（林後二14～16）；對司酒長而言，約瑟帶來官復原職；對司膳長而言，約瑟帶來死刑（創四一12～13）。

四 我們若尋求主，主要把我們下在『監』裏；沒有監牢，我們無法登寶座；我們不要作逃獄的人；我們必須留在獄中，直到我們畢業得著冠冕—雅一12，參腓三8。

五 我們不該照著我們的感覺說話，乃該照著屬天的異象說話；我們是有異象的人，是看見神永遠經綸的人，所以我們應當照著神經綸絕對的真理說話—徒二六16～19：

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.

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 約瑟所看見的異象不僅控制他的生活，也維持他的信心。
- 2 因為約瑟重要且貴重，所以他受試驗的時間不能縮短。

週 四

六 約瑟登寶座時，得著了榮耀並且領受恩賜（創四一42），豫表基督在祂的升天裏得著榮耀（來二9），並領受恩賜（詩六八18，徒二33）：

1 戒指、衣服和金鍊，描繪基督升上諸天時所領受的恩賜，祂已將這些恩賜傳給召會—創四一42：

a 打印的戒指，表徵聖靈在基督的信徒裏面和身上作印記—徒二33，弗一13，四30，參路十五22。

b 衣服表徵基督作我們客觀的義，使我們在神面前得稱義（林前一30，參詩四五9、13，路十五22），並且作我們活出來的主觀的義，使我們有資格有分於羔羊的婚娶（腓三9，詩四五14，啓十九7~9）。

c 金鍊表徵賜給順從之人聖靈的美麗，彰顯於服從上（參徒五32）；戴鍊子的頸項表徵已被征服並降服的意志，以服從神的命令（創四一42，參歌一10，箴一8~9）。

2 照著屬靈經歷的順序，首先我們接受蓋印的靈，使我們得著救恩；然後我們接受義袍，開始活基督（加二20，腓一20~21上）；為著活基督，我們的頸項必須戴上鍊子，我們的意志必須被聖靈征服並制伏。

七 約瑟從死牢裏復起，並登高位之後，就娶亞西納為妻；亞西納描繪基督在被以色列人棄絕的期間，從外邦世界娶來的召會（創四一

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)；約瑟給長子起名叫瑪拿西（意，使之忘了），給次子起名叫以法蓮（意，加倍繁衍）；約瑟宣告說，『神使我忘了一切的困苦，和我父的全家』，又宣告說，『神使我在受苦之地繁衍』—51～52節。

週 五

貳 約瑟一生的記載乃是那靈管治的啓示，因為那靈的管治乃是成熟聖徒掌權的一面；那靈的管治（在生命中作王的生活，就是在神國的實際裏，受神聖生命約束並限制），比那靈任何其他方面都高—羅五 17、21，十四 17～18，參林後三 17～18，提後四 22，啓四 1～3：

一 雖然約瑟對他的弟兄們滿了屬人的感覺和情緒，他卻保守自己和所有的感覺，都在那靈的管治之下；他清明、智慧、且有辨識的對待他的弟兄們，按著他們的需要管教他們，好成全並建造他們，使他們能成為團體的子民，生活在一起，成為神在地上的見證—創四二 9、24，四三 30～31，四五 1～2、24。

二 約瑟否認己，把自己完全擺在神主宰的帶領下，行事為人全然為著神和祂子民的權益。

三 約瑟在神限制下的生活，是基督為人生活的描繪，彰顯神聖生命的成熟與完全，並且

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

帶進神的國—約五 19、30 下，七 16、18，十四 10，太八 9～10。

四 在約瑟對待他哥哥們的事例中，我們看見他過一種鎮靜的生活、清明的生活、有辨識的生活，帶著對他哥哥們的愛，是一種否認己的生活，作為國度生活的實行—創四五 24，太十六 24，代下一 10，賽三十 15 上，腓一 9，提前五 1～2，帖前三 12，四 9，帖後一 3，羅十二 10，約壹四 9，來十三 1。

五 約瑟的感情、感覺、考量和喜好，完全在那靈的管治和控制之下—箴十六 32。

六 在約瑟的故事裏所表顯的生命，乃是復活的生命，神的生命；他的感情受到復活生命的控制，以應付他哥哥們的需要—約十一 25。

七 約瑟是新約所啓示之事活的說明；他是個否認己的人，他沒有自己的興趣、自己的享受、自己的感覺、自己的野心、或自己的目標；每件事都是為著神，為著神的子民；約瑟的否認己，並他在神主宰的手下受約束，乃是國度生活實行之鑰。

八 最有能力的人有力量不作他所能作的事—這是真正的否認己，真實的背十字架—太十六 24，參二六 53。

九 約瑟曉得是神差他到埃及（雖然他哥哥們的意思是要害他—創四五 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, 參四一 51 ~ 52), 這是保羅在羅馬八章二十八至二十九節之話的實際。

十 約瑟不需要赦免他的弟兄們，因為他並沒有怪罪他們；他接受他弟兄們對他所作的一切，好像從神接受的一樣；他也安慰那些得罪他的人（創四五 5 ~ 8, 五十 15 ~ 21）；他有何等的恩典！他的靈何等超絕！

週 六

叁 約瑟因著受苦並否認己，得了生命供應的豐富（詩歌四六五首）；百姓爲了要從約瑟得糧，必須付上四種代價：他們的銀子，他們的牲畜，他們的田地，以及他們自己—四七 14 ~ 23, 參啓三 18:

- 一 銀子代表便利，牲畜表徵生活的憑藉，田地代表資源；我們若要從主這分賜者接受生命的供應，就必須把我們的便利、我們謀生的憑藉、以及我們的資源給祂；我們給祂越多，就從祂得著越多生命的供應。
- 二 最後，爲了要從主領受最好的分，包括使人飽足的食物和爲別人生產一些東西的種子（創四七 23），我們必須把我們自己，我們全人的每一部分，都交給祂（利一 4）。
- 三 當我們把我們全人的每一部分交給祂，而付出最高的代價，我們就得享對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.

晨興餽養

創四一 40 ~ 41 『你必掌管我的家，我的民都必照你的話受管理；惟獨在寶座上我比你大。法老又對約瑟說，看哪，我派你治理埃及全地。』

亞伯拉罕、以撒、雅各同約瑟是一個人。約瑟不像亞伯拉罕、以撒、雅各，他不是一個完整屬靈人分開的一面。…約瑟乃是雅各的一面。聖經沒有說，神是亞伯拉罕的神，以撒的神，雅各的神，約瑟的神。…只有三者。但我們來到雅各成熟的階段，就看見成熟的生命有掌權的一面。亞伯拉罕沒有掌權，以撒也沒有，但約瑟代表雅各來掌權。換句話說，雅各藉著約瑟來掌權（創世記生命讀經，一六八〇頁）。

信息選讀

在創世記末了幾章，我們看見一個彰顯神形像並施行神管治權的以色列。施行神的管治權管理萬有，是表顯在約瑟的生平裏，而神的形像是彰顯在以色列身上。…彰顯神形像並施行神管治權，這兩面必須顯在一個人身上。所以，我們在約瑟的生平裏所看見的，可稱為成熟的以色列掌權的一面。

約瑟不是完整的人，他不過是成熟聖徒的一方面；這樣的聖徒經過了亞伯拉罕、以撒、雅各的生平所代表的經歷。成熟的聖徒經過了這一切經歷以後，就有單單由基督構成的一面。…約瑟代表成熟聖徒這構成的一面。在我們每個人裏面，都有由基督構成的一面。即使你剛重生，你也有一部分，就是你重生的靈，已經由基督所構成。這是基督在你裏面

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.

構成的開始。由基督構成的過程要一直持續到頂點，那時掌權的一面就要在你身上出來。

約瑟代表成熟生命掌權的一面。作為這樣的代表，約瑟豫表基督，因為成熟生命掌權的一面，就是那構成到我們裏面的基督。

在主的同在中，約瑟靠主亨通（三九2～3、23）。那裏有主的同在，那裏就不但有主的權柄，也有主的主宰所帶來的亨通。當約瑟受到苦待時，他享受了那在主的主宰之下臨到他的亨通。…在主的同在中，約瑟無論在那裏，都蒙恩得主祝福。…當約瑟得享亨通時，他和那些與他有關的人都蒙了祝福（4～5、22～23）。

我們若不知道如何控制我們的眼淚、歡笑或怒氣，意思就是我們在生命上很幼稚。我們成熟最有力的標記，就是能控制我們的情感。…當亞倫的兩個兒子在神面前被燒滅時，那裏的話含示亞倫不可哀哭（利十1～3）。亞倫也許說，『我的兩個兒子剛剛在我眼前死了，你卻叫我不哭。摩西，你沒有人性！』摩西和亞倫都是在主面前。摩西能在神面前事奉祂，因為他知道如何控制他對哥哥同情的感覺。亞倫接受了摩西的話。你該不該哭泣、歡笑或發怒，乃在於主的同在。我們不是在世界裏，乃是在至聖所裏主的面前。當你要表達自己的情感時，你不該照著自己的感覺這樣作。反之，你必須照著神的同在來表達你的情感。…約瑟能作埃及的宰相，因為他成熟了。因為成熟，他能管治自己，也能管治全地。在恰當的時候，約瑟為著他的弟兄們哭。甚至這也啓示他是完全受神的引導控制的人。在創世記四十二至四十四章，約瑟沒有在他弟兄們面前哭。但在四十五章，哥哥們經過了對付，學了功課以後，約瑟哭了（創世記生命讀經，一六八〇至一六八二、一七〇九、一七〇七至一七〇八、一七九四頁）。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

創四十8『…我們各人作了一個夢，沒有人能解。約瑟說，解夢不是神的事麼？請你們將夢告訴我。』

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『法老對約瑟說，我作了一個夢，沒有人能解；我聽見人說，你聽了夢就能解。約瑟回答法老說，這不在於我，神必將平安的話回答法老。』

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.

約瑟因他的夢未得應驗受到試煉。約瑟作夢以後，立刻告訴他的父母和哥哥們。不久以後，他就被賣為奴，然後下在監裏。我相信他留在監裏十年以上。在約瑟的夢裏，沒有明指或暗示他要受苦。然而，約瑟作了那些夢以後，立刻就要忍受苦難。照樣，我能作見證，緊接著基督、召會、十字架或內裏生命異象的，並不是寶座，乃是苦難、試煉、出賣並監禁。

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.

我們多年在召會生活中的人曾有這種經歷。也許在幾年前，你看見了關於基督和召會生活的美妙異象。你甚至歌唱榮耀的召會生活。但真正在召會生活中發生的事，不是那樣超特或榮耀（創世記生命讀經，一七一五至一七一六頁）。

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)

信息選讀

Today's Reading

即使約瑟的夢還沒有應驗，他在被監禁的期間，仍有信心和膽量為獄中兩個同伴解夢（創四十8～19）。…今天我們在召會生活中也是

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

這樣。有些弟兄姊妹，我們可以稱之為老資格的作夢者。他們是很久以前作過夢的人。他們曾因著所看見的異象和所聽見的美妙信息感到興奮，後來卻被賣到埃及。他們不是被禾捆圍繞，乃是發現自己被『埃及蠍子』圍繞；他們不是在三層天上，乃是在監獄裏。然後有些新進者與他們一同坐監，正如約瑟與司酒長和司膳長一同被監禁。…這些新進者也作了一些夢。他們無法領會他們的夢，但約瑟能解夢。雖然約瑟的夢還沒有應驗，但他有信心和膽量為他的同伴解夢。…約瑟似乎說，『我有兩個夢，神也將夢的解釋告訴了我。雖然這些解釋還沒有應驗，但我仍然相信。我有信心為你們解夢。』當你被一些『埃及蠍子』圍繞時，你有膽量說召會生活是美妙的麼？當你召會生活的夢還沒有應驗，召會生活對你並不美妙時，你能這樣說麼？約瑟不僅為自己相信，也為別人相信。…若是你的夢已經照著你的解釋應驗了，你為別人解夢很容易。但約瑟大約過了十年之久，他對自己夢的解釋還沒有應驗。在這樣的光景中，人很難為別人解夢。然而，約瑟卻這樣作了。

慕安得烈（Andrew Murray）曾說過這樣的話：好的話語執事所供應的，總該超過他所經歷的。這意思是我們該照著異象說話，過於照著異象的應驗說話。即使我們的異象尚未得著應驗，我們仍該向別人述說。時候將到，那時我們的異象必要應驗。最終約瑟的夢藉著他講解司酒長的夢得了應驗。

司酒長和司膳長的夢不過幾天之後就得了應驗。當約瑟同伴的夢應驗時，約瑟得著了堅固並加強（創世記生命讀經，一七一七至一七一九頁）。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

創四一 12 ~ 13『在那裏同著我們有一個希伯來的少年人，是護衛長的僕人，我們將夢告訴他，他就給我們講解，是按著各人的夢講解的。後來正如他給我們講解的成就了；法老使我官復原職，卻把司膳長掛了起來。』

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.

無論你在那裏，你不是帶來生命，就是帶來死亡。對司酒長而言，約瑟帶來生命。在司酒長的夢裏，我們看見滿了生命的葡萄樹。但對司膳長而言，約瑟帶來死亡，因為司膳長被飛鳥吞喫了。作約瑟不是微不足道的事，因為無論你到那裏，人不是領受生命，就是遭受死亡。他們不是到滿了生命的葡萄樹所豫表的基督那裏，就是被空中飛鳥所代表的撒但吞喫了。在林後二章十四節使徒保羅說，『感謝神，祂常在基督裏，在凱旋的行列中帥領我們，並藉著我們在各處顯揚那因認識基督而有的香氣。』在十六節保羅說，『在這等人，就是出於死的香氣叫人死；在那等人，就是出於生命的香氣叫人活。』…無論何人接觸你，對他不是生命，就是死亡。這是非常有意義的事。這就是約瑟的經歷（創世記生命讀經，一七二二至一七二三頁）。

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)

信息選讀

Today's Reading

青年人，無論你的試煉多長，總不要灰心。你需要承認你的試煉是出於神。沒有人不受試煉和試驗就能登寶座。雖然我們喜歡立刻登寶座，但神要說，『時候還沒有到。不要對我說登寶座的事。你需要下在監裏。』你若尋求主，主要把你下在監裏。也許在你周圍所有的人——你的妻子、兒女、長老和

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，他們所作的，不過把你下在監裏。…沒有監牢，我們無法登寶座。不要作個逃獄的人；要留在獄中，直到你畢業得著冠冕。

倘若約瑟沒有留在監牢中十二年，他就不會格治理埃及地。為此，他必須到三十歲。在監牢中那十二年，為他成就了許多的事，這不是藉著客觀的教育，乃是藉著主觀的受苦和管教。要忍耐；最終你會有治理的資格。

約瑟真是個作夢的人，他的生活是夢的生活。一個得勝的基督徒總是個作夢的人。你需要有夢，你也需要為別人解夢。一天又一天，讓我們都照著我們的異象，照著我們的夢說話。不僅如此，我們必須解釋別人的異象，也必須照著我們的異象生活。我們不該照著我們的感覺說話，乃該照著異象說話。我們是有異象的人。因為我們是有異象的人，我們就照著異象作每件事。雖然一件事還沒有發生，但我們照著對這件事所看見的說話，我們的異象就要逐漸應驗。

我們…所描述的，不僅僅是道理。當我們跟從屬天的異象時，我們要追隨約瑟的腳蹤。絕不要以為約瑟看見異象以後，立刻登了寶座。不，他必須經過長期的試煉和試驗。約瑟所看見的異象不僅控制他的生活，也維持他的信心。然而，這不是說，若是你的信心較強，你的夢應驗的時間就會縮短。反之，你的信心越強，試驗的期間會越長。約瑟受試驗的時間比他的同伴長得多，因為他比他們貴重。他們不是這麼貴重，所以他們的夢應驗的時間就很短。事實上，那兩個後來的人幾乎沒有受到試驗。他們各人作了一個夢，幾天以後他們的夢就應驗了。因為約瑟重要且貴重，所以他受試驗的時間不能縮短（創世記生命讀經，一七三九至一七四〇、一七四五、一七二〇至一七二一頁）。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

創四一 42 『法老就摘下手上打印的戒指，戴在約瑟的手上，給他穿上細麻衣，把金鍊戴在他的頸項上。』

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 『約瑟給長子起名叫瑪拿西，因為他說，神使我忘了一切的困苦，和我父的全家。他給次子起名叫以法蓮，因為他說，神使我在受苦之地繁衍。』

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.

約瑟登寶座時，得著了榮耀並且領受恩賜，豫表基督在祂的升天裏得著榮耀（來二 9），並領受恩賜（詩六八 18，徒二 33）。戒指、衣服和金鍊，描繪基督升上諸天時所領受的恩賜，祂已將這些恩賜傳給召會。打印的戒指，表徵聖靈在基督的信徒裏面和身上作印記（33，弗一 13，四 30，參路十五 22）。衣服表徵基督作我們客觀的義，使我們在神面前得稱義（林前一 30，參詩四五 9、13，路十五 22），並且作我們活出來的主觀的義，使我們有資格有分於羔羊的婚娶（詩四五 14 與註 1，啓十九 7 ~ 9 與 8 註 2）。金鍊表徵賜給順從之人聖靈的美麗，彰顯於服從上（參徒五 32）。戴鍊子的頸項表徵已被征服並降服的意志，以服從神的命令（參歌一 10，箴一 8 ~ 9）。照著屬靈經歷的順序，首先我們接受蓋印的靈，使我們得著救恩；然後我們接受義袍，開始活基督（加二 20，腓一 20 ~ 21 上）。為著活基督，我們的頸項必須戴上鍊子，我們的意志必須被聖靈征服（聖經恢復本，創四一 42 註 1）。

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)

信息選讀

Today's Reading

在創世記四十一章四十五節，我們看見約瑟娶了安城祭司波提非拉的女兒亞西納為妻。約瑟的妻子是異教徒，是埃及人。約瑟在被弟兄們棄絕的期間娶了她。這也是一個豫表，描繪基督如何在祂被以色列人棄絕的時候，從外邦人中娶召會為妻。

在創世記裏，我們看見描繪召會的三個妻子：亞當的妻子夏娃，以撒的妻子利百加，和約瑟的妻子亞西納。夏娃是亞當的妻子，描繪召會如何出於基督，並且是基督的一部分。夏娃豫表召會如何在生命和性情上與基督相同，最終與基督成爲一個身體。因此，夏娃豫表召會是基督的一部分，出於基督，歸於基督，並且與基督是一。利百加描繪召會是蒙召並蒙揀選的，與基督來自同樣的源頭。以撒來自特別的源頭，亞伯拉罕的僕人被差遣到那個源頭，爲以撒揀選、呼召一個妻子，將她帶給以撒。這個蒙揀選的人就是利百加。亞西納描繪基督在被以色列人棄絕的期間，從外邦世界娶來的召會。基督在被棄絕的期間，來到外邦世界，留在那裏，並且從外邦世界得著召會。

約瑟從他的妻子亞西納生了兩個兒子，瑪拿西和以法蓮。瑪拿西這名的意思是『使之忘了』。…(51)。這指明瑪拿西的出生，使約瑟忘了一切的困苦。瑪拿西出生時，約瑟似乎說，『讚美主！祂使我忘了我的困苦。』這啓示當召會有生產時，基督就要宣告祂忘了祂的困苦。

約瑟的次子名叫以法蓮，意思是『繁衍』(52)。在以法蓮出生時，約瑟說，『神使我在受苦之地繁衍。』約瑟沒有困苦，卻有繁衍。當我們傳福音並結果子，基督就要喜樂並宣告：『不再有困苦了。看看所有的果子！』（創世記生命讀經，一七三五至一七三六頁）

參讀：創世記生命讀經，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

晨興餽養

創四三 30 ~ 31『約瑟愛弟之情發動，就急忙尋找可哭之處，進入自己的內室，哭了一場。他洗了臉出來，勉強忍住，吩咐人擺飯。。』

我們在約瑟的生平中所看見的，乃是那靈的管治。你們也許聽過那靈的重生，那靈的定罪，那靈的感動，那靈的充滿，那靈的膏抹，那靈的能力，那靈的亮光，和那靈的生命，但那靈的管治這辭對你們卻是新的。…那靈的這一面高過其他任何方面，甚至高過那靈的建造。那靈的管治是關於那靈之教訓的結構的頂石，頂點。約瑟生平的記載是啓示那靈的管治，因為那靈的管治是成熟聖徒掌權的一面（創世記生命讀經，一七五〇至一七五一頁）。

信息選讀

在約瑟的故事裏所表顯的生命，不是人的生命，更不是墮落的生命。不僅如此，這甚至也不是善良的天然生命。這是復活的生命，神的生命。雖然約瑟是在激動的情景中，但他沒有表現得放鬆。這是生命。在約瑟身上，我們不僅看見生命，也看見生命的路，這路使我們自己受到控制。絕不要以為約瑟不是人。他滿了人的感覺和感情，但他把自己和一切的感覺擺在那靈的管治之下。所以，我們在約瑟身上，不僅看見成熟的生命，也看見掌權的生命，以及這掌權生命的路。我們眾人，尤其是青年人，需要這樣的生命和這樣的路，就是成熟的人掌權的一面。這生命不容易激動，也不顯示榮耀。這生命在激動中仍保持鎮靜，克制自己，並且隱藏榮耀。

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.

約瑟的哥哥們在他的控制之下，他可以任意對待他們。他若要將他們砍頭，他有權柄下這命令。他若願意，也能與他們一同坐席。但約瑟代表成熟生命掌權的一面，對每個人都行得恰到好處。因為他的哥哥們不都是同樣的，他就沒有用同樣的作法對待他們。最邪惡的需要最徹底的管教。約瑟是基督的豫表，他怎樣對待他的哥哥們，將來基督也要怎樣對待以色列國。首先，約瑟管教他們。…約瑟作每件事都很清明，且有辨識。但這意思不是說，他不愛他的哥哥們。反之，他對他們有豐富的愛。然而，當時他不能公開表露對他們的愛。他必須隱密的向他們顯示愛。他把銀子歸還他們，又給他們路上用的食物，而向他們顯示愛（創四二25）。因為約瑟的哥哥們不明白他智慧的對付，所以他們被他隱密的愛嚇壞了。

在七個豐年中，約瑟積蓄了五穀。他沒有顧到自己的利益。要積蓄那些五穀，不是容易的事。七年之久，約瑟收聚五穀，積蓄在倉裏。這是一件大事。一方面，約瑟在勞苦；另一方面，他在受苦，因為他與父親隔離。在那七年中，他沒有顧到自己，卻為別人安排，顧到他們的將來。他在七個豐年中所作的，乃是為著百姓。他作這事，不惜犧牲了自己的利益，犧牲了見父親的面。

豐富不是隨著沒有經歷的人。我們要豐富，需要長期受苦。約瑟從十七歲到三十七歲，花了二十年才成為豐富的。受苦了多年以後，糧食終於在他手中。因為他有糧食，所有飢餓的人就到他那裏去（創世記生命讀經，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頁）。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

創四七 18『那一年過去，第二年他們又來見約瑟，說，我們不瞞我主，我們的銀子都花盡了，牲畜也都歸了我主。我們在我主眼前，除了我們的身體和田地之外，一無所剩。』

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『那時約瑟對百姓說，看哪，我今日為法老買了你們和你們的地；這裏有種子給你們，你們可以種地。』

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.

真正生命的供應絕不廉價出售。…你們要供應，…就必須付代價。…慷慨的觀念是屬世的觀念。約瑟是在另一個境界，那裏沒有慷慨，也沒有缺乏，只有供應和代價。…在主的恢復裏，沒有一樣是廉價的。倘若你要糧食，你必須付代價。你付出的代價越高，你得著的供應就越大（創世記生命讀經，一八一七至一八一八頁）。

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)

信息選讀

Today's Reading

到約瑟那裏去買糧的人，付了四種代價：銀子、牲畜、田地和自己。…這四項包括了今天我們需要付的一切代價。當我們付出銀子、牲畜、田地和自己時，我們就得著了四種供應。第一種供應不像第四種供應那樣希罕貴重。每一種供應都比前一種貴重，最後一種最為貴重。

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.

照著表面的領會，銀子是我們所倚靠的。事實上，銀子代表便利。…有些人不願為著供應付代價，因為他們擔心失去便利。…走主恢復的路是昂貴而且不便的。不錯，你走這條路，會失去便利，但你會得著供應。

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.

百姓為著糧食的供應必須付出的第二項，乃是他們的牲畜。…牲畜表徵我們生活的憑藉。…今天你也許非常關心你的汽車，害怕它會遭竊。若是這樣，你的汽車就是你的驢。對那些有博士學位的人而言，他們的學位就是他們的驢。對其他的人而言，他們的地位就是他們的驢。但基督這位豐富者，供應者，就在這裏。祂既不慷慨，也不吝嗇。祂不想從你身上榨取甚麼，但為著你的緣故，祂要求你付代價。祂絕不會廉價出賣祂的供應。你付出銀子以後，需要付出牲畜。惟有交出你的牲畜，你才會得著第二種供應。

我們在交出牲畜以後，還需要交出田地。田地代表我們的資源。說個不好聽的比方，主耶穌好像是『強盜』，祂『搶奪』祂愛人的一切。祂奪去我們的錢財、我們的牲畜和我們的田地。…主耶穌在祂的恢復裏『搶奪』我們的一切—我們的便利、我們生活的憑藉和我們的資源。你若願意將你的田地給主，就會得著第三種供應。

主所要求的最後一項是我們自己，包括我們這人的每一面。主耶穌要得著你的每一部分。你的耳朵有沒有被祂得著？若是被主得著，你就不會聽基督之外的任何事情。你的嘴唇有沒有被主得著？若是被主得著，你的嘴唇就不會有不同的用途。你的全人有沒有被主耶穌得著？我不信有許多人已經將他們的全人交給主。在今天的基督教裏，為甚麼意見還這麼多？為甚麼合一和建造這麼少？就是由於很少人願意將自己交給基督。

百姓向約瑟付出了最後一種代價—他們自己，就得以有分於拔尖的分。…你付出最高的代價，就享受上好的分。最終，我們不僅得著糧食，使我們滿足；也得著種子，使我們繁衍。

當主耶穌來臨時，全地…都要屬於基督。我們要將我們的所有和所是都交給祂。…我們若願意付出第四種代價，就不僅要得著糧食滿足自己；也要得著種子，為別人生產一些東西（創世記生命讀經，一八一八至一八二〇、一八二二至一八二三頁）。

參讀：創世記生命讀經，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

國度—裏面的統治

746

Hymns, #942

8 8 8 8 (英 942)

降 B 大調

3/4

$\overset{B^b}{5}$ $\overset{5}{5}$ $\overset{F_7}{4}$ | $\overset{B^b}{3}$ $\overset{5}{5}$ 1 | 1 2 $\overset{F}{7}$ | $\overset{B^b}{1}$ - 3 | $\overset{F}{2}$ - 2 |
 一 神 的 國 度 今 在 地 上, 是 神 掌
 $\overset{B^b}{3}$ - $\overset{F}{2}$ 1 | $\overset{C_7}{7}$ - $\overset{6}{6}$ | $\overset{F}{5}$ - - | $\overset{B^b}{1}$ 1 $\overset{5}{5}$ | $\overset{E^b}{6}$ $\overset{7}{7}$ $\overset{B^b}{1}$ |
 權 在 我 心 裏; 乃 是 基 督 活
 $\overset{C_m}{4}$ · $\overset{3}{3}$ $\overset{2}{2}$ 1 | $\overset{F_7}{1}$ $\overset{6}{7}$ | $\overset{C_m}{5}$ $\overset{B^b}{4}$ | $\overset{F_7}{3}$ $\overset{B^b}{5}$ 1 | 1 2 $\overset{7}{7}$ | 1 - - ||
 我 裏 面, 作 主 作 王 統 治 管 理。

- 二 基督生命同祂權柄, 使祂登極在我心中,
 管理全人每一部分, 規律一切言語行動。
 三 基督在我心中登極, 就在我心建祂國度,
 穩定祂的全權統治, 爲着神旨各方鋪路。
 四 藉着祂在我心執政, 祂將生命向我供應;
 當我讓祂作主作王, 我就得享祂的豐盛。
 五 藉着祂在裏面管治, 祂的豐滿在我建起;
 當祂裏面國度掌權, 祂的身體就得建立。
 六 藉祂裏面屬天管治, 我像天上國民活着;
 藉着我肯服祂權柄, 祂的國度實現於我。
 七 在這屬天範圍活着, 帶着祂這屬天王權,
 屬天光中行動、爭戰, 直到國度在地實現。

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.

讀經：創四七7、10，四八9、14～16、20，來五6、7、十一21，民六22～27，林後十三14

週 一

壹 變化乃是在我們天然生命裏新陳代謝的改變；成熟乃是被那改變我們的神聖生命所充滿；祝福乃是生命的滿溢：

一 雅各要祝福約瑟的兩個兒子時，說到在他經歷中的三一神——創四八9、15～16：

- 1 亞伯拉罕和以撒行事為人都在祂面前的神，乃是父。
- 2 牧養雅各『一生…直到今日』的神，乃是靈。
- 3 那救贖他脫離一切患難的使者，乃是子。

二 雅各體認他的定命和生存，完全在牧養之神的手中；經歷三一神，乃是為著我們能以三一神祝福別人。

週 二

貳 雅各成熟最有力的標記乃是他祝福別人：

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 雅各到了埃及以後所作的第一件事，就是祝福法老（四七7、10）；照著希伯來七章七節：『卑小的蒙尊優的祝福』；這證明在神眼中，雅各比法老大。

二 要祝福別人，我們必須為生命所滿溢，使生命湧流給別人；雅各成熟的生命充滿了祝福；他祝福法老，祝福約瑟的兩個兒子（創四八8～20），又祝福他自己的眾子（四九1～28），那些對他眾子的祝福乃是有關以色列十二支派之定命的豫言。

叁 祝福的原則乃是位分大的祝福位分小的——來七7：

一 位分大或位分小，不是年齡的問題，乃是基督度量的問題；我們的大小，乃是照著我們基督的度量。

二 施浸者約翰雖然這樣接近基督，但他沒有基督在他裏面；那些在諸天之國裏的人，不僅接近基督，也有基督在他們裏面；因這緣故，在諸天的國裏最小的比約翰還大——太十一11。

三 我們若多有基督而大過別人，那麼我們就有資格祝福別人；因為位分大的總是祝福位分小的。

四 祝福別人，意思就是把基督供應給他們；我們用自己所有分並享受的基督祝福人；

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

我們若更多享受基督，就有更多的基督供應別人。

週 三

肆 祝福的意義，乃是神藉著人生命成熟而有的滿溢：

- 一 沒有人作管道，神就無法將祂自己流到別人裏面；神惟一可用來作管道的，乃是被神飽和並浸透的人——腓一 23 ~ 25。
- 二 生命成熟就是被神充滿；當我們充滿了神，我們就有神的滿溢，因此我們就能祝福所遇見的每個人。

伍 聖經中第一個祝福的事例，乃是麥基洗德祝福亞伯拉罕（創十四 18 ~ 20）；麥基洗德是基督的豫表（來五 6）：

- 一 祝福乃是神的滿溢，這種滿溢是藉著祭司帶給百姓的；我們都需要作祭司（啓一 6，彼前二 5、9），將人帶給神。
- 二 我們若要祝福別人，我們自己必須親近神；人需要神的祝福，因為人遠離了神。
- 三 祭司消除了神與人之間的距離；他將那些遠離的人帶到神面前——參出二八 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 在祭司祝福我們以前，我們與神之間也許有一段距離；但在他祝福我們以後，這段距離被除去了，我們就被帶到神面前，有分於對神的享受。

週 四

陸 在民數記六章二十二至二十七節，我們看見祭司祝福的表樣；這祝福既不是舊約的福分，也不是新約的福分，乃是三一神永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，作我們的享受：

一 『願耶和華賜福給你，保護你』，是說到父—24節：

- 1 父在祂的愛裏，各面各方的祝福我們（參弗一3），又在祂的能力裏，各面各方的保守我們（參約十七11、15，彼前一5）。
- 2 主禱告，求父在祂的名裏保守我們（約十七11）；這就是在分賜的三一神裏保守我們；主耶穌接著禱告，求父保守我們脫離那惡者（15）。
- 3 我們該為這福分禱告，就是在分賜的三一神裏完全蒙保守，而全然在那惡者之外；這是何等的福分！

二 『願耶和華使祂的面光照你，賜恩給你』，是說到子—民六25：

- 1 在路加一章七十八節，主耶穌即將出生時，撒迦利亞申言說，『清晨的日光從高天臨到我們』；這清晨的日光就是在神聖三一裏的子；這含示神成為肉體，以光照的方式將祂自己顯示給我們—太四16，約八12。

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 民數記六章二十五節的『面』字表徵同在；子基督的面光照我們，祂就是那看不見之神看得見的同在——彼後一 16～18，太十七 1～2。

3 民數記六章二十五節不僅說到耶和華使祂的面光照我們，也說到耶和華賜恩給我們；這兩點加在一起就等於約翰一章十四節、十六至十七節。

4 神的成爲肉體就是祂同在的光照；隨著這光照有恩典；這恩典就是主耶穌基督的恩，實際上就是基督自己——林後十三 14。

三 『願耶和華向你仰臉，賜你平安』，是說到聖靈——民六 26：

1 面是指一個人的同在，臉指那人的表情；向人仰臉，意即向那人確認、保證、應許，並將一切給他。

2 耶穌來，是作神的面；聖靈來，是作神的臉；我們若叫祂憂愁，祂的臉會拉下來（弗四 30）；我們若順從祂，祂滿意我們，就會向我們仰臉，而向我們確認、保證、擔保、應許，並將一切給我們。

週 五

使徒保羅的祝福見於林後十三章十四節——『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在』：

一 在使徒保羅的祝福裏，三一神臨到人，作他們的享受；保羅不僅將人帶到神面前，也將神帶到人裏面。

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，祝福乃是將人帶進神面前；另一方面，祝福乃是將神帶進人裏面作為愛、恩典和交通，使他們享受三一神—父、子、靈。

三 愛、恩典和交通是神作我們享受的三個階段—愛是裏面的，恩典是愛的顯出，交通是恩典傳輸到我們裏面。

四 神的愛是源頭，因為神是元始；主的恩是神愛的流道，因為主是神的顯出；靈的交通乃是主的恩同著神愛的分賜，因為靈是主同著神的傳輸，給我們經歷並享受三一神—父、子、聖靈，連同祂們神聖的美德。

五 聖經對神聖三一的神聖啓示，不是為著神學上的研究，乃是為著叫我們領會，神在祂奧秘而奇妙的神聖三一裏，如何將祂自己分賜到祂所揀選的人裏面，使我們這些蒙祂揀選、救贖的人，能像使徒對哥林多信徒的祝福所指明的，有分於、經歷、享受並得著經過過程的三一神，從今時直到永遠。

捌 主的祝福除去人天然的操縱—創四八 13～20：

一 多數的時候，我們的揀選導致操縱，而神交錯的手卻來祝福我們所沒有揀選的；長子名分從瑪拿西轉移給以法蓮，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

祝福不在於人天然的操縱，乃在於神的願望和揀選。

二 凡我們所作的任何揀選，都可能是照著我們的口味和揀選所作的操縱；我們不要操縱，也不要失望；要相信主的手會交錯過來臨到我們。

三 人天然的觀念攔阻主祝福的手（17～20）；我們以為最好的，也許會成為最差的；但一個反對者也許成為今日的使徒保羅；許多不合我們觀念的人要興起來。

週 六

玖 雅各抓奪的手最終成了祝福的手——二五 26，四七 7、10，四八 14～16，來十一 21：

一 在創世記二十五章我們看見，雅各甚至在母腹中就開始抓奪；但在四十七至四十八章我們看見，這兩隻抓奪的手成了祝福的手，將人帶到神面前，並將神供應到他們裏面，使他們享受祂。

二 一個抓奪者，抓腳跟者，成了當時地上最偉大的人；他能祝福法老，因為他成了比法老大的；他藉著生命的路成了這樣的人。

三 我們需要生命的長大和生命的成熟，這樣我們就能被基督充滿，成為能祝福別人的人。

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 在創世記四十九章，雅各帶著祝福說豫言論到他的十二個兒子時，他乃是一個神人，就是一個為神所充滿、構成、浸透、甚至重組的人；無論他思想甚麼，都是神的思想；無論他發表甚麼意見，都是神的意見—參林前七 10、12、25、40：

- 一 我們要用祝福說豫言，就必須認識神、神的心願和神的定旨。
- 二 我們要用祝福說豫言，就必須認識人，也就是我們必須認識每個有關之人的真實情況。
- 三 我們要用祝福說豫言，就必須滿有基督的豐富。
- 四 我們要用祝福說豫言，就必須有剛強活躍的靈。

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.

晨興餽養

創四八 15 ~ 16 『他〔雅各〕就給約瑟祝福說，願我祖亞伯拉罕和我父以撒行事為人都在他面前的神，就是一生牧養我直到今日的神，那救贖我脫離一切患難的使者，賜福與這兩個少年人。願他們歸在我的名下，和我祖亞伯拉罕、我父以撒的名下。又願他們在這地生養眾多。』

〔在創世記三十七章一節，〕雅各是個變化過的人，但他尚未成熟。變化乃是在我們天然生命裏新陳代謝的改變（羅十二 2，林後三 18）；成熟乃是被那改變我們的神聖生命所充滿。我們可能在天然的生命裏改變（變化）了，卻沒有被神聖的生命所充滿（成熟）。變化的最後階段乃是成熟。雅各的變化開始於神摸他的時候（創三二 25），繼續到三十六章末了，那時變化的過程已相當完全（見三七 3 註 1）。三十七章一節至四十三章十四節是雅各成熟過程的記載。

創世記展現一幅完整的圖畫，說到人如何能被重造並變化，有神的形像彰顯祂，並有神的管治權代表祂。本書的結束正如它的開始—有神的形像和管治權。本書末後十四章指明，在雅各成為以色列以後，他具有神的形像，並藉著約瑟施行神的管治權。要彰顯神並有神的管治權，就需要成熟。惟有成熟的生命才能具備神的形像，並施行祂的管治權（聖經恢復本，創三七 1 註 1）。

信息選讀

雅各生命成熟最有力的表顯，乃是他祝福每一個人，包括法老（創四七 7、10）、雅各的兩個孫子

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) 以及他自己的十二個兒子 (四九 1 ~ 28)。雅各抓奪的手變成祝福的手 (四八 14 ~ 16)。生命成熟是被神這生命充滿，祝福是藉著在生命裏成熟而湧流生命，湧流神。祝福人乃是將人帶進神的同在裏，並將神帶進人裏面作恩典、愛和交通，使他們享受三一神—父、子、靈 (十四 18 ~ 19，民六 23 ~ 27，林後十三 14)。雅各祝福法老，指明他比法老更大 (來七 7) (聖經恢復本，創四七 7 註 1)。

雅各到埃及去，沒有為自己從事甚麼活動。這也是他成熟的表顯。不要以為雅各懶惰、疲憊或者沒有活動的能力。他若是沒有能力作甚麼，也可以命令兒子們為他作。然而，他沒有這樣作。他完全滿足，並且絕對安息於神的主宰。他不倚靠自己的努力。從他多年的經歷中，他已經知道他的定命是在神手中，不是在自己手中。雅各要祝福約瑟的兩個兒子時，說到神是一生牧養他的神 (創四八 15 ~ 16)。雅各在四十八章十五至十六節的話乃是指三一神。這裏我們看見在雅各經歷中的三一神，不是在道理上的三一神。...我們看見雅各三重的題到神。...亞伯拉罕和以撒行事為人都在祂面前的神必定是父，一生牧養雅各的神必定是靈，那救贖他脫離一切患難的使者必定是子。這就是雅各經歷中的三一神。

雅各經歷了神主宰、牧養的看顧。牧養包括餵養。牧人應付羊一切的需要，羊只要喫、安息。羊生存所需的一切供應，都是來自牧人。牧人的例子是個奇妙的例證，說明雅各體認他的定命和生存，完全在牧養之神的手中。因此，在他成熟並且到了埃及以後，他沒有為自己作甚麼。這是生命成熟的另一個標記 (創世記生命讀經，一四四一至一四四二頁)。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

創四七7『約瑟領他父親雅各進去，站在法老面前，雅各就給法老祝福。』

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

來七7『向來都是卑小的蒙尊優的祝福，這是一無可駁的。』

Heb. 7:7 But without any dispute the lesser is blessed by the greater.

創四八9『約瑟對他父親說，他們是神在這裏賜給我的兒子。以色列說，請你領他們到我跟前，我要給他們祝福。』

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.

雅各成熟最有力的標記〔就是〕他祝福別人。雅各到了埃及以後所作的第一件事，就是祝福法老（創四七7、10）。當時法老是地上至高的人，但他卻在雅各祝福的手之下。照著希伯來七章七節：『向來都是卑小的蒙尊優的祝福。』因此，雅各祝福法老這件事，證明他比法老大。雅各被引到法老面前，並沒有對法老說禮貌、政治的話。他乃是伸出手來祝福法老。這與人類的文化和宗教完全不同。當雅各離開法老的時候，又給他祝福（創世記生命讀經，一四四二至一四四三頁）。

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)

信息選讀

Today's Reading

祝福乃是生命的滿溢，就是藉著人生命成熟而有之神的滿溢。要祝福別人，我們必須為生命所滿溢，使生命湧流給別人。雅各有這種生命的滿溢，所以他祝福法老和約瑟的兩個兒子（創四八8～20）。

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).

雅各成熟的生命充滿了祝福。雅各祝福他十二個兒子，那些祝福乃是有關以色列十二支派之定命的豫言。雅各充滿了生命，就把祝福湧流給他所遇見的每個人。這是雅各生命成熟最有力的表顯。

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.

在希伯來七章七節裏，我們看見祝福的原則：尊優的祝福卑小的。尊優或卑小，主要不是年齡的問題，乃是基督度量的問題。我們的大小，乃是照著我們基督的度量。在馬太十一章十一節主耶穌說，『我實在告訴你們，婦人所生的，沒有一個興起來大過施浸者約翰的；然而在諸天的國裏最小的比他还大。』在這裏主耶穌說，施浸者約翰大過所有在他以前的人。然而在諸天的國裏最小的比約翰還大。約翰大過以前的人，原因是他很接近基督。亞伯拉罕雖然大，但他沒有見過基督。然而，施浸者約翰見過祂。約翰雖然這樣接近基督，但他沒有基督在他裏面。那些在諸天之國裏的人，不僅接近基督，也有基督在他們裏面。因這緣故，在諸天的國裏最小的比約翰還大。在舊約裏尊優的能說，基督要來；施浸者約翰能說，基督在他面前。但我們所有在諸天之國裏的人都能說，基督在我們裏面。我們甚至能說，『因為在我，活著就是基督。』（腓一21）因此，我們比施浸者約翰以及所有在他以前的人，都更接近基督。

我們的大小，在於我們基督的度量。你若多有基督，你就是大的。你若少有基督，你就是小的。我們若多有基督而大過別人，那麼我們就有資格祝福別人；因為尊優的總是祝福卑小的。這原因是尊優的有更大量的基督可以給人。你若比我大，意思就是你基督的分量比我的大。若是這樣，你就有更多的基督供應給我。祝福別人，意思就是把基督供應給他們。那些只有少量基督的人，需要那些有大量基督的人的祝福。我們用自己所有分並享受的基督祝福他們。我們若更多享受基督，那麼我們就有更多的基督供應別人。這樣把基督供應給人就是祝福（創世記生命讀經，一四四三至一四四六頁）。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

腓一 25『我既然這樣深信，就知道仍要留下，繼續與你們眾人同住，使你們得到信仰上的進步和喜樂。』

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.

創十四 18～20『又有撒冷王麥基洗德帶著餅和酒出來迎接；他是至高神的祭司。他為亞伯蘭祝福，說，願天地的主、至高的神賜福與亞伯蘭；至高的神…是當受頌讚的…。』

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...

祝福乃是神藉著人生命成熟而有的滿溢。沒有人作管道，神就無法將祂自己流到別人裏面。基督若從來沒有成為肉體，神就無法湧流給人，因為沒有管道。神的湧流需要人作管道。神惟一可用來作管道的，乃是被神飽和並浸透的人。因這緣故，雅各直到成熟，才給人祝福。雅各沒有祝福拉班或以掃。甚至他與拉班在一起二十年之後，見到他的哥哥以掃，也沒有祝福他。直到他下了埃及，才祝福當時在地上最高的統治者法老（創四七 7、10）。那時雅各是被神充滿了的。藉著雅各祝福法老，神的祝福就向法老湧流。

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.

兩歲的孩子無法祝福人；七、八歲的孩子也許可以給人某種祝福。這說明祝福別人在於生命的成熟。生命成熟就是被神充滿。當你充滿了神，你就有神的滿溢，因此你就能祝福所遇見的每個人（創世記生命讀經，一四四六至一四四七頁）。

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)

信息選讀

Today's Reading

聖經中第一個祝福的事例，乃是麥基洗德祝福亞伯拉罕（創十四 18 ~ 20）。麥基洗德是基督的豫表。所以，麥基洗德到亞伯拉罕那裏，就是基督到了他那裏。麥基洗德帶著餅和酒來到亞伯拉罕那裏，正如主也帶著餅和酒來到我們這裏。不僅如此，麥基洗德是以永遠祭司的身分來到，而基督是照著麥基洗德永遠的等次成爲祭司（來五 6）。祭司是將人帶給神。你若要祝福別人，你必須是神的祭司。以後我們會看見，在舊約裏，神吩咐祭司祝福祂的百姓。祝福乃是神的滿溢，這種滿溢是藉著祭司帶給百姓的。第一次的祝福是藉著祭司賜下的。我們都需要作祭司，將人帶給神。

我們若要祝福別人，我們自己必須親近神。我們必須是將別人帶給神的祭司。人需要神的祝福，因爲人遠離了神。祭司消除了神與人之間的距離；他將那些遠離的人帶到神面前。在大祭司的兩肩上有兩塊紅瑪瑙，刻著以色列十二支派的名字；在他的胸牌上有十二塊寶石，也刻著十二支派的名字（出二八 9 ~ 12、15 ~ 21）。每當大祭司進入至聖所，他就帶著胸牌和肩帶。這指明他將以色列人帶到神面前。我們都曉得祭司是事奉神的，但我們也許從來沒有看見，祭司也消除人與神之間的距離。在祭司祝福你以前，你與神之間也許有一段距離。但在他祝福你以後，這段距離被除去了，你就被帶到神面前，有分於對神的享受。當麥基洗德祝福亞伯拉罕時，那祝福就將他帶到神面前。麥基洗德甚至說，『願…至高的神賜福與亞伯蘭。』（創十四 19）你若仔細讀創世記十四章，會看見麥基洗德沒有用神以外的東西祝福亞伯拉罕。他不是說，『願你蒙福得好房子』；也不是說，『願你蒙福得兩個兒子。』他乃是說，『願至高的神賜福與你。』這樣，麥基洗德就帶亞伯拉罕更接近神（創世記生命讀經，一四四七至一四四九頁）。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

民六 23 ~ 26 『…你們要這樣為以色列人祝福，說，願耶和華賜福給你，保護你；願耶和華使祂的面光照你，賜恩給你；願耶和華向你仰臉，賜你平安。』

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.

在民數記六章二十三至二十七節，我們看見祝福的表樣。在這裏神吩咐祭司祝福百姓。…祝福是三重的，因為這是將神分賜到人裏面。這包含了三一：父、子、靈（創世記生命讀經，一四四九頁）。

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)

六章的祝福既不是舊約的福分，也不是新約的福分，乃是三一神永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，作我們的享受。這是神永遠的福分（民數記生命讀經，八八至八九頁）。

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)

信息選讀

Today's Reading

說到父，民數記六章二十四節說，『願耶和華賜福給你，保護你。』父在祂的愛裏，各面各方的賜福給我們（參弗一3），又在祂的能力裏，各面各方的保守我們（參約十七11、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).

在民數記六章二十四節，『保護』一辭極其重要。在約翰十七章十一節，主耶穌禱告，求父在祂的名裏保守我們。這就是在分賜的三一神裏保守我們。當三一神將祂自己分賜到我們裏面，我們就在那分賜者裏面蒙了保守。在十五節，主耶穌接著禱告，求父保守我們脫離那惡者。當我們在分賜的三一神裏蒙保守，就沒有甚麼機會留給仇敵來作工了。我們該為這福分禱告，在分賜的三一神裏完全蒙保守，而全然在那惡者之外。

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.

這福分的第二部分說，『願耶和華使祂的面光照你，賜

The second part of this blessing says, “Jehovah make His face shine upon you

恩給你。』(民六 25) 在路加一章七十八節，…撒迦利亞申言說，『清晨的日光從高天臨到我們。』這清晨的日光就是在神聖三一裏的子。這含示神成爲肉體，是以光照的方式將祂自己顯示給我們。從來沒有人看見神，但藉著祂的成爲肉體，我們就看見祂的面，並看見祂的榮耀(約一 14)，祂也不斷的光照我們。無論祂去那裏，祂都是那光照坐在黑暗中之人的大光(太四 16)，因爲祂是世界的光(約八 12)。

民數記六章二十五節的『面』字表徵同在。子基督的面光照我們，祂就是那看不見之神看得見的同在。神和祂的同在是看不見的，但藉著祂的成爲肉體，祂成了照耀的日光。這照耀的日光就是神那看不見的同在成爲看得見的。…在變化山上，主的一些門徒看見祂在祂的榮耀裏(彼後一 16~18，太十七 1~2)。

民數記六章二十五節不僅說到耶和華使祂的面光照我們，也說到耶和華賜恩給我們。這兩點加在一起就等於約翰一章十四節、十六至十七節。神的成爲肉體就是祂同在的光照。隨著這光照有恩典。『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典。』(14) 主賜恩給我們；祂對我們甚至成爲恩典。主賜恩給我們，意思就是祂繼續不斷的作我們的恩典。這恩典就是基督的恩(林後十三 14 上)，實際上就是基督自己。我們有基督，就有恩典。三一神對我們完全是賜恩的。一天過一天，我們享受祂作恩典。

這福分的第三部分說，『願耶和華向你仰臉，賜你平安。』(民六 26) 在民數記六章的祝福裏，題到『面』和『臉』，原文是不同的字。『面』(face) 指一個人的同在〔25〕；『臉』(countenance) 指那人的表情〔26〕。…耶穌來，是作神的面；聖靈來，是作神的臉。…我們若叫〔聖靈〕憂愁，祂的臉會拉下來〔弗四 30〕。我們若順從祂，祂滿意我們，就會向我們仰臉，而向我們確認、保證、擔保、應許，並將一切給我們(民數記生命讀經，八九至九一頁)。

參讀：民數記生命讀經，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

晨興餽養

Morning Nourishment

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

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.

創四八 20『當日以色列給他們祝福說，以色列人必指著你們祝福說，願神使你如以法蓮、瑪拿西一樣。於是立以法蓮在瑪拿西之前。』

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.

祭司將人帶給神。然而，使徒將神帶給人；他帶著神臨到人。在林後十三章十四節，我們看見三一神恩典的眷臨。在使徒保羅的祝福裏，三一神臨到人，作他們的享受。這享受就是神的愛，作了基督的恩典，憑著聖靈的交通。愛、恩典和交通，不是三樣分開的東西，乃是一樣東西的三個方面或三個階段。它們是神的三個階段，作我們的享受。愛是裏面的，恩典是愛得了彰顯，交通是恩典傳輸到我們裏面。愛是在神自己裏面。這愛得了彰顯，就是恩典，而恩典是在交通裏得以傳輸。我可能愛一位弟兄，這愛是在我的裏面。…我可以送他一本聖經，把這愛彰顯出來。聖經代表恩典，作我裏面對這位弟兄愛的彰顯。我要將這恩典傳遞給他，就必須真的將聖經交給他。這就是交通（創世記生命讀經，一四五一頁）。

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)

信息選讀

Today's Reading

當約瑟把他的兒子瑪拿西和以法蓮帶到雅各面前，他操縱那個局面，使長子瑪拿西在雅各右手前。父親把長子放在祖父的右手前，來領受上等的祝福，把次子放在祖父的左手前，來領受次等的祝福。約瑟的操縱是照著天然的觀念。照著天然的觀念，約瑟是正確的。然而，雅各將雙手交錯。雖然他的眼

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，但他靈裏非常清楚。創世記四十八章十七節說，『約瑟見他父親把右手按在以法蓮的頭上，就不喜悅，便提起他父親的手，要從以法蓮的頭上挪到瑪拿西的頭上。』約瑟說，『我父，不是這樣。這個才是長子，求你把右手按在他的頭上。』（18）雅各不肯，說，『我知道，我兒，我知道。』（19）這樣，主的祝福除去了人的操縱。

在召會生活中，我不信靠自己的揀選。在揀選長老、執事、和召會事奉裏的領頭人時，我常常縮回我的手，因為我不信靠我的鑒別。多數的時候，我們的揀選導致操縱，而神交錯的手卻來祝福我們所沒有揀選的。那些作父母的，以及在召會事奉裏領頭的人，對於他們的揀選必須謹慎。不要照著你們的好惡行使任何一種操縱，因為神的祝福總是除去我們的操縱。

雖然我們從來不知道屬靈的祝福要往那裏去，但我們確實知道主祝福的手總是除去人天然的操縱。…主將手交錯，在你眼中也許認為不對，在祂眼中卻全然美麗。祝福不在於你的操縱，乃在於神的願望和揀選。凡我們所作的任何揀選，都可能是照著我們的愛好所作的操縱。不要操縱，也不要失望。要相信主的手會交錯過來臨到你。

我們已經看見，約瑟想要攔阻他父親祝福的手。這指明人天然的觀念攔阻主祝福的手。在召會生活中，主會興起許多我們不喜歡的人，其中有些會成為最好的長老。當然，我有人的感覺、觀念和喜好。但我天然的觀念已經被除去了。我們簡直不知道大數的掃羅會從那個方向來。你以為最好的，也許會成為最差的。但一個反對者要成為今日的使徒保羅。你不喜歡他，主卻喜歡他。許多不合你觀念的人要興起來（創世記生命讀經，一四五二至一四五六頁）。

參讀：腓立比書生命讀經，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

晨興餽養

Morning Nourishment

創四八 14『但以色列伸出右手來，按在以法蓮的頭上（以法蓮乃是次子），又剪搭過左手來，按在瑪拿西的頭上（瑪拿西原是長子）。』

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，按我的意見，她若守節更有福；但我想我也有神的靈了。』

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.

雅各抓奪的手最終成了祝福的手（創二五 26，四七 7、10，四八 14～16）。在創世記二十五章我們看見，雅各甚至在母腹中就開始抓奪。他在抓奪的事上真有技巧！但在四十七至四十八章我們看見，這兩隻抓奪的手成了祝福的手，將人帶到神面前，並將神供應到人裏面，使他們享受祂。…在這裏我們看見生命的長大並成熟。一個抓奪者，抓腳跟者，成了當時地上最偉大的人。他能祝福法老，因為他成了比法老大的。他藉著生命的路成了這樣的人。我們需要生命的長大和生命的成熟，這樣我們就能被基督充滿，成為能祝福別人的人（創世記生命讀經，一四五六至一四五七頁）。

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)

信息選讀

Today's Reading

我們很熟悉說豫言的意義，但我們也許不熟悉用祝福說豫言。創世記四十九章是惟一啓示這事的一章。雖然摩西在申命記三十三章的祝福與雅各在創世記四十九章的祝福相近，但那裏的祝福沒有這裏的豐富。…創世記四十九章的說豫言是成熟的表顯，因為我們的說話總是表明我們在那裏，以及我們有多成熟。

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.

要用祝福說豫言，我們必須履行四個條件。第一

In order to prophesy with blessing, we must fulfill four requirements. The first

個條件是認識神，認識神的心願，和神的定旨。在這章，神、神的心願和神的定旨，都藉著雅各的話啓示出來。

第二個條件是認識人，認識每個人的真實情況。你也許以為，父親應當很容易認識自己的兒子，所以雅各很容易認識他的十二個兒子。然而，常常作父母的很難真正認識他們的兒女。…表面看來，我們作父母的認識兒女；實際上，我們既不知道他們的所是，也不知道他們的所在。但雅各對他的兒子們有透徹的認識。每一種情況、處境和隱藏的難處，在他眼中都很清楚。照樣，我們若要在召會中說這樣的話，必須認識召會、長老和所有的弟兄姊妹。這不是容易的。…我們不該按著我們頭腦的領會認識人；我們必須按著靈認識人。

雖然我們可能認識神，認識神的心和神的定旨，也可能認識別人的情況，但我們若是貧窮的，我們仍然不能祝福他們。…雅各滿了豐富。因他不缺少豐富，所以他能祝福別人。

除了已經說過的三個條件以外，我們還需要剛強活躍的靈。雅各在四十九章裏的話，是他在臨終的時候說的。…他的身體即將死去，但他在靈裏〔滿有活力、〕剛強活躍。所以，要用祝福說豫言，我們必須認識神，認識人和人的情況，有神的豐富，並有剛強的靈。

〔在林前七章，〕保羅的意見就是神的話。…原則上，雅各在創世記四十九章也是一樣。雅各在四十九章所說的，乃是神的話。雖然那是他的意見，但也是神的話。…〔三至四節〕是一個被神充滿的人，一個全人為神所構成的人說的話。…雅各乃是一個神人，就是一個為神所充滿、構成、浸透甚至重組的人。因此，無論他說甚麼，都是神的話；無論他思想甚麼，都是神的思想；無論他發表甚麼意見，都是神的意見（創世記生命讀經，一四六八、一四七三至一四七五、一四七八頁）。

參讀：創世記生命讀經，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

召會—建造

614

Hymns, #846

6 4 6 4 6 6 6 4 (英 846)

降 E 大調

3/4

E ^b 3	5	4	B ^b 7 3	·	2	2	Cm	1	1	A ^b 4	E ^b 3	-	-	
一 靈	能	交	流,	恩	主,	靈	能	交	流!					
E ^b 3	3	#4	Gm 5	·	5	5	Cm	6	7	F7 6	B ^b 5	-	-	
我	今	切	求,	恩	主,	靈	能	交	流!					
C7 4	3	6	F7 b7	·	6	2	B ^b 7 3	2	5	E ^b 7 6	·	5	1	
甚	願	一	反	已	往,	推	倒	鐵	壁	銅	牆,			
A ^b 1	7	6	E ^b 5	·	3	6	Cm 4	6	7	E ^b 1	-	-		
靈	能	交	流	通	暢,	靈	能	交	流!					

- 二 靈能交流, 恩主, 靈能交流!
我今懇求, 恩主, 靈能交流!
不再自滿自負, 不再作繭自縛,
靈能交流無阻, 靈能交流!
- 三 靈能交流, 恩主, 靈能交流!
我今祈求, 恩主, 靈能交流!
不再不凡自命, 不再自覺聰明,
靈能交流不停, 靈能交流!
- 四 靈能交流, 恩主, 靈能交流!
我今尋求, 恩主, 靈能交流!
不再自藏自隱, 不再獨善己身,
靈能交流日深, 靈能交流!
- 五 靈能交流, 恩主, 靈能交流!
我今要求, 恩主, 靈能交流!
打倒自持架格, 走下作人寶座,
流出活水江河, 靈能交流!
- 六 靈能交流, 恩主, 靈能交流!
允我所求, 恩主, 靈能交流!
切願能被建造, 不但與你相交,
且能與人相調, 靈能交流!

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 雅各的十二個兒子至終成了以色列的十二支派，是那作為神的家（神的以色列）之召會的豫表，而神的家是由所有信徒組成的——加六 16，提前三 15，來三 5 ~ 6：

一 雅各在生命上的成熟，就是他生命的頂點，帶進了生命的湧流，就是他為著神家的建造，用祝福說豫言——箴四 18，創四七 7、10，四八 14 ~ 16，四九 1 ~ 28，四七 31，來十一 21，參林前十四 4 下、31。

二 雅各所說一切關於他眾子的豫言，乃是召會的豫表，圖畫，應當應用於召會和信徒屬靈的經歷，也應當應用於以色列的子孫——參十 6。

貳 關於流便的豫言，乃是關於肉體情慾之污穢的警告；關於西緬和利未的豫言，乃是關於天然性情之毀壞的警告——創四九 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:

一流便雖然居首，有長子名分，但因著污穢，失去長子名分，有死亡和人數大大減少的危險；這對我們該是嚴肅的警告—3～4節，參弗五5，太一2，申三三6，林前六17～20，帖前四3～8，林前九27，腓一20，羅六12～14，八2，十二2，十六20，提後二22。

週 二

二 由於西緬和利未的性情殘酷，他們沒有從雅各得著祝福（創四九5～6，三四25～30，參申二二6～7）；反之，雅各對他們施行審判，使他們散住在以色列人中間（創四九7），他們就不能照著他們的性情，殘酷的行事為人（書十九1、9，二一1～3、41）：

- 1 後來，利未以更新、變化的方式運用他的性情，殺死拜金牛犢的人；我們天然的性情若符合三個條件，就是有用的，這三個條件就是奉獻，逆著天然的願望來運用我們天然的性情，並以更新和變化過的方式運用這性情—出三二26～28。
- 2 因著利未向神的絕對、迫切和忠信，他領受了祭司職分的福，得著烏陵和土明—申三三8～9，出三二26～28。

週 三

叁 關於猶大的豫言，描繪出四福音裏的基督（福音的內容）；關於西布倫的豫言，描繪出使徒行傳裏福音的輸出（被聖靈的風推動）；關於以薩迦的豫言，描繪

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

出書信和啓示錄中召會生活的實行（爲著神的建造）—創四九8～15:

一 關於猶大的豫言，描繪出基督的福音—基督的得勝（8～9）、基督的國度（10）、以及在基督裏的享受和安息（11～12）；這三項真理是新約的摘要：

1 猶大按詩意比作小獅子，豫表基督是終極的得勝者—9節，啓五5：

a 基督在祂的得勝裏，被豫表爲勝過仇敵，並且於享受掠物後，就在滿足中蹲伏著的小獅子（創四九9上）；這乃是基督在釘十字架時，戰勝祂仇敵的一幅圖畫（西二15，來二14），也是祂在升天裏，得勝所帶來之滿足與安息的一幅圖畫（弗四8）。

週 四

b 基督也是生產的母獅，生出許多得勝者作祂的『小獅子』—創四九9下，參箴二八1，啓二二5。

c 無人敢惹猶大（創四九9下），這表徵基督復活與升天的可畏大能，征服了一切（太二八18，腓二9，弗一21～23）。

2 基督在祂的權柄和君王職分中，作爲帶來平安者而來；這平安者就是列國將要服從並順從的那一位—創四九10，弗二14～15：

a 權杖是國度的象徵（詩四五6，來一8），指基督的王權；權杖必不離猶大，意思是君王職分永不離開基督（撒下七12～13，但二44～45，七13～14，啓十一15，二二1、3）；我們必須在基督的管治之下，爲基督掌權，勝過撒但、罪和死（西二19，羅五17）。

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 細羅，意，帶來平安者；指基督在祂第二次來臨時乃是和平的君，要給全地帶來和平—賽九 6～7，二 4，羅十四 17，西三 15，太十四 22～33，參伯三 25～26，箴三 25～26。

3 由於基督的得勝和君王職分，我們能享受祂作我們的安息—我們完全的平安和完滿的滿足—創四九 11～12：

a 將我們的驢子或小驢拴在葡萄樹上，指明旅程結束，已經達到目的地；十一節的葡萄樹豫表活的基督，充滿了生命。

b 將我們的驢子拴在葡萄樹上，表徵停下我們天然生命的勞苦和努力，安息在基督這活的一位裏，祂乃是生命的源頭（約十五 1、5，太十一 28～30）；因為基督已經得勝並得著國度，所以祂成為我們豐富的葡萄樹，作我們的享受、安息和滿足。

c 衣服表徵我們日常生活中的行為，酒表徵生命（創四九 11 下，約二 3）；因此，在葡萄酒中洗衣服，在葡萄汁中洗袍褂，表徵我們的行為，我們的日常行事為人，泡透在對基督生命之豐富的享受中（太九 17 與註 1）。

d 眼睛因酒紅潤，牙齒因奶白亮（創四九 12），表徵藉著對基督豐盛生命的享受，從死亡變化成生命（約十 10，士九 13）；牙齒的白亮指明健全、健康的功用，把神的話當作食物接受進來，並說出祂的話，使別人得著餵養（弗六 19）。

週 五

二 關於西布倫的豫言，描繪出福音的傳揚—創四九 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 西布倫是海口，是加利利的一部分，是主耶穌開始盡職傳揚國度福音的地方—13 節，太四 12 ~ 23，二八 7、10、16 ~ 20。
- 2 西布倫豫表基督作為傳福音者的『海口』，為著傳揚神福音的輸送和擴展；基督成就了一切要當作福音傳揚的事之後，五旬節那天，至少有一百二十艘福音『船』（他們全是加利利人—徒二 7，十三 31），從這『海口』出發去擴展福音（申三三 18 上）。
- 3 我們能成為加利利的傳福音者，作福音的『船隻』，藉著禱告，憑著聖靈這屬天之風的能力，並帶著在話裏之基督的豐富，從基督這『海口』航行出去，達到全世界—徒一 8，二 2 ~ 41，四 31，詩六八 1、11 ~ 13、18 ~ 19、27。

週 六

三 關於以薩迦的豫言，是描繪召會生活—創四九 14:

- 1 強壯的驢表徵天然的人；臥著乃是在滿足中安息；羊圈表徵公會和基於律法的各種宗教—14 節，參約十 1 ~ 9、16。
- 2 創世記四十九章十四節的詩描繪真正的召會生活乃是福音傳揚的結果，在召會生活中，我們天然的人在宗教的羊圈之間（以外），得以安息滿足；地豫表基督作為青草場，在召會生活中為信徒所享受—14 ~ 15 節上，約十 9。
- 3 在申命記三十三章十八節下半摩西的祝福中，以薩迦在帳棚裏可以快樂；那裏帳棚表徵地方召會作基督獨一身體的彰顯（弗四 4 上），信徒在其中因對基督之豐富的享受而喜樂（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 這享受使我們願意受基督作頭的指派，完成我們的事奉；這樣的事奉成了貢物，獻給主人，使祂得著滿足——創四九 15 下，林前十二 4～6、18、28，弗二 10，四 11～12，參羅十五 16。

肆 關於猶大（四福音裏的福音）、西布倫（使徒行傳裏福音的傳揚）和以薩迦（召會生活應驗在新約其他書卷裏）的總結，見於申命記三十三章十九節，那裏說到要將萬民（列國）召到山上（表徵神的國——但二 35），在那裏他們要獻公義的祭，也要享受海裏的豐富（指召會，主要是由外邦信徒組成——太十三 1 註 1），並沙中所藏的珍寶（指隱藏在地裏的國度——44）；這表示，福音、福音的傳揚以及召會生活（福音的結果），帶進召會生活和國度生活的享受（羅十四 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).

晨興餽養

Morning Nourishment

創四九3～4『流便哪，你是我的長子，是我的能力，我強壯時首生的，本當尊榮居首，權力也居首。但你的情慾沸溢如水，你必不得居首；因為你上了你父親的牀，污穢了我的榻。』

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.

申三三6『願流便存活，不至死亡；願他人數不至稀少。』

Deut. 33:6 May Reuben live and not die, nor his men be few.

雅各用祝福說豫言…（創四九1～28）。…雖然這豫言的話是人說的，然而卻是神的話。雅各成熟了，與神是一，因此無論他說甚麼，都是神的話。

[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.

照著創世記的記載，人類開始於亞當，接著有亞伯、以挪士、以諾、挪亞、亞伯拉罕、以撒和雅各。最終，雅各不再是一個個人，因他成了神所揀選之家的父。這家就是雅各家（四六27），主要由雅各的十二個兒子所組成。後來，這十二個兒子成了以色列民族的十二個支派。這指明神的心意是要得著家，不是要得著個人。以色列家是召會的豫表，召會乃是神今日的家。在舊約裏有一個家，是以色列家；在新約裏也有一個家，就是活神的召會（提前三15）（創世記生命讀經，一四八二頁）。

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)

信息選讀

Today's Reading

凡是說到以色列家的話，都是召會的豫表、圖畫和影兒。…因為召會是屬靈的實體，我們很難領會。因此，我們需要舊約以色列家的圖畫。…我們察看舊約的圖畫，就能領畧新約所啓示召會的許多方

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。…我們若要認識自己，應當看看在這十二支派身上我們自己的照片。不要以為創世記四十九章的豫言僅僅與雅各的兒子們有關。這些豫言與我們的關係，也許大過與雅各十二個兒子的關係。

照著雅各帶著祝福的豫言，我們天然的身分和性情是可能改變的。…歷年來，我一直對長老們說到他們的個性。…當長老們問我，他們如何才能更為有用，我總是告訴他們，他們的用處在於他們的個性。我常常告訴他們，他們天然的個性是他們沒有用的主要原因。…但在創世記四十九章這裏，有福音給那些對自己天然個性失望的人。在這一組〔流便、西緬和利未〕三個兄弟的身上，我們不僅看見天然的身分可能改變，也看見天然的個性能為神所用。不過，…惟有符合一些條件，神才能使用我們的個性。

流便因著一個罪失去了長子名分的首位。…為著主的名，為著召會的見證，為著你的保護，並為著你身體的尊貴，你必須遵守不單獨和異性相處這原則。你若遵守這原則，就會蒙保守。

約瑟得著長子名分，因為他逃避了流便沉湎於其中的污穢（三九七～12）。約瑟沒有故意進到屋子裏，與波提乏的妻子在一起。他是一個僕人，在屋子裏工作，而波提乏的妻子試誘他。約瑟逃避了這試誘。每當這種試誘來臨，惟一對付的辦法就是逃避。不要和對方談論或理論，要逃走。流便因著他的污穢失去了長子名分，而約瑟因著他的純潔得著了長子名分。神是公義、正直、公平的。流便在黑暗的一邊，他失去了；約瑟在光明的一邊，他得著了。因為流便有死亡的危險，或至少有逐漸減少的危險，所以摩西禱告，願他不至死亡。在召會生活中，任何人犯了淫亂，都會落到非常危險的地步。他不但會失去對基督之享受拔尖的分，也會有死亡或衰減的危險。這是流便的經歷（創世記生命讀經，一四八二至一四八五、一四九〇至一四九二頁）。

參讀：亞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

晨興餽養

創四九5～7『西緬和利未是弟兄；他們的刀劍是強暴的器械。我的魂哪，不要與他們共同商議；我的榮耀啊，不要與他們聯合聚集；因為他們趁怒殺害人命，任意砍斷牛腿大筋。他們的怒氣暴烈可咒，他們的忿恨殘忍可詛；我必使他們分居在雅各家，散住在以色列地。』

雅各在他的豫言裏把西緬和利未放在一起，因為他們在性格和性情上相同。他們的性情在創世記三十四章暴露出來，那章記載他們的妹妹底拿受玷污，以及他們報復哈抹和示劍。西緬、利未和底拿都是同一位母親生的。因此，這兩個兄弟很愛他們的妹妹。當他們得知她受了玷污，就去殺了示劍城中一切的男丁，擄掠那城，甚至砍斷牛腿大筋，這種作法暴露了他們的性情。他們是何等的殘酷！西緬和利未的殘酷使雅各震驚。…然而，在神的主宰裏，那一章的事件對雅各的成熟是一大幫助（創世記生命讀經，一四八五頁）。

信息選讀

西緬和利未因著他們的殘酷沒有得著祝福（創三四25～30）。…〔雅各〕不容許他們住在一起。反之，他對他們施行審判，使他們散住在以色列人中間，他們就不能照著他們的性情，殘酷的行事為人。

西緬和利未雖是同夥，但利未最終抓住機會改變了他天然的性情。…在以色列人拜金牛犢時，利未殺人的性情卻為神所用（出三二29）。當摩西帶著法版下山，看見百姓拜金牛犢，就說，『凡屬耶和華的，都到我這裏來！』（26）在所有的支派中，

Morning Nourishment

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.

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)

Today's Reading

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.

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

只有一個支派，就是利未支派，聚集到摩西那裏。…這指明雖然我們可能有非常醜惡的性情，但我們的性情在神的目的上仍可能有用。然而，我們必須符合一些條件。第一，我們必須獻上自己；第二，我們必須違反我們天然的好惡運用我們的性情；第三，我們使用我們的性情，必須是更新的，是變化的。示劍城的居民是利未的仇敵，要殺他們很容易。但要殺父母、兄弟、兒子和親屬，完全是另一回事。要這樣作，你必須違反自己的願望運用你的性情，並且使用的方式是新的，是為著神且同著神的。…利未天然的性情，殺人的性情，得了變化。

藉著變化的工作，這種性情不但為神用來殺死拜偶像的人，並且用以宰殺祭牲獻給神。我們若是符合前述三個條件，我們天然的性情就是有用的，那三個條件就是奉獻，違反天然的願望來使用天然的性情，並以更新和變化過的方式使用天然的性情。…因為利未的性情改變了，他就成了很大的祝福。神的土明和烏陵都在他那裏（申三三8），並且他有特權進到神面前事奉祂。雙分的地土雖是豐富的，進到神面前的特權卻是親密的。祭司職分可視為長子名分甜美的部分。利未得著了這一分。

利未…分散在以色列人中。神人摩西很喜悅利未。然而，他不能廢去雅各的豫言，反而必須應驗這豫言。所以，耶和華對摩西說，『你吩咐以色列人，要從所得為業的地中，把一些城給利未人居住，也要把這些城四圍的郊野給利未人。』（民三五2）…利未照著咒詛而分散，實際上成了祝福。利未人將人帶給神，也將神帶給人。因此，古時有些利未人在你的城中或在你的地界，乃是一個祝福（士十七7~13）（創世記生命讀經，一四九二至一四九六頁）。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

創四九8～9『猶大啊，你弟兄們必讚美你；你手必掐住仇敵的頸項；你父親的兒子們必向你下拜。猶大是個小獅子；我兒啊，你抓了食便上山去。他蹲伏如公獅，又如母獅，誰敢惹他？』

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?

啓五5『…不要哭；看哪，猶大支派中的獅子，大衛的根，祂已得勝…。』

Rev. 5:5 ...Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome...

按照舊約，雅各的十二個兒子安排為四組，每組三人。…第一組—流便、西緬和利未…在神眼中完全是邪惡的。…這是何等可憐的起頭！然而，這對我們該是鼓勵，因為我們的起頭也非常可憐。

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.

第二組是由猶大、西布倫和以薩迦組成的。因為基督同著這一組而來，所以這是得勝的一組。這一組…有猶大所表徵的福音，這完全記載在四福音；有西布倫所表徵福音的傳揚，這完全記載在使徒行傳；有以薩迦所表徵的召會生活，這完全記載在新約從羅馬書開始的以下各卷書。結果是享受召會生活和國度生活（創世記生命讀經，一五三四、一五四八頁）。

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)

信息選讀

Today's Reading

創世記四十九章九節說猶大是個獅子。在啓示錄五章五節，基督稱為猶大支派中的獅子。這證明創世記四十九章需要啓示錄五章為其發展。…在新約中關於基督有三個主要的真理。

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.

第一是基督得勝的真理。…祂已經完成了神所要求祂的每件事。…祂應付了罪，解決了世界的難處，

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,

打敗了撒但，廢掉了死，並消除了一切消極的事物。祂已經完全得勝，為要完成神的定旨。

第二個主要真理是基督的權柄，就是基督的國。因為基督已經得勝，祂已被立為萬有的主。天上地上所有的權柄都已經賜給了祂（太二八18）。不僅如此，祂也已經得著了父宇宙和永遠的國。因此，祂有權柄、王權和國度。

新約中關於基督的第三個主要真理，是在基督裏的安息和享受。基督在祂的得勝中已經成就了一切，並且得著了權柄和國度，使我們能在祂裏面得著享受，並尋得安息。…這三個真理乃是新約的摘要。

雅各在他的豫言裏，在三方面將猶大比喻為獅子：小獅子、蹲伏的公獅和母獅。小獅子是為著爭戰，為著抓奪掠物。…『你…便上山去』〔創四九9〕，這話含示小獅子必須先下來。牠從山上下到平原來抓奪掠物。小獅子抓奪掠物以後，再回到山頂上享受掠物。當基督在地上並被釘在十字架上時，祂是抓奪掠物的小獅子。祂所抓奪的是何等的掠物！這掠物包含了全世界、所有的罪人甚至撒但—蛇。基督抓奪掠物以後，就上了山頂，也就是第三層天。…以弗所四章八節說，基督升上高天的時候，擄掠了那些被擄的。基督得著了勝利；祂的手掐住撒但的頸項。…祂是小獅子，勝過了所有的仇敵。

獅子享受了掠物，得著了滿足之後，就蹲伏著；牠在滿足中躺臥安息。在創世記四十九章九節裏，蹲伏公獅的表號描述基督是在天上享受安息的一位。祂得著勝利並享受掠物之後，就滿足了。…這種安息和滿足乃是基督得勝的結果。基督不再爭戰，祂乃是躺臥著。

九節也將基督比喻為母獅。祂是母獅，生產了許多小獅子。我們都是基督的小獅子。…對於人，我們是跟隨羔羊的羊羔；然而對於撒但，我們是小獅子（創世記生命讀經，一五一八至一五二一頁）。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

創四九 10 ~ 12『權杖必不離猶大，王杖必不離他兩腳之間，直到細羅來到，萬民都必歸順。猶大把小驢拴在葡萄樹上，把驢駒拴在美好的葡萄樹上。他在葡萄酒中洗了衣服，在葡萄汁中洗了袍褂。他的眼睛因酒紅潤；他的牙齒因奶白亮。』

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.

創世記四十九章十節的權杖是指王權或國權。詩篇四十五篇六節說，『你國的權杖是正直的權杖。』權杖是國度的象徵，指基督的王權。…權杖必不離猶大，意思是君王職分永不離開基督。

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.

〔在創世記四十九章十節，〕細羅這辭的意思是『帶來平安者』。多數優秀的聖經教師都同意，細羅是指再來的基督。當基督再來的時候，祂是和平的君，是帶來平安者。那時候，全地要滿了平安。

[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.

十節的萬民相等於列國。當基督再來時，萬國都必服從祂，順從祂。以賽亞二章一至三節和十一章十節指明，主再來時，從千年國的起頭，萬國都必歸順基督。他們必來到祂面前，領受神的指示（創世記生命讀經，一五〇六至一五〇七頁）。

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)

信息選讀

Today's Reading

創世記四十九章十一節說，『猶大把小驢拴在葡萄樹上，把驢駒拴在美好的葡萄樹上。』我們都必須把我們的驢拴在葡萄樹上。我盼望這話會成為我們中間的箴言。…主耶穌在釘十字架以前不久，也是騎驢進耶路撒冷（太二一5）。照著聖經，驢總是用來走向一個目標。把驢拴

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

在一樣東西上，指明旅程結束，已經達到目的地，已經達到目標。把驢拴上不是消極的事。任何一隻驢都樂意被拴在葡萄樹上。驢的勞苦是為著確定的目標，要旅行到確定的目的地。…所有的基督徒也是在跋涉、掙扎、勞苦的驢，沒有一個例外。…我們的目的地就是葡萄樹，就是滿了生命、活的基督。我們必須把驢拴在這葡萄樹上。這意思是我們必須停下勞苦與掙扎，安息在這位活的基督裏面。…祂能成為葡萄樹，乃是藉著祂的得勝。

創世記四十九章十一節也說，『他在葡萄酒中洗了衣服，在葡萄汁中洗了袍褂。』…按表號說，衣服或袍褂是表徵我們的行為，代表我們的生活行動。因此，在葡萄酒中洗衣服，在葡萄汁中洗袍褂，表徵我們的日常行事為人，泡透在對基督生命之豐富的享受中。

藉著安息在對基督生命豐富的享受裏，我們就得以變化。十二節說，『他的眼睛因酒紅潤；他的牙齒因奶白亮。』這表徵藉著基督豐富的生命而變化。當我們這樣得了變化，我們的外觀就改變了。那些遭遇饑荒的人，眼睛周圍就呈灰色。因為他們缺少充分的營養，所以眼睛缺少血液的供應。但我們享受基督的國度子民，絕不會營養不良。反之，我們得了充分的營養，眼睛變得紅潤。這指明我們從死亡變化成生命。…照著十二節，眼睛是因酒紅潤。這種紅潤不是來自外面的著色或化妝，乃是來自裏面加力的酒。

十二節也說到因奶白亮的牙齒。我們的牙齒有兩種功用：第一是喫，把食物接受到口中；第二是幫助我們說話。這裏的牙齒白亮，指明牙齒健全、健康的功用。因為我接受了正確的營養，我就有健康、白亮的牙齒，把神的話當作食物接受進來，並說出祂的話，使別人得著餵養（創世記生命讀經，一五二六至一五二七、一五二九至一五三二頁）。

參讀：創世記生命讀經，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

晨興餽養

創四九 13『西布倫必住在海邊，必成爲停船
的海口；他的境界必延到西頓。』

太四 15『西布倫地和拿弗他利地，沿海的
路，約但河外，外邦人的加利利。』

申三三 18『…西布倫哪，你出外可以歡喜…。』

馬太四章十五節指明西布倫是加利利的一部分。主耶穌從加利利開始祂傳揚國度福音的職事。在祂復活以後，天使囑咐婦女們告訴門徒：『看哪，祂在你們以先往加利利去，在那裏你們要看見祂。』（二八7）在加利利那裏，復活的基督與門徒相見，並囑咐他們傳福音。門徒『往加利利去，到了耶穌給他們指定的山上』，在那裏祂對他們說，『所以你們要去，使萬民作我的門徒。』（16、19）…行傳一章十一節啓示，頭一批傳福音的人就是加利利人。…猶大是產生福音的支派。福音產生之後，就需要福音的傳揚。所以，西布倫來完成這使命，卸下輸出福音的負擔（創世記生命讀經，一五三八至一五三九頁）。

信息選讀

輸出福音的正確作法，不是憑著驢靠自己的辛勞跋涉。輸出福音正確的作法，乃是憑著靠天上的風加力的帆船。在行傳一章八節主告訴加利利的傳福音者要等候，直到他們領受從高處來的能力，而二章二節說，『忽然從天上有響聲下來，好像一陣暴風颳過。』從那時起，船就開始航行。在這些活的船中間，有一艘名叫彼得。在五旬節那天，彼得不是一隻跋涉勞苦的驢，告訴別人耶穌是救主，他們必須相信祂，否則他們會滅亡。他乃是一艘憑著強大風力航行的船。

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.

福音的傳出是憑著帆船，不是憑著靠人造引擎加力的汽船。傳揚福音不要耍甚麼花招。藉著花招傳福音，就是將帆船更換為汽船。…按著召會的歷史，每當福音傳出去，總是憑著帆船，憑著像船在天上風力之下航行的聖徒傳出去的。…按著屬靈的歷史，使徒行傳在四福音之後，並且行傳是記載加利利的傳福音者。這些加利利的傳福音者，是憑著天上的風力航行的船。

西頓是在聖地以外一座異教的城。這城在海邊，有海上交通達到地極。…在使徒行傳裏，…早期傳福音的人從聖地航行到小亞細亞，然後橫越愛琴海到希臘、羅馬和西班牙。使徒保羅從聖地乘船，首先航行到西頓，最終到羅馬（二七3，二八14）。所以，在行傳裏所記載傳福音的歷史，應驗了創世記四十九章十三節。

在猶大的記載裏，重要的辭是獅子；在西布倫的記載裏，重要的字是船。獅子是單數，船是複數，只有一位基督，卻有許多加利利的傳福音者。只有一個福音，卻有許多船。每一地方召會都是停船的海口。我們是在海口的船隻，豫備載著基督這福音啓航。青年人，你們豈不是豫備啓航的加利利船麼？你們是船，必須豫備啓航。但不要航行出去發起一個運動。

申命記三十三章十八節所提的出外是指啓航。因此，摩西的話與雅各的話一致。雅各將西布倫比喻為船，當然，船是為著出外的。摩西告訴西布倫，出外可以歡喜。我們若是為著傳福音出去，就必歡喜。最歡喜快樂的人，就是傳福音的人。你若是憑著天上的風力航行的船，就必快樂、歡喜並且喜樂忘形（創世記生命讀經，一五三九至一五四二頁）。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

創四九 14 ~ 15 『以薩迦是個強壯的驢，臥在羊圈之間。他看安息之處為佳，看那地為美，便低肩背重，成為獻貢物的僕人。』

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 『他們要將萬民召到山上，在那裏獻公義的祭；因為他們要吸取海裏的豐富，並沙中所藏的珍寶。』

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.

以薩迦不在西布倫之前，這是很重要的。以薩迦的屬靈意義是甚麼？…在四福音和使徒行傳之後有書信，論到召會生活的事。所以，以薩迦是表徵並代表召會生活（創世記生命讀經，一五四二至一五四三頁）。

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)

信息選讀

Today's Reading

以薩迦被比喻為強壯的驢，臥在羊圈之間（創四九 14）。十四節題到驢，將本節與十一節連接起來，十一節說到把小驢拴在葡萄樹上。因此，驢將以薩迦聯於猶大。在猶大，在福音裏，有小驢拴在基督這葡萄樹上；在以薩迦，在召會生活中，有強壯的驢臥在羊圈之間。在四十九章，臥的意思是在滿足中安息。…在猶大那裏，我們是小驢，但在以薩迦這裏，我們是強壯的驢。這些強壯的驢不是在勞苦，也不是在跋涉，乃是在躺臥。

[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.

請注意，這躺臥的驢不是安息在羊圈之中，乃是安息在羊圈之間。每一個公會和宗教都是一個圈。今天，我們不是安息在任何公會的圈中，而是安息在圈外。…主指明猶太教是圈住神羊羣的圈，而祂進入這圈，目的是要把羊羣領出來〔約十 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

躺臥的驢…雖然…離圈不遠，卻不在任何圈中。這正是我們今天的光景。

你也許希奇，驢怎麼會在羊圈之間。從一面說，我們都是羊羣中的羊。但照著我們天然的人，我們都是驢。…照著我們的性情，我們沒有一個人是羊。…然而，我們也是變化過的人。…憑著出身，我是一隻驢。但憑著重生，我現今是一隻羊，安息在公會之間。因此，我們是一羣變化過的驢，安息在羊圈之間。…當我們在公會的羊圈之間，安息在召會生活中，〔停止勞苦，安息在基督裏面（太十一28），〕我們就享受佳美的安息和肥美之地〔創四九15〕。這地就是基督…作我們的青草地。

當我們安息在召會生活中，躺臥在公會之間，體認安息，並享受肥美之地時，我們就甘願低肩服事，並負一些責任〔15〕。我們成為僕人。這不是我們選擇的工作，乃是主所指派的工作。這是元首指派給祂身體上眾肢體的工作。我們在身體服事中所作指派的一分，就是事奉。這樣的事奉至終成為獻給我們主人的貢物，…有東西獻給〔祂〕，叫〔祂〕滿足。

在福音的產生、福音的傳揚和福音傳揚的結果（召會生活）之後，我們來到申命記三十三章十九節所看見的完結。…在完結裏，首先是萬民被召到神的山上。今天在召會生活中，我們邀請別人到神的山上，就是到神的國裏。…第二，在山上萬民要將公義的祭獻給神。…（彼前二5，來十三15～16，腓四18）。…第三，召會和國度成為我們的享受。這是由以下的話來表徵：『因為他們要吸取海裏的豐富，並沙中所藏的珍寶。』（申三三19）…在馬太十三章，寶貝是指國度，珍珠是指召會。我相信在申命記三十三章十九節海裏的豐富就是召會。毫無疑問，海表徵列國，就是外邦世界。從外邦世界中，產生召會為豐富。…國度是沙中或地裏所藏的珍寶（創世記生命讀經，一五四三至一五四八頁）。

參讀：創世記生命讀經，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

第三十四週 詩歌

<< WEEK 34 — HYMN

Hymns, #1272

召 會—得勝者

8 8 8 8 (英 1272)

G 大調

4/4

5 | 3 3 3 4 3 | 2 1 2 3 5 | 6 7 1 2 | 7 6 5
 一 神 所 賜 與 長 子 名 分， 是 神 給 人 最 高 恩 賞；
 5 | 3 3 3 4 3 | 2 1 2 3 5 | 6 7 1 3 2 | 1 7 1 ||
 召 會 乃 是 神 眾 長 子 上 好 福 分 應 當 全 享。

- 二 雙分地土歸給約瑟— 我們亦當潔淨衣裳，
遠離罪慾，勝過試誘， 好將雙倍豐富盡嘗。
- 三 祭司職分賜給利未— 我們也該向神絕對，
不受天然親情羈絆， 神旨居首，應命無畏。
- 四 猶大承受君王職分， 因他故全約瑟性命，
且經破碎，更能體恤， 對便雅憫滿顯恩情。
- 五 我們渴慕雙分地土， 願作祭司、君王事奉；
主，使我們迫切追求 你作我們福分無窮。
- 六 懷抱雄心，只要基督， 任何代價在所不惜；
魂可捨棄，己願拒絕， 長子名分絕不丟棄。
- 七 主，你應許長子名分， 求使我們永不輕視；
挑旺愛火，要得上好一 恩主自己來作賞賜。

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 關於但背道的豫言，指明雅各擔心會有分裂敬拜中心的設立—創四九 16 ~ 18，士十七 9 ~ 10，十八 27 ~ 31，王上十二 26 ~ 31：

一 但作為小獅子，為得更多地土（表徵基督）爭戰，但得勝成功之後，成了虺蛇，驕傲、單獨並獨立；他驕傲行事，設立偶像和分裂的敬拜中心，並且當神的殿在示羅時，一直在但城任命受雇的祭司—申三三 22，書十九 47，士十八 27 ~ 31，參申十二 5。

二 但這條蛇咬傷馬蹄，使騎馬的向後墜落（創四九 17），表徵但所帶進的背道，成了以色列國很大的絆腳石；在召會歷史中，許多屬靈的人跟隨但的榜樣，因而攔阻神的子民，使他們不能走神所命定的路；雅各論但的豫言，進一步的應驗見於列王紀上十二章二十六至三十一節。

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 但背道的源頭乃是不關心他的弟兄；不關心基督身體其他的部分，乃是背道的源頭，結果引起爭競—31 節。

四 分裂不僅是宗派主義，也可能牽涉地方主義和區域主義；甚至在我們個人的經歷裏，我們也可能從跟從神的正路上岔開，而事實上為著私利行事：

1 防止落到背道中，最好的路是顧到別人，以顧到整個身體，並且顧到主一個工作獨一的見證；如果但和別的支派商量，他就不至於背道了—參林前十二 20，十五 58，十六 10，徒十五 1～2。

2 我們能從背道得醫治，而享受主無窮的愛，乃是藉著回轉歸向主，承認我們得罪祂，蒙祂赦免我們一切的罪孽，尋求祂的面，並追求認識祂，好使我們能在復活裏活在祂的同在中—何五 13～六 3，十四 1～8。

週 二

貳 關於迦得恢復的豫言，不僅指明他的得勝，也指明他不願獨自享受他的勝利—創四九 19，申三三 20～21：

一 迦得的得勝與他在申命記三十三章二十節的得勝相符，表徵因著但背道所失去之基督的得勝得以恢復。

二 迦得為自己選擇美地的頭一段地（約但河東之地），然而他享受他的分之前，和他的弟兄們同去爭戰，使弟兄們得著約但河西之地

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

作他們的分，因此在以色列施行耶和華的公義與典章—20～21節，民三二1～32。

三 但的失敗是因他的個人主義，只顧自己，而迦得的成功是因他注重團體，且關心他弟兄們的需要。

四 用新約的說法，我們要跟隨迦得的榜樣，就需要在團體裏顧到基督的身體；就今天說，這就是要滿了基督身體的團體感，並且關心身體的肢體，好完成神的旨意，就是過身體的生活—羅十二。

週 三

叁 關於亞設豐足的豫言，豫表享受基督作生命豐富的供備，為著爭戰和建造—創四九20，申三三24～25：

一 創世記四十九章二十節雅各的豫言，以及申命記三十三章二十四至二十五節摩西的祝福都表明，亞設的豐足隨著迦得的恢復而來；亞設得著豐美食物同著豐富生命的供應之福。

二 正如亞設是『腳蘸在油中』的人，我們為著日常的生活行動，也能藉著享受耶穌基督之靈全備的供應，『行在油中』—24節，腓一19，加三5，五25。

三 當我們天天享受主作我們生命豐富的供備（『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

祂就成爲我們得以豐足的祕訣，使我們在任何景況中都可以知足（腓四 11～13，詩二三 1）。

四 這樣豐富供備的結果，乃是享受完全的安息，有平安、力量、穩妥和豐足。

週 四

肆 關於拿弗他利總結的豫言，豫表當我們經歷在復活裏的基督，我們就成爲那些藉著將基督當作國度福音傳到整個居人之地，而據有全地的人——創四九 21，申三三 23，詩二二 27，太二八 19，徒一 8，羅十五 19，太二四 14：

一 『拿弗他利是被釋放的母鹿，他出嘉美的言語』——創四九 21：

- 1 母鹿表徵復活的基督：『朝鹿』（詩二二標題）表徵在復活裏的基督；復活是在黎明的時候發生的（路二四 1）。
- 2 鹿以躡越、跳躍聞名；在復活裏的基督乃是躡越的一位——歌二 8～9。
- 3 嘉美的言語，豐富和愉快的言語，喜樂和生命的言語，都出自對復活基督的經歷——創四九 21，太二八 16、18～20，約七 37～39 上，徒二 32～36，五 20。

二 『拿弗他利啊，你飽受恩惠，滿得耶和華的福，可以得海和南方爲業』——申三三 23：

- 1 拿弗他利飽受恩惠（等於新約的恩典），滿得耶和華的福；這福不是指物質的福，乃是指靈裏的福，生命裏的福，和諸天界裏的福——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，啓十七 15）和南方（以色列地）爲業，表徵那些經歷復活基督的人，要藉著宣揚基督，而據有全地（太二八 19，徒一 8，羅十五 19）。

週 五

伍 關於三一神宇宙性之祝福的豫言臨到約瑟，乃因他是在拿細耳人的原則裏，與他的弟兄迥別—創四九 22～26，民六 1～9：

一 約瑟是泉旁多結果子的樹枝，枝條探出牆外，豫表基督是枝子（賽十一 1），藉著祂的信徒作祂的枝子（約十五 1、5），將神伸展出去，以神爲他們多結果子的源頭，將基督擴展出去，越過各種約束和限制，在一切環境中顯大基督（創四九 22，腓一 20，徒四 31）。

二 約瑟得著他父親宇宙性的祝福，豫表基督（被立作承受萬有者）和基督的信徒（祂的同夥，有分於祂所承受的，並得著父的各樣屬靈祝福）—林前三 21～22，羅八 17，來一 2、9、14，三 15，弗一 3：

1 賜給約瑟的祝福，涵蓋所有的時間—從古時直到永遠（創四九 25～26，申三三 13～16），和所有的空間—從天到地，包括地下的深淵（創四九 25 下，申三三 13～14、16 上）；時間加上空間等於宇宙。

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 約瑟所得宇宙性的祝福，要終極完成於新天新地，其中的一切都是新的，對基督和祂的信徒都是祝福—啓二一 1、4～5，二二 3、5：

a 惟有神是新的；任何事物遠離了神就是舊的，但任何事物歸向神就是新的—林後五 17。

b 更新的意思就是歸向神，並且有屬神的東西放進我們裏面，使我們與神調和並與神是一；接受神作我們新的祝福之祕訣，乃是把每一事物帶給神，並讓神進入每一事物—四 16。

c 約瑟所得著宇宙性的祝福，意思是到處都是福；我們的讚美將一切墮落的咒詛都轉為祝福—參弗五 20。

三 約瑟勝過了他的苦難，因為他得著神，就是雅各的大能者和全足者的加力，並且因他看見，一切都是神所安排給他的祝福—創四九 24～25，四五 5，五十 20，林前三 21～22，羅八 28，弗五 20，帖前五 18。

四 約瑟得著『住在荊棘中者的喜悅』（申三三 16 上，出三 2～6、14～15，可十二 26～27）；最高的福乃是進入神的居所，留在祂的面前（詩二七 4、8，八四 10～12）。

週 六

陸 關於三一神的居所是同著便雅憫的豫言，要終極完成於新耶路撒冷，作神與祂所救贖之人相互的居所，直到永遠；這是給神子民最大的祝福—創四九 27，申三三 12，啓二一 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 便雅憫這隻撕掠的狼，豫表基督毀滅仇敵，將其撕成碎片—創四九27，弗四8，林後十5。

二 摩西祝福便雅憫說，他必在耶和華旁邊安然居住，耶和華必住在他兩肩之中；耶路撒冷和神的殿，神的居所，位於便雅憫境內—申三三12，士一21。

三 一切的福結果帶進神的居所；這是神的美意，神的心願—參來十一21，箴四18，詩九十1，約十五4，十四23，賽六六1~2。

柒 創世記四十九章一至二十八節是整本聖經的摘要，也是神百姓歷史的概要，見於雅各十二個兒子、以色列國和召會；這也是每位信徒個人歷史的描繪：

一 雅各的頭四個兒子—流便、西緬、利未和猶大—是罪人，指明神百姓的歷史開始於罪人；然而，這幾個罪人中的兩位—利未和猶大，變化成為祭司和君王。

二 從猶大的君王職分產生了君尊的救恩，就是西布倫在外邦世界所傳揚的福音，結果帶進以薩迦所代表的召會生活；然而背道藉著但進來，接著有迦得的恢復，結果帶進亞設所代表之基督豐富的豐足，以及拿弗他利所代表的復活。

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 最後，神百姓的歷史結束於約瑟和便雅憫，他們豫表基督是全然得勝且完全的一位，沒有任何短缺；按照雅各的豫言和摩西的話，約瑟帶進神無限、宇宙的祝福（22～26，申三三 13～16），便雅憫帶進神永遠的居所（12）。

四 因此，創世記四十九章的結語符合整本聖經的結語—新天新地宇宙的福，其中有神永遠的居所，新耶路撒冷，作神宇宙祝福的結果和目標—參弗一 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.

晨興餽養

創四九 16～18『但必判斷他的民，作以色列支派之一。但必作道上的蛇，路中的虺，咬傷馬蹄，使騎馬的向後墜落。耶和華啊，我向來等候你的救恩。』

申三三 22『論但說，但為小獅子，從巴珊跳出來。』

但乃是猶大的延續，因為猶大是獅子，但是小獅子。但既是猶大的延續，就藉著基督得勝的生命，成功的得著更多的基督（申三三 22，書十九 47，士十八 27～29）。

因為但既成功又得勝，就變得驕傲、單獨並獨立。他只關心自己，不關心別人（創世記生命讀經，一五七〇頁）。

信息選讀

但的背道乃是設立分裂的敬拜中心（士十八 30～31，十七 9～10，王上十二 26～31，王下十 29）。…沒有一件事比但設立分裂的敬拜中心這個行動更有罪、更損害神的百姓。在申命記十二、十四、十五、十六章，神至少十五次藉著摩西囑咐以色列人，不可在他們各自所選擇的地方獻燔祭。他們奉命要到神為祂的名和祂的居所，所選擇惟一的地方去，…〔好〕保守〔神〕的子民在一裏。

以色列人進入美地以後，帳幕，就是神的家，是在示羅（士十八 31）。只要帳幕在示羅，示羅就是惟一敬拜神的中心。示羅既是惟一的中心，就該維持神子民的合一。然而，但在北方設立了另一個中心，在以色列人中間引起了第一次的分裂。

Morning Nourishment

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.

Deut. 33:22 And concerning Dan he said, Dan is a lion's whelp that leaps forth from Bashan.

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).

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)

Today's Reading

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.

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.

士師記十八章三十節說，『但人就為自己設立那雕像。』這裏我們看見，但人為他們自己作了一些事。他們不關心別的支派。因此，他們背道的源頭乃是不關心他們的弟兄。不關心身體其他的部分，乃是背道的源頭。這種背道在敬拜神的偽裝下偷偷的進來。今天的原則也是這樣。許多基督徒設立別的中心，不是為著賭博或跳舞，乃是為著敬拜神。雖然這事似乎很正面，事實上卻是憑自己，為自己而作的。每一個分裂的中心，都是為某個人的私利設立的。這樣的作法不僅引起分裂，也引起爭競。

但不關心別的支派，只關心自己的支派，他贏得勝利，得了擴張、擴大之後，就為自己作事。這是他背道的源頭。按照舊約，主從不忘記但的背道。在神眼中，這是在祂經綸中最敗壞的罪。…沒有一件事比神子民中間的分裂更有害。分裂的敬拜中心常與偶像有關。因為魔鬼是潛伏在偶像背後，所以但設立偶像，就成為一條蛇。甚麼時候你變成分裂了，不管你的理由多美好，在你背後必定有個東西——那狡猾者蛇。…每當你不關心別人，只關心自己的利益，只為自己作事，蛇就在近處。防止落到背道中，最好的路是顧到別人。…如果但和別的支派商討，他就不至於背道了。

但不僅設立了分裂的中心，還任命了僱用的『祭司』（士十八 30，王上十二 31）。僱用世俗人作祭司是褻瀆，因為這破壞了神的神聖命定。召會墮落時，僱用許多沒有得救的人事奉神。這是背道。在神新約的經綸中，所有的真信徒都成了神的祭司（彼前二 9，啓一 6，五 10）。然而墮落的基督教建立了一個制度，任命一些信徒事奉神，使他們成為聖品階級，叫其餘的信徒作平信徒。這也是一種背道（創世記生命讀經，一五七一至一五七三、一五七七至一五七八頁）。

參讀：創世記生命讀經，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

晨興餽養

申三三 20 ~ 21 『論迦得說，使迦得擴張的當受頌讚。迦得住如母獅；他撕裂膀臂，連頭頂也撕裂了。他為自己選擇了頭一段地，因在那裏有設立律法者的分存留。他與百姓的首領同來；他施行耶和華的公義，並耶和華與以色列所立的典章。』

在迦得身上，我們看到恢復。在但背道以後，迦得來恢復失去的勝利（創四九 19）。猶大獅子的勝利，由於但的背道失去了，迦得卻將其得回，甚至將其擴張。迦得不是小獅子，而是生產小獅子的母獅。他是得勝的猶大和但的延續。

神對迦得恢復勝利很喜樂，因此祂使迦得擴張〔申三三 20〕。…迦得不僅被神擴張，也為神擴張。他被擴張是為著在神子民中間施行神的公義（創世記生命讀經，一五七九頁）。

信息選讀

迦得最好的一面，不僅僅是他打碎仇敵的頭，乃是他不願獨自享受他的勝利。他雖然在約但河東得了土地，然而在別的支派獲得他們那分土地之前，他不願獨自享受。迦得和別的支派同去爭戰，獲得更多土地，使所有的支派都能有他們的一分。新約對舊約這幅圖畫的解釋是：我們必須一直顧到弟兄們，顧到身體的眾肢體。

多年來，我無法懂得摩西在申命記三十三章二十一節的話。這節經文說，『他為自己選擇了頭一段地，因在那裏有設立律法者的分存留。他與百

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;

姓的首領同來；他施行耶和華的公義，並耶和華與以色列所立的典章。』我雖然一再研讀這節經文，特別是下半關於百姓首領的話，我卻實在無法懂得。但今天我懂了。『頭一段地』是指約但河東之地。迦得為自己選擇頭一段地，但他不願留在那裏享受那地，反而與百姓的首領，別支派的領袖，為其餘的地爭戰。這裏我們看見身體的活動、行動。但單獨的顧到自己，迦得卻在團體裏顧到身體。今天在召會中我們會說，迦得滿了身體的感覺。

迦得成功的原因是他把自己的享受擺在一邊，好顧到身體。在神眼中這是公義。這就是施行耶和華的公義。用新約的說法，這是成就神的旨意。當以色列人進入美地時，神在祂公義裏的旨意，是要祂的百姓定居下來。神不只要迦得，祂要十二支派都定居下來，成為祂的國度，遵行祂的命令。這就是成就神的旨意。羅馬十二章一至二節說，如果我們將身體獻上，當作活祭，我們就能驗證何為神的旨意。按照十二章，神的旨意就是要有身體生活。因此過身體生活，顧到別人的需要，就是施行神的公義，好遵行祂的命令。沒有甚麼比關心身體的眾肢體更為公義。若不施行神的公義，就一條命令也不能遵行。神新約的命令只能在基督的身體裏遵行；這身體是藉著眾肢體在公義裏彼此照顧建造起來的。

但的失敗在於他的單獨。迦得的成功在於他的團體性，和弟兄們一同行動。但為著自己，迦得卻為著所有的支派。甚麼時候你只關心自己屬靈的益處，你就是但。當你忘掉自己屬靈的益處，關心所有的弟兄們，就是關心身體，你就是迦得。我們必須關心身體，與身體一同行動。你是但，還是迦得？你只顧自己的地方，還是顧到整個身體？只要我們不關心身體，我們就是今日的但，我們就落到一種背道中（創世記生命讀經，一五八〇至一五八一頁）。

參讀：創世記生命讀經，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 individually, 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

晨興餽養

創四九20『亞設的食物豐美，他必出君王的美味。』

申三三24～25『論亞設說，願亞設蒙福勝過眾子，得他弟兄們的喜悅，願他的腳蘸在油中。你的門門是鐵的，是銅的；你的日子如何，你的力量也必如何。』

當我們有基督的勝利，並且在我們享受自己的分以前，幫助弟兄們得著他們的分，我們就有豐美的食物。這豐美的食物甚至成了君王的美味，君王的食物〔創四九20〕。這不是為著平民的食物，乃是為著君王，為著王家的食物。…我們不僅是獅家，也是王家。我們是君王之家，我們的食物是君王的食物。我們在這些生命讀經信息裏所喫的，乃是君王的美味（創世記生命讀經，一五六三頁）。

信息選讀

在迦得的恢復以後，有亞設的豐足。亞設的記載開始於優越的祝福和超絕的恩典。〔在〕申命記三十三章二十四節…，亞設得了優越的祝福和超絕的恩典。我們很多人都能懂得這些話。在但的背道中我們失去了一切的祝福和恩典。在迦得的得勝中，祝福恢復了，恩典重得了。現今在亞設身上，我們正享受優越的祝福和超絕的恩典。

在亞設身上我們也看到豐富生命的供應。首先，亞設有為著生活和長大的豐富供應。創世記四十九章二十節說，『亞設的食物豐美，他必出君王的美味。』申命記三十三章二十五節指明，為著爭戰和建造，亞設還有豐富生命的供應。這節上半說，『你的門門是鐵的，是銅的。』豐美的食物和君王的美味，是為著亞設的生活和長大，鐵和銅

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

是為著爭戰和建造的礦物。亞設確實領受了最豐富的供應。

亞設也有為著他日常行動那靈全備的供應（加五25）。申命記三十三章二十四節說，『願他的腳蘸在油中。』這當然是寓意的話。腳蘸在油中，屬靈的意義乃是充滿那靈。在豫表上，油是指神的靈。亞設不是只有一點點油，乃是足以把腳蘸在油中。這意思是亞設有那靈豐富、全備的供應（腓一19）。哦，我們能行在油中！在主的恢復裏，很多次我有行在油中的感覺。我敬拜、感謝、讚美主說，『主，這太豐富了！這裏靈的供應太豐富了。我們的油真是全備！』你們有沒有可以把腳蘸在其中的油？我們有。我們有豐美的食物，君王的美味，和豐富、全備的油，可以把我們的腳蘸在其中。

申命記三十三章二十五節說到亞設：『你的日子如何，你的力量〔或，安息〕也必如何。』當我們有了優越的祝福和超絕的恩典，豐富生命的供應，以及那靈全備的供應，我們就有完全的安息，帶著平安、力量、穩妥和豐足。這是使徒保羅在腓立比四章十一至十三節的經歷。他在任何境遇中都能知足。我能作見證，這一週我有很深的感覺，我是行在油中，我有滿足、平安和安息，我也滿了力量。因此我有穩妥和豐足。耶和華是我的牧者，我沒有缺乏、不足或短少（詩二三1），反而滿了豐足。我有豐美的食物，君王的美味，深厚的油，以及鐵和銅的門門；到處都有供應。因此我是穩妥又安全，我有安息和力量。你有膽量說你有這種穩妥和豐足麼？或者你會說，今天早晨你的妻子為難你，你勉強的忍受了？你必須能說，『今天早晨我的妻子為難我，但讚美主，我行在深厚的油中！現在我有安息、平安、穩妥、力量和豐足。我的力量要隨著我一生之久。我的日子如何，我的力量、安息、穩妥、豐足也必如何。』這是亞設的經歷（創世記生命讀經，一五八二至一五八四頁）。

參讀：創世記生命讀經，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

晨興餽養

創四九 21『拿弗他利是被釋放的母鹿，他出嘉美的言語。』

申三三 23 論拿弗他利說，拿弗他利啊，你飽受恩惠，滿得耶和華的福，可以得海和南方為業。』

母鹿是一種可愛的動物，十分活潑、活躍。雖然母鹿不驕傲，或特別龐大，卻非常強壯，能在山頂上跳躍。按照希伯來原文，詩篇二十二篇的標題說到朝鹿，…表徵復活的基督。二十二篇首先說到基督死在十字架上，然後從二十二節起說到祂的復活。二十二節說，『我要向我的弟兄宣告你的名；在會中我要讚美你。』這指明基督在祂的復活裏，向祂的弟兄宣告父的名，並在會中讚美父；這會就是召會。所以這篇詩最後的結果是如朝鹿之基督的復活（創世記生命讀經，一五八五頁）。

信息選讀

豐富的言語，愉快的言語，嘉美的言語，喜樂和生命的言語—這一切都出自對復活基督的經歷。我們越經歷基督是復活的那一位，我們越有可說的。我們絕不會緘默。每一個經歷基督是復活者的人，都會湧出嘉美的言語。…基督是神的話，生命的話，是靈的話。…這裏的原則乃是，我們一直說出裏面所充滿的。我們所說的話，乃是出於我們裏面之所是的豐富。當我們裏面的所是被基督充滿，我們就必須說話，不然我們會爆炸。現在我們能明白，為甚麼拿弗他利這被釋放的母鹿，說出嘉美的言語。因為他經歷了基督，他被嘉美的言語充滿了。

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〕申命記三十三章二十三節…我們看見，拿弗他利飽受恩惠。舊約的恩惠，等於新約的恩典。因此，拿弗他利飽受恩典。當我們在復活裏說嘉美的言語，我們也飽受恩典。…本節也說，拿弗他利滿得耶和華的福。他飽受恩典，滿得祝福。這是在復活裏得勝並成熟的生命。當我們為基督說話，滋養別人，我們自己就飽受恩典，滿得祝福。

這裏的恩惠和福把拿弗他利連於亞設，『亞設蒙福勝過眾子，得他弟兄們的喜悅。』（24）在主的恢復裏，我們天天飽受豐富的恩典，並滿得神的祝福。這種祝福不是指物質的福，乃是指靈裏的福，生命裏的福，和諸天界裏的福。自從進入召會生活以後，我們嘗到了何等的恩典，享受了何等的祝福！（林前十五 10，林後十三 14）

拿弗他利要得著西方，就是海，也就是外邦世界；以及南方，就是陸地，也就是以色列國為業。這意思就是拿弗他利要得著全地。這是我們所經歷的復活基督，祂要得著全地。在詩篇二十二篇末了，我們看見復活的基督要得著列國。二十七節說，『地的四極都要想念耶和華，並且歸向祂；列國的萬族，都要在你面前敬拜。』所有的國家都要服從祂，順從祂，並且敬拜祂。…當我們真實經歷在復活裏的基督，我們就成為那些將要藉著宣揚基督，而據有全地的人（太二八 19，徒一 8，羅十五 19）。

要取得全地，我們必須從流便開始，經過西緬、利未、猶大、西布倫、以薩迦、但、迦得和亞設，直到我們來到拿弗他利。…當我們成了拿弗他利，就很容易取得全地，因為我們在復活裏說嘉美的言語，並且飽受恩惠，滿得祝福（創世記生命讀經，一五八六、一五六六至一五六七、一五八六至一五八七、一五六七頁）。

參讀：創世記生命讀經，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

晨興餽養

創四九 22『約瑟是多結果子的樹枝，是泉源旁多結果子的枝子；他的枝條探出牆外。』

25 ~ 26『…那全足者必將天上所有的福，地下深淵所藏的福，以及生產乳養的福，都賜給你。你父親所祝的福，勝過我祖先所祝的福，直達到永世山嶺的至極邊界…。』

約瑟是多結果子的樹枝，豫表基督是枝子（賽十一1），藉著祂的信徒作祂的枝子（約十五1、5），將神伸展出去。創世記四十九章二十二節的泉源表徵神這多結果子的源頭（詩三六9，耶二13）；枝條探出牆外，表徵基督的信徒作祂的枝子，將基督擴展出去，越過各種限制，在一切環境中顯大基督（腓一20，四22，門10）（聖經恢復本，創四九22註1）。

在創世記四十九章二十五至二十六節和申命記三十三章十三至十六節所見賜給約瑟的祝福，涵蓋所有的時間（從古時直到永遠—創四九26，申三三15），和所有的空間（從天到地，包括地下的深淵—創四九25下，申三三13~14、16上）。時間加上空間等於宇宙。約瑟得著他父親宇宙性的祝福，豫表基督（被立作承受萬有者—來一2，西一16）和祂的信徒（基督的同夥，有分於祂所承受的一林前三21~22，羅八17，來一9，三15，一14與註）。約瑟所得宇宙性的祝福，要終極完成於新天新地，其中的一切對基督和祂的信徒都是祝福（啓二一1、4~5，二二3、5）（創世記四九25註2）。

信息選讀

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

我們將創世記四十九章二十五至二十六節所提的祝福，和申命記三十三章十三至十六節的祝福合起來，就看見約瑟所得的祝福有十方面。第一是得天上的寶物之福（13）。當然，有些天上的寶物應該包括雨和雪。第二是得甘露之福。第三是得地下所藏的泉源之福，這是指地下的泉源和水。第四是得太陽所曬熟的美果之福（14）。接著，第五是得月亮所養成的寶物之福。我們需要豫表基督的太陽，和豫表召會的月亮。有的果子是由基督產生的，有的寶物是由召會養成的。…第六是得上古之山的至寶之福。第七是得永世之嶺的寶物之福（15）。…從上古到永遠，包括一切的時間；從天到地，以及地的深處，包括一切的空間。這指明宇宙中一切的美物都成了約瑟的福。第八項福包括地和其中所充滿的寶物（16）。這必定包括金、銀等礦物。第九項福見於創世記四十九章二十五節：『生產乳養的福。』這些是指生命的生產。這是惟一的生命之福。第十項福是『住在荊棘中者的喜悅』（申三三16）。以後…，住在荊棘中的那一位（出三4）要住在殿裏，住在召會裏，然後要住在新耶路撒冷裏。一切的荊棘要變化成爲寶石。先前神是住在荊棘中間，但至終祂要住在新耶路撒冷的寶石中間。

在希伯來文中，迴別和拿細耳人同字〔創四九26〕。…約瑟…是聖經中第一個拿細耳人，從他弟兄們中間分別出來。基督成了真拿細耳人，從所有人中分別出來…，完全爲神活著。這分別出來的一位，已經領受全宇宙的祝福。宇宙的祝福臨到這位拿細耳人的頭頂上（創世記生命讀經，一五九四至一五九六頁）。

參讀：創世記生命讀經，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

晨興餽養

Morning Nourishment

創四九 27『便雅憫是個撕掠的狼，早晨喫他所掠奪的，晚上分他所擄獲的。』

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『論便雅憫說，耶和華所親愛的，必在耶和華旁邊安然居住；耶和華必終日遮蔽他，也住在他兩肩之中。』

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.

在希伯來文中，〔創世記四十九章二十七節的〕撕掠的意思是撕成碎片。多年來這一節的狼字使我感到困擾。雖然獅子或老虎似乎是積極的，狼卻不是積極的。但基督不僅是得勝的獅子，也是撕掠的狼。便雅憫這撕掠的狼，也是基督的豫表。因此這裏所指的狼是積極的，不是消極的。便雅憫早晨喫他所掠奪的，晚上分他所擄獲的，就是準備掠物為次晨的食物。這意思是說，基督不僅是得勝者，也是撕掠者，是吞喫祂仇敵的一位（創世記生命讀經，一五九八頁）。

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)

信息選讀

Today's Reading

申命記三十三章十二節〔的〕『在耶和華旁邊』指明便雅憫要作耶和華的鄰舍，他要住在耶和華隔壁。因著他要住在耶和華隔壁，他必安然居住。…這一節也說，耶和華要終日遮蔽、蔭蔽便雅憫，甚至住在他兩肩之中。…耶路撒冷不在猶大境內，乃在便雅憫境內（士一 21）。你若查看地圖，會看見便雅憫的境界有兩肩朝向南方，在便雅憫這兩肩之中有耶路撒冷，聖殿（就是耶和華的居所）就在那裏。

[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.

在雅各十二個兒子中，第一個是罪人，最後一個成了神的居所。在創世記三章，我們都是罪人，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

聖經末了，在啓示錄二十一至二十二章，我們都成了便雅憫，神的居所。…在約瑟身上，我們看見基督領受了宇宙包羅萬有的福；在便雅憫身上，我們看見神住在祂所揀選的子民中間。這就是新耶路撒冷和新天新地。新天新地乃是一切的福都歸給基督的範圍（創世記生命讀經，一五九八至一五九九頁）。

在申命記三十三章十二節摩西祝福說，便雅憫必在耶和華旁邊安然居住，耶和華必住在他兩肩之中。…因此，雅各十二個兒子的祝福結束於神的居所，終極完成於新耶路撒冷，作神和祂救贖之人相互的居所，直到永遠（啓二一～二二）。

創世記四十九章一至二十八節是整本聖經的摘要，也是神百姓歷史的概要，見於雅各十二個兒子、以色列國和召會。這也是每位信徒個人歷史的描繪。雅各的頭四個兒子—流便、西緬、利未和猶大—是罪人，指明神百姓的歷史開始於罪人。然而，這幾個罪人中的兩位—利未和猶大，變化成爲祭司和君王。從猶大的君王職分產生了君尊的救恩，就是西布倫在外邦世界所傳揚的福音，結果帶進以薩迦所代表的召會生活。然而背道藉著但進來，接著有迦得的恢復，結果帶進亞設所代表之基督豐富的豐足，以及拿弗他利所代表的復活。最後，神百姓的歷史結束於約瑟和便雅憫，他們豫表基督是全然得勝且完全的一位，沒有任何短缺。按照雅各的豫言和摩西的話，約瑟帶進神無限、宇宙的祝福（22～26，申三三13～16），便雅憫帶進神永遠的居所（12）。因此，創世記四十九章的結語符合整本聖經的結語—新天新地宇宙的福，其中有神永遠的居所，新耶路撒冷，作神宇宙祝福的結果和目標（參弗一3，二22）（聖經恢復本，創四九27註2）。

參讀：創世記生命讀經，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

第三十五週 詩歌

神的聖城居高華美

916

(英977)

降 E 大調

4/4

E^b B^{b7} E^b A^b F₇ B^b
1 · 2 3 2 | 4 3 2 7̣ 1 | 6 5 4 3 | 2 3 1 5 - |

一 神的聖城，居高華美，榮耀之事論及你；

E^b A^b B^{b7} E^b A^b F₇ B^b
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，祂話堅定永不移。

B^b B^{b7} G_m C_m F₇ B^b
2 3 2 7̣ 5 | 4 3 2 7̣ 5 | 5 4 3 · 3 | #4 · 4 5 - |

永久磐石為你根基，安穩住處誰能動？

E^b A^b E^b B^b E^b F_m B^{b7} E^b
1̣ · 7 6 5 | 6 · 5 5 4 3 | 2 3 4 5 6 4 2 | 1 3 2 1 - ||

救恩高牆四面環繞，永向仇敵顯光榮。

二 看那豐沛活水江河，湧自神聖永遠愛；
錫安之民不虞匱乏，因有供應永不衰。
水河所至，乾渴絕迹，且有恩典施眷顧；
此恩如同賜恩之主，永不敗落永豐足。

三 錫安聖城蒙福之民，藉血蒙贖得洗淨；
作神祭司且作君王，神前侍立同執政。
因主大愛，憑主恩典，作王管治己生命；
且作祭司獻上感戴，讚美頌揚無止境。

四 罪人如我竟登錫安，這是何等的恩情；
任憑俗世譏笑嘲諷，我所誇耀惟主名。
世人所樂都在消逝，所誇、所傲終滅絕；
永久寶藏、真實福樂，惟錫安民能領畧。

<< WEEK 35 — HYMN

Hymns, #977

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 詩歌：751

讀經：創一 26 ~ 28 · 可一 14 ~ 15 · 林後四 3 ~ 4 · 羅八 29 · 五 17 · 西一 13、15 · 三 10 ~ 11 · 太十三 43 · 啓二一 10 ~ 11 · 二二 1、5

週 一

壹 創世記開始並結束於形像與管治權——26 ~ 28:

一 創世記的主題是人具有神的形像，並且施行神的管治權管理萬有——26 ~ 28 節：

1 神按著祂的形像造人，意思是說，神造人有一個心意，要使人成為神的複本，神的複製，作祂團體的彰顯——約十二 24，羅八 29，來二 10，約壹三 1 ~ 2。

2 神給人管治權，目的是要人施行神的權柄對付仇敵、恢復地、並帶進神的國；管治權與國度，乃是同義辭——創一 28，太六 10、13 下。

3 我們受造，目的是為著彰顯神並施行祂的管治權；這是創世記的心臟。

二 創世記結束於一種生命，在雅各身上有神的形像彰顯神，在約瑟身上有神的管治權代表神——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:

週 二

- 1 雅各被變化並成熟以後，成了神的彰顯，成為以色列，一個團體的人—三五 10。
- 2 施行神的管治權管理萬有，表顯在約瑟的生平裏—四五 8～9、26 上：
 - a 約瑟在屬天異象之下的生活，就是馬太五至七章所描述諸天之國的生活。
 - b 約瑟的否認己，乃是國度生活實行之鑰—創四五 4～8，五十 15～21。
 - c 因著約瑟活在神的限制之下，國度才能藉著他帶進來—太十六 24～28。
 - d 約瑟在埃及的掌權就是神的國，這國是為著成就神的定旨—創四一 55～57，四七 11～27，啓十一 15。
 - e 在創世記四十七章，有一幅千年國的圖畫：
 - (一) 在約瑟之下，埃及成了千年國的豫影，所有的人都在同樣的水平上，不再有分別。
 - (二) 在約瑟的治理下，埃及全地成了享受之地：
 - (1) 所有的人都成為在同樣水平上的享受者，因為一切人事物都在約瑟之下—14～21 節。
 - (2) 這是千年國的圖畫，在那裏一切都在主手下—詩二四 1。

週 三

貳 形像與管治權這兩件事，在創世記裏是作為種子陳明出來，在新約裏逐漸發展並終極完成：

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 基督的成爲肉體與神人生活，達成了神造人的目的—創一 26 ~ 27，路一 31 ~ 32、35，二 40、52：

- 1 基督的成爲肉體，以及祂的神人生活，與神的定旨有密切的關係，就是使人接受祂作生命，並彰顯祂的屬性—創一 26，二 9，徒三 14 上，弗四 24。
- 2 當基督來時，祂將神的國一同帶來；國度征服了背叛、趕出了污鬼、醫治了病人，並叫死人復活—路十七 21，太十二 28，可四 35 ~ 五 43。

二 在創世記一章，形像在管治權之先，而在福音書，次序倒過來了，管治權在形像之前，因爲人已經從神的管治墮落了，人必須悔改—可一 1、14 ~ 15，太四 17：

- 1 神藉著國度的福音，把背叛的人帶到祂權柄的管治之下，使他們成爲祂的國，並且受祂權柄的管治—二四 14，啓一 5 ~ 6：
 - a 宣揚國度的福音是叫背叛的罪人得救、合格且被裝備，好進入神的國—徒八 12。
 - b 我們在基督裏的信徒，已經重生進入神的國這神聖種類的範圍，而在生命裏活在神的管治之下—約三 3、5、15 ~ 16。

週 四

- 2 基督是神的像，是神榮耀的光輝；因此，基督的福音，就是神的榮耀照明並照耀的福音—林後四 3 ~ 4，西一 15，來一 3：
 - a 在林後四章四節裏，神是像，像是基督，基督是榮耀，榮耀是福音，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 藉著基督榮耀之福音的光照，基督作為三一神具體化身與彰顯之照耀的實際，成了我們裏面的寶貝——6～7 節。

三 神的心意是要使在基督裏的信徒模成長子的形像，並使他們在生命中作王——羅八 29，五 17：

1 模成神兒子的形像，結果使祂在許多弟兄中作長子——八 29：

a 模成是指生命的成形，把我們形成神長子的形像。

b 模成是一個過程，在其中我們在生命裏得救，脫離己的樣式，而模成長子的形像，作祂團體的彰顯——五 10。

2 神完整的救恩是要我們憑洋溢之恩，並洋溢之義的恩賜，在生命中作王——17、21 節：

a 按經歷說，在生命中作王，乃是在我們所憑以重生的神聖生命，君王生命和君尊生命的管治之下——約三 3、5～6、15～16，羅五 17。

b 所有接受了洋溢之恩並洋溢之義恩賜的信徒，都需要操練接受神聖生命的約束和限制——太八 9，林後二 12～14，五 14。

週 五

四 作為信徒，我們得以認識基督是神的像，並活在神愛子的國裏——西一 15、13：

1 神是不能看見的，但祂的愛子基督，神榮耀的光輝，神本質的印像，乃是祂的像，彰顯祂的所是——來一

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 遷入父愛子的國裏，就是遷入那是我們生命的愛子裏—13 節，約壹五 11 ~ 12:

a 因為父喜悅祂的兒子，子的國就是喜樂的事，喜悅的事—太三 17，十七 5。

b 今天我們所活在其中的國，是滿了生命、光與愛的範圍；在這範圍裏沒有懼怕—彼前二 9。

c 召會乃是父愛子的國，是父所喜悅的，像祂喜悅子一樣—西一 13，四 15 ~ 16。

五 召會作為一個新人乃是在神心意中團體的人；這宇宙的新人將成就雙重的目的，就是有神的形像彰顯祂，並為著神的國施行神的權柄代表祂，與神的仇敵爭戰—弗二 15，四 24，六 10 ~ 20，西三 10 ~ 11:

1 神為了祂的彰顯和代表而創造人，這乃是神新造裏宇宙新人的一幅圖畫、豫表—創一 26 ~ 28，弗四 24。

2 團體的新人有創造他者的形像（西三 10），因為這新人是『照著神，在那實際的義和聖中所創造的』（弗四 24）。

週 六

3 一個新人乃是團體的戰士，抵擋神的仇敵，帶進神的國—六 10 ~ 20，啓十二 10。

六 在要來的時代，就是千年國時代，神榮耀的國要顯在地上—太六 13，啓十一 15:

1 當主耶穌再來時，祂同得勝者作為團體砸人的石頭，要成為一座充滿全地的大山，使全地成為神的

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

國，祂的管治範圍—但二 34 ~ 35、44 ~ 45。

- 2 國度是神運用祂能力的範圍，使祂得以彰顯祂的榮耀；因此，神的榮耀與祂的國並行—太六 13，帖前二 12。
- 3 在千年國裏，得勝的信徒要與基督一同在國度光明的榮耀裏，『在他們父的國裏，…發光如同太陽』—太十三 43。

七 在永遠裏，新耶路撒冷乃是形像與管治權的終極完成—啓二一 2、10 ~ 11：

- 1 新耶路撒冷有神的形像、樣子，發光彰顯三一神，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遠的國，充滿神的榮耀—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.

晨興餽養

創一 26『神說，我們要按著我們的形像，照著我們的樣式造人，使他們管理…全地、並地上所爬的一切爬物。』

28『神就賜福給他們；又對他們說，要繁衍增多，徧滿地面，並制伏這地，也要管理…。』

聖經裏的記載都有其目的。創世記這卷神形像和管治權的書，展現一幅完整的圖畫，說到人類如何能被重造並變化，有神的形像彰顯祂，並有神的管治權代表祂。創世記末了的十四章指明，在雅各成爲以色列以後，他具有神的形像，並且施行神的管治權。創世記很完整，它的結束正如它的開始—有神的形像和管治權。在創世記結束的幾章裏，神必定很喜樂，祂能說，『現在我在地上得著一個彰顯我並代表我的人。這人帶有我的形像，並且施行我的管治權。他的話就是我的豫言，他的行動就是我管治權的施行。』這就是創世記的主題（創世記生命讀經，一四〇八至一四〇九頁）。

信息選讀

創世記一章二十六節是非常重要的。請注意這裏兩個重要的辭—形像和管理。…我們必須想想，人是按著甚麼作法，爲著甚麼目的造的。聖經說，人是按著神的形像造的。沒有甚麼比神更高。因此，人是按著至高者的形像造的。也許你以前從來沒有這樣高估自己過。因爲我們有神的形像，所以我們應當高估自己。我們不是低級的受造之物；我們受造的目的

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.

乃是為著彰顯神並施行祂的管治權。創世記的主題是人具有神的形像，並且施行神的管治權管理萬有。我們有神的形像，使我們能彰顯祂；我們有神的管治權，使我們能代表祂。所以，我們是神的彰顯和代表。這是創世記的心臟（創世記生命讀經，一四〇五頁）。

神按著祂的形像造人，意思是為著一個目的，要人成為神的複製，而『形像』一辭含示人有度量和能力，將神接受到他裏面而盛裝神…。按著神的形像所造的人，乃是被造來作神的容器。…『樣式』一辭指外面的形狀，外面的樣子，外面的顯出。因此，這裏的『樣式』是一件彰顯的事。首先，人是按著神的形像造的，好成為神的複製品；然後，人是照著神的樣式造的，好有神的顯出，來作神的彰顯（路加福音生命讀經，五六〇至五六一頁）。

神創造了一個團體人，不僅有祂的形像以彰顯祂，也運用祂的管治權管理萬有以代表祂。神給人管治權，目的是：（一）征服神的仇敵，那背叛神的撒但；（二）恢復被撒但所篡竊的地；以及（三）運用神管理地的權柄，使神的國得以臨到地上，神的旨意得以行在地上，神的榮耀得以顯在地上（太六 10、13 下）（聖經恢復本，創一 26 註 5）。

我們已經看見雅各—神的彰顯—具有神的形像。但神的管治權如何？創世記結束於約瑟掌權管理全地。雖然法老是王，但他不過是傀儡。代理的王是約瑟，他在生命的經歷上是雅各的一部分。在雅各同約瑟身上，我們看見神的彰顯連同神的管治權。絕不要把約瑟和雅各分開。創世記末了十四章的記載，把這兩個人相提並論。這指明約瑟是雅各掌權的部分，我們不該把雅各和約瑟看為分開的人（創世記生命讀經，一四〇八頁）。

參讀：創世記生命讀經，第九十二篇；路加福音生命讀經，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

晨興餽養

創四七7～8『約瑟領他父親雅各進去，站在法老面前，雅各就給法老祝福。法老問雅各說，你平生的年日是多少呢？

詩二四1『地和其中所充滿的，世界和住在其間的，都屬耶和華。』

〔雅各〕得生命的成熟，達於以色列。以色列這名字，末後的『列』字指神，神給雅各取這名字，表明他受過神的對付，達到成熟。他是神的得勝者，神的君王，他的所是滿了神的成分，能作神的彰顯。

雅各在神的主宰安排下，藉著環境的折磨和神直接的對付，得以變化、成熟，達於以色列（真理課程二級卷二，一一〇頁）。

信息選讀

在創世記末了幾章，我們看見一個彰顯神形像並施行神管治權的以色列。施行神的管治權管理萬有，是表顯在約瑟的生平裏，而神的形像是彰顯在以色列身上。約瑟不是與雅各分開的，他乃是彰顯神形像之生命的一方面。彰顯神的形像並施行神的管治權，這兩面必須顯在一個人身上。所以，我們在約瑟的生平裏所看見的，可稱為成熟的以色列掌權的一面。沒有這光，你就無法領會這段話。

約瑟在屬天異象之下的生活，就是馬太五至七章所描述諸天之國的生活。照著馬太這幾章所啓示屬天之國的憲法，我們的怒氣必須被制伏，我們的情慾必須被征服（五21～32）。我們若聲稱是國度的

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，卻不能制伏我們的怒氣，或征服我們的情慾，我們就了了。我們就不是在國度裏，而是…發洩怒氣，並放縱情慾的人。但所有國度的子民都制伏他們的怒氣，並征服他們的情慾。這就是國度的生活。…我們在國度生活裏的國度子民，正在受訓練，要作君王，作約瑟，成為成熟生命掌權的一面。

你要有喜樂的召會生活麼？那麼你必須在約束之下，並且否認己。我們都需要學習這點。假定約瑟不是否認己的人，在這樣的情況裏，神的國就不可能帶進來，並且實際的實現。約瑟的否認己，並他在神主宰的手下受約束，乃是國度生活實行之鑰。為著約瑟否認己的生活，我們感謝神。藉著這樣的生活，神的目的得以達成，國度得以帶進、實現並實行。

在創世記末了，我們看見否認己這真理的種子。在創世記末了幾章，約瑟豫表基督，以色列家豫指國度。因為約瑟否認己，神的國就得以實際的實現。整個宇宙都屬於神，而神渴望一個國度。雖然是法老在埃及統治，神的國卻藉著約瑟的掌權得以實現出來。約瑟的掌權就是神的國，這國是為著達成神的定旨。

你若研讀創世記四十七章，就會看見埃及全地最終成了享受之地，不再有高低貧富之分。所有的人都成了同一水平的享受者，因為一切人事物都在同一個主人之下。這是千年國的圖畫。在千年國裏，沒有資本主義或社會主義。每個人都在同樣的水平上，因為一切都在主的手下。祂要買回一切，並要得著一切人事物。的確，地和其中所充滿的，都屬耶和華（詩二四1）。…因為基督已經得著我們的一切，如今我們都在同樣的水平上享受基督的豐富（創世記生命讀經，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、一八二三頁）。

參讀：創世記生命讀經，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

晨興餽養

太四 17『從那時候，耶穌開始傳道，說，你們要悔改，因為諸天的國已經臨近了。』

二四 14『這國度的福音要傳遍天下，對萬民作見證，然後末期才來到。』

在創世記一章有兩個關鍵的辭，就是形像和管理。你可以忘掉爬物和魚，但是不可以忘掉人有形像和管治權。人不是按著蛇或蠍子的形像造的，乃是按著神的形像造的。這是極峯：人有神的形像，運用神的權柄來維護管治。

形像和管治是撒在創世記一章的兩粒種子。這些種子需要整本聖經來長大、發展，其收成，完全的成熟，是在啓示錄二十一至二十二章（創世記生命讀經，一一二頁）。

信息選讀

主耶穌憑著神的心思、意志、情感過著真正人的生活——在神的屬性裏彰顯神。主不尋求自己的意思，只尋求神的意思。祂來不是要行自己的意思，乃是要行神的意思。這就是說，祂來過人的生活，不是憑著人的生命，乃是憑著神的生命。祂憑著神的心思、意志、情感生活，在神的屬性裏彰顯神。這些屬性乃是包含在祂的人性美德裏，調和在祂的人性美德裏（路加福音生命讀經，六〇五至六〇六頁）。

神正在恢復祂在地上的權利，要使全地成為祂的國（啓十一 15）。當基督來時，祂將神的國一同帶來（路十七 21，太十二 28）。這國已經擴大成為召會（十六 18～19），召會要在全地完成神國的建立（新約總論第四百零五篇——中文尚未出書）。

Morning Nourishment

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)

Today's Reading

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)

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)

〔在馬可四章三十五節至五章四十三節我們看見，〕人類社會中，幾乎每一個人都充滿了背叛的『風暴』、污鬼、不潔的事業（放豬）、致命的疾病與死亡。這就是人類的真實光景。然而，奴僕救主把國度帶給我們，而國度正是墮落人類光景的解答。國度征服了背叛，趕出了污鬼，清除了不潔淨的事業，醫治了病人，同時也叫死人復活（馬可福音生命讀經，一八六至一八七頁）。

有人會問說，為甚麼創世記一章二十六至二十八節先提有神的形像彰顯祂，然後才提有祂的管治權代表祂？原因就是：在那裏我們看見神原初的目的。但因著人墮落了，人必須先悔改才能回到起初。所以在福音裏，管治在先，形像隨後（創世記生命讀經，六五二頁）。

聖經一面稱福音為恩典的福音，這恩典的福音，是要我們藉著信，成為信徒。另一面又說這福音乃是國度的福音，為叫我們成為主的門徒，就是一個受主操練，受主管治，受主管教，受主權柄對付的人。恩典的福音是說，神樂意白白將恩典賜給我們，只要我們相信，就能得著這恩典。另一面，這福音也是國度的福音，是神藉著福音，要把你我這個人帶到一個管治之下，把我們帶到屬天的王權之下，好使我們成為神的國度，成為受神權柄管治的一分子（國度之於信徒，一〇二至一〇三頁）。

撒但煽動人建造巴別城和巴別塔背叛神。建造巴別城和巴別塔，乃是宣告向神獨立。人類宣告他們已經向神獨立了。

福音是為著國度。傳福音的目的是叫人進國度。宣揚福音是叫人得救、合格且被裝備，好進入國度。…國度的福音把背叛的罪人帶進召會。但現在我們需要看見，召會的實際是甚麼。召會的實際就是國度（創世記生命讀經，五七三至五七五頁）。

參讀：創世記生命讀經，第三十五篇；馬可福音生命讀經，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

晨興餽養

Morning Nourishment

羅八 29『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

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『若因一人的過犯，死就藉著這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更要藉著耶穌基督一人，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.

保羅在林後四章四節說，『基督榮耀之福音的光照，不照亮他們；基督本是神的像。』這節指明，『神』、『像』、『基督』、『榮耀』、『福音』和『光照』彼此是同位語；因此，這些辭都是指同一個美妙的人位。神是像，像是基督，基督是榮耀，榮耀是福音，福音是光照（新約總論第十冊，二三一頁）。

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)

信息選讀

Today's Reading

我們在生命中作王，而被模成爲神長子的形像；這是藉著那靈的代求，使萬有互相効力，叫愛神的人都被模成（羅八 26～29）（羅馬書中神完整的救恩結晶讀經，二九頁）。

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)

模成是變化的最終結果，包括我們裏面素質和性情的變化，和我們外面樣式的變化，好使我們與神而人者的基督，在榮耀裏的形像相配。祂是原型，我們是大量產品（聖經恢復本，羅八 29 註 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)

基督從永遠就是神的獨生子（約一 18），到神差祂到世上來時，仍是神的獨生子（約壹四 9，約一 14，三 16）。等祂經過死進入復活，將祂的人性提高到祂的神性裏，祂就帶著祂死而復活的人性，

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

在祂的神性裏，在復活中生為神的長子（徒十三33）；同時也在祂的復活裏，帶著所有信祂的人一同復活（彼前一3），和祂一同生為神的眾子，使他們成為祂的許多弟兄，好構成祂的身體，作神在祂裏面的團體彰顯（羅八29註5）。

模成是指生命的成形。神聖的生命在我們裏面長大並變化我們時，就自然而然將我們形成神長子的模樣、形像。

己的樣式就是己的彰顯、樣子。…我們需要在基督的生命裏得救，脫離這樣己的彰顯。…得救脫離己就是模成神兒子的形像。這就是說，得救脫離己就是真正成為神的兒子（羅馬書生命讀經，八〇九、五七七至五七八頁）。

神完整的救恩是要我們憑神洋溢之恩（神自己作我們生機救恩的全足供應），並洋溢之義的恩賜（神法理的救贖實際的應用在我們身上），在生命中作王。當我們都在生命中作王，在神聖生命的管治下生活，結果就有真實、實際的身體生活（羅馬書中神完整的救恩結晶讀經，三九頁）。

在生命中得救，使我們像王一樣掌權〔羅五17〕。…一個得著稱義的人應當作王，因為他有神聖的生命，王的生命，可憑以作王。沒有王的生命，就沒有人能作王。我們蒙基督救贖、罪得赦免並蒙基督的血洗淨時，我們就得著稱義。不僅如此，我們蒙了神聖、屬靈、屬天、君王和君尊的生命所重生。因此，我們現今能像王一樣，在生命中掌權（羅馬書中所啓示在基督的生命裏得救，四至五頁）。

今天，所有接受了洋溢之恩並洋溢之義恩賜的信徒，都需要操練接受神聖生命的約束和限制（羅馬書中神完整的救恩結晶讀經，四五頁）。

參讀：哥林多後書生命讀經，第九篇；羅馬書中神完整的救恩結晶讀經，第四篇；羅馬書中的生命救恩，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

晨興餽養

西一 13『祂拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏。』

弗四 24『並且穿上了新人，這新人是照著神，在那實際的義和聖中所創造的。』

為著基督作身體的頭，並為著我們信徒作祂身體的肢體，神需要拯救我們脫離黑暗的權勢，就是撒但的國（太十二 26 下），把我們遷入神愛子的國裏。這使我們有資格分享那包羅萬有的基督，作我們的分（聖經恢復本，西一 13 註 1）。

神是不能看見的，但祂的愛子，神榮耀的光輝，神本質的印像（來一 3），乃是祂的像，彰顯祂的所是。歌羅西一章十五節的像，不是指物質的形狀，乃是指神的所是在祂一切屬性和美德上的彰顯（西一 15 註 1）。

信息選讀

遷入父愛子的國裏，就是遷入那是我們生命的子裏（約壹 5:12）。子在復活裏（彼前一 3，羅六 4~5），現今是賜生命的靈（林前十五 45 下）。祂在復活的生命裏，用愛來管理我們，這就是父愛子的國。我們在復活裏，憑著子作我們的生命而活，我們就活在祂的國裏，在父的愛裏享受祂（歌羅西書生命讀經，四一頁）。

按照新約，神的兒子是神聖生命的彰顯及其具體化身。這就是說，子的國是生命的範圍。我們所遷入的國，是神愛子的國，這事實指明這生命的範圍乃是在愛裏，不是在懼怕裏。今天我們自己所在的國，是滿了生命、光與愛的範圍。

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.

『神的兒子』一辭，對父是何等悅耳。主耶穌受浸時，父宣告說，『這是我的愛子，我所喜悅的。』（太三 17）主變化形像時，父作了同樣的宣告（十七 5）。因為父喜悅祂的兒子，父愛子的國就是喜樂的事，喜悅的事。

歌羅西一章十三節所強調的是今世神愛子的國，就是召會的實際。今天的召會生活是神愛子的國，神愛子的國與神的兒子一樣，對父神是可喜悅的。我們信徒都已經遷入神愛子這可喜悅的國裏。父神喜愛國度這可喜悅的部分，正如祂喜愛自己可喜悅的兒子一樣（新約總論第八冊，三九至四一頁）。

在創世記一章神創造人，這是一幅圖畫，描繪出在神新造裏的新人。這就是說，舊造是新造的表號、豫表。在神的舊造裏中心人物是人，在神的新造裏也是如此。所以，在舊造和新造中，人都是中心。

最後，召會這新人乃是在神的目的中所要得著的人。神要得著一個人，在舊造中祂所創造的，乃是一個表號，豫表，而不是真正的人。真正的人乃是基督藉祂包羅萬有的死，在十字架上所創造的人，這人稱為新人。

舊人沒有完成神的雙重目的；然而，在神新造裏的新人，的確完成了彰顯神並對付神仇敵的雙重目的（新約總論第七冊，二九五至二九六頁）。

舊人是外面照著神的形像創造的，沒有神的生命和性情（創一 26～27）。但新人是裏面照著神自己創造的，有神的生命和性情（西三 10）（聖經恢復本，弗四 24 註 3）。

在耶穌的生活裏，總是顯出那實際的義和聖。新人是在那實際的義和聖中所創造的。那實際就是神的實化和彰顯（弗四 24 註 4）。

參讀：歌羅西書生命讀經，第四、十、二十八、六十二篇；新約總論，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

晨興餽養

太六 13『…因為國度、能力、榮耀，都是你的，直到永遠。阿們。』

啓二一 11『城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

信徒雖多，但在宇宙中只有一個新人。所有的信徒都是這個團體、宇宙新人的組成分子。照以弗所四章十三節看，我們必須長大，直到我們達到了長成的人；並且在二十四節我們看見，在實行上，我們需要穿上新人。

我們在六章看見，召會是戰士，擊敗神的仇敵—魔鬼。我們打屬靈的仗，不僅需要主的大能，也需要神全副的軍裝。召會是一個團體的戰士，信徒是這惟一戰士的各部分。我們必須在基督的身體裏打屬靈的仗，絕不能單獨作戰（以弗所書生命讀經，七五一、七五三頁）。

信息選讀

按照但以理二章三十五節和四十四節，基督要成為那非人手所鑿的石頭而來，把大人像從腳趾到頭砸碎。…然而，祂不是獨自來，乃是與祂的新婦同來（啓十九 11、14）。祂在來到以前，先要舉行婚禮，使祂的得勝者與祂自己聯合成爲一體（7～9）。但以理二章說到基督作一塊非人手所鑿的石頭而來，啓示錄十九章卻啓示基督帶著祂的新婦和軍隊而來。…人類政權被壓毀以後，神就清理了整個宇宙。舊造過去了，人類政權成了糠秕，被風吹散。然後團體的基督，就是基督連同祂的得勝者，要成爲一座大山，充滿全地，使全地成爲神的國（但二 35、44）。那時地和天都要得著更新，讓神運作祂的國度（但以理書生命讀經，八七至八八頁）。

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)

在來世，進入神的國與進入神的榮耀將同時發生。我們憑著神聖的生命，神的生命而活，必定會彰顯神，彰顯出來的神就是神聖的榮耀。既然我們過這樣的生活，我們就在神聖的榮耀裏。這樣，我們就自然而然在神的國裏，因為神的國就是神為著祂神聖的行政，帶著祂的權柄顯現在祂的榮耀裏。因此，進入神的國與進入神彰顯出來的榮耀，是同時發生的，二者就是一件事。…馬太六章十三節…指明神的榮耀與祂的國並行，且彰顯在祂國的範圍裏。國度是神運用祂的能力，使祂彰顯祂榮耀的範圍（新約總論第八冊，一二八頁）。

在主來時，祂只把得勝者取去，把其餘的信徒留在另一類，因為他們還沒有在祂的神聖生命裏成熟。在千年國裏，得勝的信徒要與基督一同在國度光明的榮耀裏（得勝者，五頁）。

整個新耶路撒冷彰顯神，有神的樣子。新耶路撒冷也運用神的權柄，維護神的管治，直到永遠。今天這兩粒種子也在你我裏面生長。神的形像和神的權柄一直在我們裏面長大（創世記生命讀經，一一二頁）。

碧玉是神顯出來的樣子（啓四3）。〔二十一章十一節裏的〕碧玉牆表徵那作神在永世裏團體彰顯的整座城，有神顯出來的樣子。我們在新耶路撒冷的時候，就要希奇全城有同樣的外觀，就是碧玉的外觀（啓示錄生命讀經，八一三頁）。

列國要藉著新耶路撒冷這生機建造的光行走。因此，神整個永遠的國要在神的榮耀光照之下；這光照是在救贖主裏面，並透過蒙救贖之人作透光者而照耀出去。神永遠的國包括新耶路撒冷和周圍的列國（新約總論第四百三十六篇—中文尚未出書）。

參讀：新約總論，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

第三十六週 詩歌

745

國度—意義

F 大調

7 6 7 6 雙 (英 941)

4/4

1 | 3 5 5 6 | 5 - 3 1 | 7̣ 1 4 3 | 2 - -
 一 國 度 是 神 的 掌 權, 維 持 神 的 榮 耀;
 F B^b F C₇ F C
 1 | 3 5 5 6 | 5 - 3 2 | 3 6 5 #4 | 5 - -
 是 神 主 宰 的 管 治, 將 祂 秩 序 建 造。
 F B^b F C Dm C G₇ C
 5 | 1̣ 5 4 3 | 6 - 5 7 | 1̣ 5 4 3 | 2 - -
 神 在 祂 的 國 度 裏, 施 行 祂 的 王 權,
 F B^b F C F C F C₇ F C
 1 | 3 5 5 6 | 5 - 3 1 | 2 4 3 2 | 1 - - ||
 照 祂 自 己 來 治 理, 直 到 永 永 遠 遠。

- 二 國度中心是寶座, 神在其上掌權;
 一切帶上祂正規, 照着祂心所願。
 國度之中祂作王, 一切歸祂管治;
 為首為主的身分, 如此始能維持。
- 三 神藉掌權國度中, 通行祂的旨意;
 在祂統治的權下, 成全祂的心意。
 惟有在神國度中, 祝福始能得着;
 乃是從神的寶座, 流出生命水河。
- 四 服在神的管治下, 乃是蒙福之本;
 背叛神聖的主權, 乃是罪惡之根。
 撒但邪惡的目的, 乃在翻神寶座;
 我們該有的目標, 在神權下活着。
- 五 在神至高國度中, 基督得顯為大;
 基督掌權生命中, 神就能有可誇。
 當神施行祂統治, 一切全都蒙福;
 基督若為神掌權, 神的榮耀顯出。
- 六 日期滿足的時候, 主要歸一萬有,
 萬有要認祂王權, 將祂統治領受。
 生命榮耀的管治, 召會現已豫嘗,
 並催國度速實現, 萬有都得分享。

<< WEEK 36 — HYMN

Hymns, #941

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.

