創世記結晶讀經（三）綱要

第十篇

雅各用祝福說豫言（一）

EM　詩歌：641, 109

讀經：創四九 1 ~ 15

週　一

壹 雅各的十二個兒子至終成了以色列的十二支派，是那作爲神的家（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，就是他爲著神家的建造，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：

Crystallization-Study Outlines of Genesis (3)

Message Ten

Jacob's Prophesying with Blessing (1)

EM　Hymns: 893, 124

Scripture Reading: Gen. 49:1-15

Day 1

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。

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.

週　二

Day 2

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，殘酷的行事爲人（書十九1、9，二一1～3、41）：

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 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。

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 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。

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.

週　三

Day 3

參 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

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）；因爲基督已經得勝並得著國度，所以祂成爲我們豐富的葡萄樹，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爲，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，表徵我們的行爲，我們的日常行事爲人，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 西布倫豫表基督作爲傳福音者的『海口』，爲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 我們能成爲加利利的傳福音者，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；地豫表基督作爲青草場，在召會生活中爲信徒所享受—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).

第三十四週　週一

晨興餧養

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；因爲你上了你父親的牀，污穢了我的榻。』

申三三 6『願流便存活，不至死亡；願他人數不至稀少。』

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。

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）。

信息選讀

凡是說到以色列家的話，都是召會的豫表、圖畫和影兒。…因爲召會是屬靈的實體，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

‹‹ WEEK 34 — DAY 1 ››

Morning Nourishment

Gen. 49:3-4 Reuben, you are my firstborn, my might and the firstfruits of my vigor, preeminent in dignity and preeminent in power. Ebullient as water, you will not have the preeminence, because you went up to your father's bed; then you defiled it—he went up to my couch.

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

[In] Jacob's prophesying with blessing (Gen. 49:1-28),...although this word of prophecy was spoken by a man, it was nonetheless the word of God. Because, in his maturity, Jacob was one with God, whatever he said was God's word.

According to the record of Genesis, the human race began with Adam and continued with Abel, Enosh, Enoch, Noah, Abraham, Isaac, and Jacob. Eventually, Jacob was no longer an individual, because he became the father of a house that was chosen by God. This house, the house of Jacob (46:27), was composed mainly of Jacob's twelve sons. Later, these twelve sons became the twelve tribes of the nation of Israel. This indicates that God's intention is to have a house, not individuals. The house of Israel was a type of the church, which is God's house today. In the Old Testament we have a house, the house of Israel, and in the New Testament we also have a house, the church of the living God (1 Tim. 3:15). (Life-study of Genesis, p. 1243)

Today's Reading

Whatever is spoken regarding the house of Israel is a type, a picture, and a shadow of the church....Because the church is a spiritual entity, it is difficult for us to understand it. Thus, we need the picture of the house of Israel in the Old Testament....When we examine the picture in the Old Testament, we are able to

面。…我們若要認識自己，應當看看在這十二支派身上我們自己的照片。不要以爲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，他們如何才能更爲有用，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爲神所用。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。…爲著主的名，爲著召會的見證，爲著你的保護，並爲著你身體的尊貴，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，因爲他逃避了流便沉湎於其中的污穢（三九 7 ～ 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。因爲流便有死亡的危險，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

第三十四週　週二

晨興餧養

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；因爲他們趁怒殺害人命，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，因爲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，殘酷的行事爲人。

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，利未殺人的性情卻爲神所用（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，

‹‹ WEEK 34 — DAY 2 ››

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，是爲著神且同著神的。…利未天然的性情，殺人的性情，得了變化。

藉著變化的工作，這種性情不但爲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。…因爲利未的性情改變了，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。祭司職分可視爲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，要從所得爲業的地中，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

第三十四週　週三

晨興餧養

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？』

啓五5『…不要哭；看哪，猶大支派中的獅子，大衛的根，祂已得勝…。』

按照舊約，雅各的十二個兒子安排爲四組，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，因爲我們的起頭也非常可憐。

第二組是由猶大、西布倫和以薩迦組成的。因爲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）。

信息選讀

創世記四十九章九節說猶大是個獅子。在啓示錄五章五節，基督稱爲猶大支派中的獅子。這證明創世記四十九章需要啓示錄五章爲其發展。…在新約中關於基督有三個主要的真理。

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，

‹‹ WEEK 34 — DAY 3 ››

Morning Nourishment

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?

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

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.

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)

Today's Reading

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.

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，爲要完成神的定旨。

第二個主要真理是基督的權柄，就是基督的國。因爲基督已經得勝，祂已被立爲萬有的主。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爲獅子：小獅子、蹲伏的公獅和母獅。小獅子是爲著爭戰，爲著抓奪掠物。…『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。

九節也將基督比喻爲母獅。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

第三十四週　週四

晨興餧養

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。』

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。

〔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。

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）。

信息選讀

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。我盼望這話會成爲我們中間的箴言。…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

‹‹ WEEK 34 — DAY 4 ››

Morning Nourishment

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.

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.

[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.

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)

Today's Reading

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。驢的勞苦是爲著確定的目標，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。…祂能成爲葡萄樹，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爲，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爲人，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。因爲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。因爲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，使別人得著餧養（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

第三十四週　週五

晨興餧養

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。

‹‹ WEEK 34 — DAY 5 ››

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，就是將帆船更換爲汽船。…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。雅各將西布倫比喻爲船，當然，船是爲著出外的。摩西告訴西布倫，出外可以歡喜。我們若是爲著傳福音出去，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

第三十四週　週六

晨興餧養

創四九 14 ～ 15『以薩迦是個強壯的驢，臥在羊圈之間。他看安息之處爲佳，看那地爲美，便低肩背重，成爲獻貢物的僕人。』

申三三 19『他們要將萬民召到山上，在那裏獻公義的祭；因爲他們要吸取海裏的豐富，並沙中所藏的珍寶。』

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）。

信息選讀

以薩迦被比喻爲強壯的驢，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。

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〕。…

‹‹ WEEK 34 — DAY 6 ››

Morning Nourishment

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...

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.

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)

Today's Reading

[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.

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〕。我們成爲僕人。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。這樣的事奉至終成爲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，召會和國度成爲我們的享受。這是由以下的話來表徵：『因爲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，產生召會爲豐富。…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)

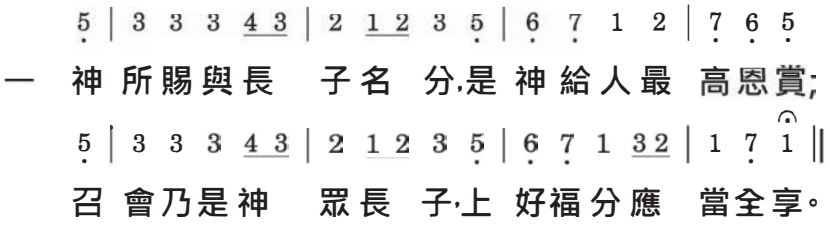
Further Reading: Life-study of Genesis, msg. 101

第三十四週　詩歌

召　會—得勝者

8 8 8 8（英 1272）

G大調　　4/4



二　雙分地土歸給約瑟一　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　祭司職分賜給利未一　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。

‹‹ WEEK 34 — HYMN

Hymns, #1272

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.

申言稿：