創世記結晶讀經（三）綱要

第十一篇

雅各用祝福說豫言（二）

EM　詩歌：603

讀經：創四九 16 ~ 28

週　一

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 但作爲小獅子，爲得更多地土（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。

Crystallization-Study Outlines of Genesis (3)

Message Eleven

Jacob's Prophesying with Blessing (2)

EM　Hymns: 837

Scripture Reading: Gen. 49:16-28

Day 1

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，而事實上爲著私利行事：

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 迦得爲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，爲著爭戰和建造—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，我們爲著日常的生活行動，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 鹿以躥越、跳躍聞名；在復活裏的基督乃是躥越的一位—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）。

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).

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。

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爲祝福—參弗五 20。

三 約瑟勝過了他的苦難，因爲他得著神，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，變化成爲祭司和君王。

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.

第三十五週　週一

晨興餧養

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，但爲小獅子，從巴珊跳出來。』

但乃是猶大的延續，因爲猶大是獅子，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）。

因爲但既成功又得勝，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。他們奉命要到神爲祂的名和祂的居所，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。

‹‹ WEEK 35 — DAY 1 ››

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，『但人就爲自己設立那雕像。』這裏我們看見，但人爲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，不是爲著賭博或跳舞，乃是爲著敬拜神。雖然這事似乎很正面，事實上卻是憑自己，爲自己而作的。每一個分裂的中心，都是爲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，就爲自己作事。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。因爲魔鬼是潛伏在偶像背後，所以但設立偶像，就成爲一條蛇。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，只爲自己作事，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，因爲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，使他們成爲聖品階級，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

第三十五週　週二

晨興餧養

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。他爲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，也爲神擴張。他被擴張是爲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，『他爲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

‹‹ WEEK 35 — DAY 2 ››

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。迦得爲自己選擇頭一段地，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，爲其餘的地爭戰。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，成爲祂的國度，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，我們就能驗證何爲神的旨意。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爲公義。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。但爲著自己，迦得卻爲著所有的支派。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 individualistically, but Gad took care of the Body corporately. In the church today we would say that Gad was filled with the sense of the Body.

The reason for Gad's success was that he let go of his own enjoyment in order to take care of the Body. This is righteousness in the eyes of God. It is the executing of the righteousness of Jehovah. In New Testament terms, it is the accomplishment of God's will. When the children of Israel entered the good land, it was God's will in His righteousness that His people be settled. God did not want only Gad; He wanted all the twelve tribes to be settled to become His kingdom that His judgments may be observed. This is to accomplish the will of God. Romans 12:1 and 2 say that if we present our bodies a living sacrifice, we shall be able to prove what the will of God is. According to Romans 12, the will of God is simply to have the Body life. Thus, to have the Body life, to take care of the needs of others, is to execute God's righteousness for observing His judgments. Nothing is so right as caring for the members of the Body. No judgments can be observed without the execution of God's righteousness. God's New Testament judgments can only be observed in the Body of Christ, which is built up by the mutual care of its members in righteousness.

Dan's failure was that he was individualistic. Gad's success was that he was corporate, moving with the brothers. Dan was for himself, but Gad was for all the tribes. Whenever you are concerned only for your own spiritual interests, you are a Dan. But when you forget your own spiritual interests and care for all the other brothers, that is, care for the Body, you are a Gad. We must care for the Body and move with the Body. Are you a Dan or a Gad? Are you taking care only of your locality or of the whole Body? As long as we do not care for the Body, we are today's Dan, and we have fallen into a form of apostasy. (Life-study of Genesis, pp. 1324-1325)

Further Reading: Life-study of Genesis, msg. 103

第三十五週　週三

晨興餧養

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。你的門閂是鐵的，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〕。這不是爲著平民的食物，乃是爲著君王，爲著王家的食物。…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，亞設有爲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，爲著爭戰和建造，亞設還有豐富生命的供應。這節上半說，『你的門閂是鐵的，是銅的。』豐美的食物和君王的美味，是爲著亞設的生活和長大，鐵和銅

‹‹ WEEK 35 — DAY 3 ››

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

是爲著爭戰和建造的礦物。亞設確實領受了最豐富的供應。

亞設也有爲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，以及鐵和銅的門閂；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，今天早晨你的妻子爲難你，你勉強的忍受了？你必須能說，『今天早晨我的妻子爲難我，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

第三十五週　週四

晨興餧養

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，可以得海和南方爲業。』

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，爲甚麼拿弗他利這被釋放的母鹿，說出嘉美的言語。因爲他經歷了基督，他被嘉美的言語充滿了。

‹‹ WEEK 35 — DAY 4 ››

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。當我們爲基督說話，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，也就是以色列國爲業。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，我們就成爲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，因爲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

第三十五週　週五

晨興餧養

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—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

‹‹ WEEK 35 — DAY 5 ››

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，迥別和拿細耳人同字〔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，已經領受全宇宙的福。宇宙的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

第三十五週　週六

晨興餧養

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。』

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。』

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，就是準備掠物爲次晨的食物。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）。

信息選讀

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。

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

‹‹ WEEK 35 — DAY 6 ››

Morning Nourishment

Gen. 49:27 Benjamin is a ravenous wolf, in the morning devouring the prey and in the evening dividing the spoil.

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.

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)

Today’s Reading

[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.

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)

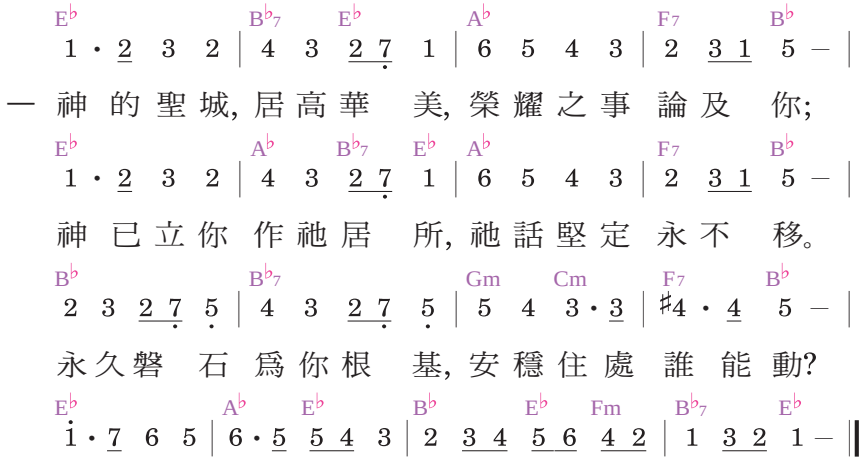
Further Reading: Life-study of Genesis, msgs. 106-108

第三十五週　詩歌

神的聖城居高華美　916

（英977）

降 E 大調　4/4



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

申言稿：