創世記結晶讀經（三）綱要

第五篇

長子名分

RK　詩歌：246, 403

讀經：創二五 29 ~ 34，路四 16 ~ 19，來十二 16、23

週　一

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

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

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

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

週　二

Crystallization-Study Outlines of Genesis (3)

Message Five

The Birthright

RK　Hymns: 310, 542

Scripture Reading: Gen. 25:29-34; Luke 4:16-19; Heb. 12:16, 23

Day 1

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

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

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

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

Day 2

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

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

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

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

週　三

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

一 我們既藉著爭戰保守長子名分，我們若不爭戰，就會失去長子名分，就像以掃失去長子名分一樣—來十二 16 ～ 17。

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

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

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

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

Day 3

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

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

二 我們在爲長子名分爭戰時，必須學習信靠主，不信靠自己，並看見我們是爲著祂所給我們的而戰—書一 2～9。

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

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

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

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

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

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

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

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

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

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

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

週 四

Day 4

柒 在馬太二十一章二十八至三十一節，我們看見長子名分從以色列轉移給召會：

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

一 在路加十五章一至二節和十一至三十二節，主將猶太教的首領比喻爲大兒子，將稅吏和罪人比喻爲小兒子；但在馬太二十一章二十八至三十一節，主以相反的次序比喻他們。

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

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

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

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

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

一 禧年乃是『主悅納人的禧年』，是利未記二十五章禧年的應驗。

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

週　五

Day 5

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

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

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

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

四 我們需要廣傳禧年—新約的福音，宣揚被擄的得釋放，失去的長子名分得恢復—九 1 ～ 6，二四 47，徒二六 18：

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

週　六

1 如路加福音所啓示的，神聖的性情同其屬性以及屬人的性情同其美德的調和，所產生最高標準的道德，乃是爲著新約的禧年—一 35。

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

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

一 以掃是以撒的長子，他的長子名分是雙分土地、祭司職分和君王職分。

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

三 希伯來十二章二十三節說到『眾長子的召會』：

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

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

3 我們既是神的眾長子，就有長子的名分，包括承受世界（二 5～6），祭司職分（啓二十 6）和君王職分（4）；

Day 6

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

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

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

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

B. Because of Esau's profaneness in giving up his birthright, the double portion of the land was given to Joseph (1 Chron. 5:1-2), the priesthood was passed to Levi (Deut. 33:8-11), and the kingship was assigned to Judah (Gen. 49:10; 1 Chron. 5:2).

C. Hebrews 12:23 speaks of "the church of the firstborn":

1. We Christians, born of God, are the firstfruits of His creatures that He has reaped in His creation—James 1:18.

2. In this sense, we are the firstborn sons of God; hence, the church, composed of us, is called the church of the firstborn—Heb. 12:23.

3. As the firstborn sons of God, we have the birthright; this includes the inheritance of the earth (2:5-6), the priesthood (Rev. 20:6), and the kingship (v. 4), which

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

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

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

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

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

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

4 我們今天對基督的享受，以及對祭司職任和君王職任的實行，都是豫備我們，使我們在來世穀資格有分於基督的國—彼前二 5、9，啓五 10，二十 4、6。

will be the main blessings in the coming kingdom and which the profane, world-loving-and-seeking Christians will lose at the Lord's coming back.

4. Eventually, this birthright will be a reward given to the overcoming Christians in the millennial kingdom—22:12; 11:18.

D. Today what we are privileged to enjoy in Christ is the foretaste of the blessings in the coming kingdom—Eph. 3:8; Rom. 5:17; 1 Pet. 2:5, 9:

1. If we do not enjoy Christ today as our good land, we cannot enter into His rest in the kingdom and inherit the earth with Him—Heb. 4:9.

2. If we do not exercise our priesthood today to contact the Lord and prayerfully minister to Him, we cannot fulfill our priestly duty in the kingdom—1 Pet. 2:5, 9.

3. If we do not exercise our spirit with the God-given authority to rule our self, our flesh, our entire being, and the enemy with all his power of darkness today, we cannot be Christ's co-kings and rule the nations with Him in His kingdom—Rom. 5:17, 21; Rev. 2:26-27.

4. Our enjoyment of Christ and the practice of the priesthood and kingship today are the preparation and qualification for our participating in Christ's kingdom in the coming age—1 Pet. 2:5, 9; Rev. 5:10; 20:4, 6.

第二十九週　週一

晨興餧養

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

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

信息選讀

創世記是一卷種子的書。…我們要來看〔其中〕一粒種子，就是長子名分的轉移。

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

‹‹ WEEK 29 — DAY 1 ››

Morning Nourishment

Rom. 9:11-13 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls), it was said to her, “The greater shall serve the less”; as it is written, “Jacob have I loved, but Esau have I hated.”

Esau hunted independently of God. Eventually, for the purpose of satisfying his appetite, he sold his birthright (Gen. 25:30-34). All the people who are independent of God have sold their human birthright, the enjoyment of God. Since God created man in His own image to be His expression, it means that, by birth, man has the right to express God. Thus, every human being has a birthright, the right by birth to express God. However, nearly everyone has sold his birthright because of his independence. What does it mean to repent and believe in the Lord Jesus? Repentance means to have a change in our thinking, in our mentality. Formerly, I was moving in a certain direction with my back turned toward God. After I heard the gospel I turned around....To believe in the Lord Jesus means to come back to our human birthright, to come back to the enjoyment of God and to the expression of God. (Life-study of Genesis, p. 200)

Today’s Reading

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

The birthright is the special portion of the firstborn. In nearly every race of people, especially in ancient times, the firstborn in a family inherited a special portion. Among the ancient Jews, this portion was usually a double portion of the land. According to the Bible as a whole, the birthright includes the double portion of the land, the kingship, and the priesthood. The priesthood brings people to

神帶給人。創世記啓示，這長子名分能從長子轉移給次子。

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

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

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

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

參讀：創世記生命讀經，第九十六篇；真理課程二級卷二，第二十三課。

God, and the kingship brings God to the people. The book of Genesis reveals that this birthright can be shifted from the firstborn son to the second son.

In Genesis 25:22-26, 29-34 we see the shifting of the birthright from Esau to Jacob. Although Esau was the firstborn (v. 25), Jacob was predestinated to have the birthright (v. 23). The shifting of the birthright from Esau to Jacob reveals that receiving the birthright is a matter of predestination. It does not depend on our natural birth. Although you may be an Esau by birth, this does not mean that you are predestinated to have the birthright. This is absolutely a matter of God's sovereignty; it does not depend on us....We must worship God for His sovereignty and say, "O Lord, we thank You for Your sovereignty. Everything depends on Your sovereign predestination."

We need to see that Esau despised and sold the birthright (25:30-34). The birthright, which God intends to give to His chosen people, includes three things: expressing God, representing God, and participating in the kingdom of God. We all have been chosen to express God in His image, represent Him with His dominion, and participate in His kingdom. The practical kingdom of God today is in the church life. By our second birth we all have obtained the birthright that we might express God in His image, represent Him in His dominion, and participate in His kingdom, both in the church today and in the kingdom in the future. Every regenerated person has this birthright.

Like Esau, many regenerated Christians have despised their birthright, loving the worldly enjoyments and not caring for the preciousness of God's birthright....If they cared for God's expression, representation, and kingdom, they would stay in the proper church life, which is God's kingdom today.

How we thank the Lord that in the midst of today's degradation He has brought us into the church life, where we are practically in God's kingdom and where we are practicing how to express God and to represent Him. Here in the practical kingdom of God we are enjoying our birthright. (Life-study of Genesis, pp. 1223-1224, 878-879)

Further Reading: Life-study of Genesis, msg. 96; Truth Lessons—Level Two, vol. 2, lsn. 23

第二十九週　週二

晨興餧養

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

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

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

信息選讀

雅各聽從了母親，誘騙以撒盲目的祝福他。結果，雅各不僅得著了長子名分，也得著了長子名分的祝福。…然而，雅各的操縱是不需要的。他若沒有操縱或欺騙，神有辦法將長子名分賜給他。表面看來，雅各的操縱和欺騙幫助他得著長子名分，實際上卻使他受苦。從雅各欺騙他的父親以後，他沒有再看見他的母親。雖然利百加愛雅各，但由於她的聰明，她失去了雅各，也沒有再看見他。雅各必須逃到拉班家裏，並在拉班手下受苦二十年。

‹‹ WEEK 29 — DAY 2 ››

Morning Nourishment

Gen. 25:33-34 And Jacob said, First swear to me. And he swore to him and sold his birthright to Jacob. And Jacob gave Esau bread and lentil stew, and he ate and drank and rose up and went away. Thus Esau despised his birthright.

If we remain in the church life enjoying our birthright, we shall share in the coming kingdom where we shall express God and represent Him for His purpose. This is our birthright. May we all be today's Jacobs, not today's Esaus. We should praise the Lord for His selection and thank Him for His transformation. Yet, we must be warned to honor and respect our birthright.

God was sovereign in Esau's despising and selling of the birthright, in Rebekah's ingeniousness in her partial love, and in Isaac's blindness in blessing. All that Esau, Rebekah, and Isaac were and did worked together for Jacob's good, that God might sovereignly fulfill the purpose of His selection. Praise God for His sovereignty! And thank the Lord for His dealing with us in every situation. (Life-study of Genesis, p. 880)

Today's Reading

Jacob obeyed his mother and deceived Isaac into blessing him blindly. As a result, Jacob obtained not only the birthright, but also the blessing of the birthright. Jacob's maneuvering, however, was unnecessary. If he had done no maneuvering or deceiving, God would have had a way to give him the birthright. Apparently, Jacob's maneuvering and deceiving helped him to acquire the birthright. Actually, it caused him to suffer. From the time Jacob deceived his father, he never saw his mother again. Although Rebekah loved Jacob, due to her cleverness she lost him and never saw him again. Jacob had to flee to Laban's home and suffer there under his hand for twenty years.

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

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

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

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

參讀：創世記生命讀經，第六十八篇；希伯來書生命讀經，第五十二、五十四篇。

Through the case of the shifting of the birthright from Esau to Jacob, we see that the birthright depends on God's sovereignty. We also see that we should never maneuver or deceive in order to gain the birthright. In other words, there is no need for us to struggle for the birthright. (Life-study of Genesis, pp. 1226-1227)

Jacob had the proper birth, but at first he did not have the birthright. Eventually, he gained the birthright, but he did not enjoy the birthright until he had more growth of life, until he was transformed from a supplanter, a heel holder, into a prince of God. This transformation comes from the growth in life....When he was young, he was a true supplanter, a robber. He robbed his brother, and he robbed his uncle Laban. However, when he went down to Egypt, the supplanting hand of Jacob became the blessing hand of Israel (Gen. 47:7, 10; 48:15, 20; 49:28). Instead of supplanting, he blessed. He blessed even Pharaoh, the highest person on the earth. At that time the whole of Egypt was under Jacob's hand. He could have taken anything he liked, but he did not. Rather, he stretched out his hand to bless. He came down to Egypt not to snatch, supplant, or rob but to give and to bless. He was a truly matured man before God, so he enjoyed the birthright and the full sonship. (The Vision, Practice, and Building Up of the Church as the Body of Christ, pp. 43-44)

Reuben, the firstborn, lost the birthright because of his defilement....The birthright was shifted from Reuben to Joseph, who fled from that kind of defilement (Gen. 39:7-12). God is just. He took the birthright from the one who indulged in defilement and gave it to the one who fled from it. (Although the birthright was shifted from Reuben to Joseph, Joseph received only the double portion of the land. He did not receive the priesthood or the kingship. Rather, Levi received the priesthood and Judah, the kingship.)

No fornicator will enter into the millennial kingdom to have the fullest enjoyment of Christ and to be a priest of God and a king with Christ (1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:5). Only the overcomers will share this enjoyment, be God's priests, and be the co-kings of Christ. Take heed: defilement may cause you to lose your birthright. (Life-study of Genesis, pp. 1227-1228)

Further Reading: Life-study of Genesis, msg. 68; Life-study of Hebrews, msgs. 52, 54

第二十九週　週三

晨興餧養

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

10『你們一人必追趕千人，因耶和華你們的
神照祂對你們所說的，爲你們爭戰。』

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

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

信息選讀

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

這爭戰的原則，與申命記整卷書所看到的原則一

‹‹ WEEK 29 — DAY 3 ››

Morning Nourishment

Josh. 23:3 And you have seen all that Jehovah your God has done to all these nations because of you, for it was Jehovah your God who fought for you.

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

Apparently, the matters of fighting in Deuteronomy 20:1-20 and the birthright in 21:15-17 have nothing to do with each other. However, spiritually speaking, fighting and the birthright are related, for only by fighting can we preserve our birthright.

Since we preserve our birthright by fighting, if we do not fight, we will lose our birthright, even as Esau lost his birthright (Heb. 12:16-17). Those who do not fight because they are concerned about their house, vineyard, or spouse or because they are fearful will not share in the victory. There will be no spoil, no plunder, for them to enjoy. Because they do not fight, they will lose their birthright. (Life-study of Deuteronomy, pp. 148-149)

Today's Reading

In fighting to preserve our birthright, we must learn to trust in God. In ourselves we do not have the strength or the capacity to fight. If we trust in ourselves, we will not have any assurance that we will be victorious in the warfare. As we are fighting, we need to realize that we are fighting for what God has given us. The good land has been given to us by God, but we still need to fight against the enemies. We should not only pray but also fight. Actually, we are not the ones fighting, for God goes with us and fights for us. Once the enemies have been defeated, the land will be cleared for our inheritance.

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

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

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

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

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

參讀：申命記生命讀經，第二十一篇；路得記生命讀經，第五至七篇；召會的意義，第八篇。

the book of Deuteronomy. This principle is that God wants us to do certain things, but He does not want us to do these things by ourselves. It is our duty to fight, but we cannot fulfill this duty by ourselves. We can fulfill our duty to fight only by faith in the Lord. We need to believe that the Lord has ordained us to fight and that He will fight for us. We should simply take His word and obey Him, knowing that the outcome depends on Him. If we fulfill our duty in this way, the Lord will be pleased.

Whenever the Lord asks us to do something for Him, He does not intend that we do that thing by ourselves. We are not able in ourselves to do anything that the Lord asks us to do....If we try to do this, the Lord might say, "I do not ask you to do something for Me by your strength or ability, for you do not have the strength or the ability. What I ask you to do for Me, I want you to do by Me. Learn to have faith in Me, to trust in Me. I will do everything for you. I simply want you to participate in My operation. I want to do something in man and with man. For this, I need to have man cooperate with Me. If you cooperate with Me, I will be able to do what I desire to do." To do something for the Lord not by ourselves but by the Lord—this is pleasing to Him. (Life-study of Deuteronomy, p. 149)

In the book of Ruth, Boaz typifies Christ and Ruth typifies the church. This book shows us how Boaz redeemed both Ruth and her birthright. The birthright included a double portion of the land, the priesthood, and the kingship, that is, the right and position to enjoy Christ fully with the privileges to be a priest to bring man to God and a king to bring God to man. Ruth was Naomi's daughter-in-law, and both had lost their birthright due to poverty. According to God's ordination, the recovery of one's birthright required the redemptive effort of a kinsman (Lev. 25:25).

Boaz treasured the God-given birthright. He was not only concerned for his own birthright, but also for that of others. He paid a price to redeem his kinsman's inheritance and married his widow (Ruth 4:1-17). It was due to his compassion on the poor and weak Ruth and his redemption of her birthright that David, the king who established the kingdom, was brought in. (Truth Lessons—Level One, vol. 1, p. 129)

Further Reading: Life-study of Deuteronomy, msg. 21; Life-study of Ruth, msgs. 5-7; Three Aspects of the Church, Book 1: The Meaning of the Church, ch. 8

第二十九週　週四

晨興餧養

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

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

信息選讀

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

‹‹ WEEK 29 — DAY 4 ››

Morning Nourishment

Matt. 21:28-30 But what do you think? A man had two children. And he came to his first son and said, Child, go today and work in the vineyard. And he answered and said, I do not want to; yet later he regretted and went. And he came to the other and said likewise. And he answered and said, I will, sir; yet he did not go.

Now we come to the last case of the shifting of the birthright in the Scriptures, the shifting of the birthright from Israel to the church. This is very important. In Exodus 4:22, the Lord said to Moses, “You shall say to Pharaoh, Thus says Jehovah, Israel is My son, My firstborn.” Although Israel was God’s firstborn, Israel lost the birthright because of unbelief (Matt. 21:32; Rom. 11:20). According to Luke 15, in the beginning of His ministry the Lord still considered Israel, represented by the Pharisees, as the firstborn son and the publicans and sinners as the second son. But according to the enjoyment in Luke 15, it was the second son who received the birthright, for the second son enjoyed the fatted calf, which is Christ. This indicates a shifting of the birthright. By this we see that the Pharisees lost the enjoyment of Christ, but the repentant publicans and sinners gained this enjoyment. This means that they gained the birthright. (Life-study of Genesis, pp. 1229-1230)

Today’s Reading

Toward the end of His ministry, in Matthew 21, the Lord indicated that the repentant publicans, harlots, and sinners, of whom the church was to be composed, were the first son and that the unbelieving Pharisees, representing Israel, were the second. Matthew 21:32 says, “For John came to you in the way of righteousness, and you did not believe him, but the tax collectors and the harlots believed him. And you, when you saw it, did not later regret it to believe

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

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

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

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

參讀：路加福音生命讀經，第十二、二十至二十一篇。

him." Due to unbelief, Israel, the first son, was cut off, and the second son was grafted into the birthright. Thus, the repentant and believing sinners have become the constituent of the church, and the church today is called the church of the firstborn (Heb. 12:23). We in the church are a group of firstborn sons who possess the birthright. This birthright gives us the right to enjoy Christ to the fullest, to be priests of God, and to be co-kings of Christ. Although we have the birthright, the New Testament warns us of the possibility of losing it (Heb. 12:16-17). Be careful: you may lose your birthright. (Life-study of Genesis, p. 1230)

We have been recovered to the enjoyment of the Triune God as the tree of life and of Christ as our land, our portion. The good land is actually more mysterious than the tree of life, for the good land is the fulfillment of the tree of life. Adam did not eat of the fruit of the tree of life, but the children of Israel partook of the riches of the good land. Today we are enjoying the Triune God as the tree of life, and, even the more, we are enjoying Christ as the good land. Praise the Lord that we have an allotment of this good land! According to Colossians 1:12, this allotment is the portion of the saints. This proves that our birthright, which had been lost, has been recovered in the New Testament jubilee.

In the jubilee we also have been released from bondage. Once we were captives, but we have been released from slavery and brought back to the freedom of the glory of the children of God. This is a further indication that we are in the New Testament jubilee.

According to Leviticus 25, in the year of jubilee everyone was restored to his original condition. Since the New Testament age is the real year of jubilee, this means that God will restore us to our original condition. In Adam we became lost, and we sold ourselves to sin as slaves. But now Jesus, the Man-Savior, has come, and He has brought in the acceptable year of the Lord. This acceptable year of the Lord is, in the New Testament, the fulfillment of the Old Testament jubilee. In this year we are released, and our lost birthright is recovered, redeemed, and restored. (Life-study of Luke, pp. 99-100)

Further Reading: Life-study of Luke, msgs. 12, 20-21

第二十九週　週五

晨興餧養

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

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

信息選讀

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

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

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

‹‹ WEEK 29 — DAY 5 ››

Morning Nourishment

Luke 4:18-19 “The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed, to proclaim the acceptable year of the Lord, the year of jubilee.”

What happened to us in our fallen life? We lost our birthright, sold ourselves into captivity, and became slaves. We lost everything, including our birthright and our status. A person who has not lost anything would not look forward to the year of jubilee. In fact, to such a one, the jubilee might be a suffering. But the one who has lost everything, including his land and himself, would surely look forward to the year of jubilee. When the year of jubilee came, he would rejoice at being released and recovering the right to his portion of the land. (Life-study of Luke, p. 98)

Today’s Reading

Every Israelite was allotted a portion of the good land. The good land typifies Christ. Therefore, to lose one’s right to the good land is to lose the right to enjoy Christ. Every fallen human being has lost the right to enjoy God as the tree of life and the right to enjoy Christ as the good land. Furthermore, every fallen one has sold himself to sin, the world, and Satan. In Romans 7:14 Paul said of himself, “I am fleshy, sold under sin.” Even Paul had become a slave to sin.

All fallen people have lost their right to enjoy Christ and have sold themselves to negative things. But the year of jubilee indicates that we can be released from bondage and recover the right to enjoy Christ as our portion.

After the Lord Jesus, the Man-Savior, had been tested, He began to minister. At the start of His ministry He declared the jubilee, the acceptable year of the

這指明整個新約時代實際上只是一個年頭，就是禧年，耶和華悅納墮落之人的一年。

禧年的宣揚乃是真正的福音，豐富且完全的福音。部分的福音告訴人，他們是命定要下地獄的罪人，但耶穌愛他們，爲他們死在十字架上，他們如果相信祂，就會得著永遠的生命。這僅僅是禧年的一部分。禧年乃是宣揚從奴役中得釋放，並恢復我們屬靈的長子名分。這禧年就是主悅納人的禧年。

按照路加四章，主耶穌在一個安息日，在加利利宣揚禧年。此後歷世歷代，禧年一直爲人所忽畧。因此，我們需要恢復新約的禧年。

九章開始路加福音的另一段，論到禧年的擴展。禧年是甚麼？禧年實際上就是新約的福音。我們已經看見，這福音是宣揚被擄的得釋放，失去的長子名分得恢復。如今在九章，這禧年開始擴展。此時以前，這職事僅僅由主自己完成，但在九章一節，這職事藉著另外十二個人而擴展。所以，從九章一節開始，我們看見藉著十二使徒而有的職事的擴展，禧年的擴展。

禧年擴展的思想是九章一至二十六節記載的基礎。這段經文中的一些事例也見於馬太福音和馬可福音。…在路加福音，這些事例用來指出禧年的擴展。禧年已經由人救主所宣揚，這宣揚一直持續到八章末了。現今在路加九章，禧年開始擴展了。不再只有一個人宣揚禧年，現在另有十二個人奉差遣出去擴展禧年。當然，九章一至二十六節沒有題到『主悅納人的禧年』一辭，但基本的思想與禧年一事息息相關（路加福音生命讀經，一一二至一一三、一九七至一九八頁）。

參讀：路加福音生命讀經，第二十七篇；新約總論第二冊，第三十五篇。

Lord. This indicates that the entire New Testament age is actually a single year, the year of jubilee, the year for Jehovah to accept fallen human beings.

The proclamation of the jubilee is the real gospel, the rich and whole gospel. A partial gospel tells people that they are sinners destined for hell, but Jesus loved them and died on the cross for them, and that if they believe in Him they will have eternal life. This is only a part of the jubilee. The jubilee is a proclamation of release from slavery and of the recovery of our spiritual birthright. This jubilee is the acceptable year of the Lord.

According to Luke 4, the Lord Jesus proclaimed the jubilee on a particular Sabbath day in Galilee. But during the centuries that have followed, the jubilee has been neglected. Therefore, we need a recovery of the New Testament jubilee.

Chapter 9 begins another section of the Gospel of Luke, a section concerned with the spreading of the jubilee. What is the jubilee? The jubilee is actually the gospel of the New Testament. As we have seen, this gospel is the proclamation of the release of the captives and of the recovery of the lost birthright. Now in chapter 9 we have the start of the spreading of this jubilee. Prior to this time, the ministry was carried out only by the Lord Himself. But in 9:1 we have the spreading through twelve others. Therefore, beginning with 9:1 we see the spreading of the ministry, the spreading of the jubilee, through the twelve apostles.

The thought of the spreading of the jubilee underlies the record in 9:1-26. Certain of the cases in 9:1-26 are found also in Matthew and Mark....In Luke, however, these cases are used to point out the spreading of the jubilee. The jubilee had already been proclaimed by the Man-Savior, and this proclamation continued until the end of chapter 8. Now in Luke 9 the spreading of the jubilee begins. No longer is there just one person proclaiming the jubilee. Now twelve others are sent out to spread the jubilee. Of course, in 9:1-26 the words jubilee or acceptable year of the Lord are not mentioned. Nevertheless, the underlying thought is very much related to the matter of jubilee. (Life-study of Luke, pp. 98-99, 168)

Further Reading: Life-study of Luke, msg. 27; The Conclusion of the New Testament, msg. 35

第二十九週　週六

晨興餧養

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

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

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

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

信息選讀

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

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

‹‹ WEEK 29 — DAY 6 ››

Morning Nourishment

Heb. 12:16 Lest there be any fornicator or profane person like Esau, who for one meal gave up his own birthright.

23 And to the church of the firstborn, who have been enrolled in the heavens; and to God, the Judge of all; and to the spirits of righteous men who have been made perfect.

The Gospel of Luke also reveals that in the Man-Savior we have the mingling of the divine attributes with the human virtues to produce the highest standard of morality. Throughout this Gospel we see in the Man-Savior, who is also the God-man, the complete God and a perfect man, the mingling of the divine attributes with the human virtues.

The mingling of the divine nature with its attributes and the human nature with its virtues to produce the highest standard of morality are for the New Testament jubilee. In this jubilee we are freed from all bondages—the bondage of sin, the bondage of Satan, the bondage of the world, and even the bondage of the self—and we are also freed into the full enjoyment of our lost birthright, the right to enjoy the Triune God in Christ. (Life-study of Luke, p. 228)

Today's Reading

Christ's death has released us from sin and from Satan. According to Hebrews 2:14, Christ destroyed Satan through His death. If He had not destroyed Satan, how could He release us from Satan's usurping hand?...Our release from bondage is absolutely due to the all-inclusive death of Christ, a death that has released us from sin and Satan.

It is only through the resurrection of Christ that our right to the enjoyment of God is recovered. When we believe in the all-inclusive, victorious death of Christ, we are released from sin, Satan, and ourselves. When we remain and live in the

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

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

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

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

參讀：禧年，第二至四篇。

resurrection of Christ, we have the recovery of the right to enjoy God. This is the jubilee. Christ with His death and resurrection has brought in the jubilee. (Life-study of Luke, p. 180)

Esau's birthright as the firstborn son of Isaac was the double portion of land, the priesthood, and the kingship. Because of Esau's profaneness in giving up his birthright, the double portion of land was given to Joseph (1 Chron. 5:1-2), the priesthood was passed to Levi (Deut. 33:8-10), and the kingship was assigned to Judah (Gen. 49:10; 1 Chron. 5:2).

We Christians, born of God, are the firstfruits of His creatures (James 1:18) that He has reaped in His creation. In that sense we are the firstborn sons of God. Hence, the church, composed of us, is called the church of the firstborn (Heb. 12:23). As the firstborn sons of God, we have the birthright. This includes the inheritance of the earth (2:5-6), the priesthood (Rev. 20:6), and the kingship (Rev. 20:4), which will be the main blessings in the coming kingdom and which the profane, world-loving-and-seeking Christians will lose at the Lord's coming back. Eventually, this birthright will be a reward given to the overcoming Christians in the millennial kingdom. Any worldly enjoyment, even one meal, could cause us to forfeit this birthright of ours.

Actually, what we are privileged to enjoy in Christ is the foretaste of the blessings in the coming kingdom. The proper enjoyment of this foretaste will usher us into the full taste of the kingdom blessings. If we do not enjoy Christ today as our good land, as defined in footnote 1 on Hebrews 4:9, how can we enter into His rest in the kingdom and inherit the earth with Him? If we do not exercise our priesthood today to contact Him and prayerfully minister to Him, how can we fulfill our priestly duty in the kingdom? If we do not exercise our spirit with the God-given authority to rule our self, our flesh, our entire being, and the enemy with all his power of darkness today, how can we be Christ's co-kings and rule the nations with Him in His kingdom (Rev. 2:26-27)? Our enjoyment of Christ and the practice of the priesthood and kingship today are the preparation and qualification for our participating in Christ's kingdom tomorrow! (Heb. 12:16, footnote 1)

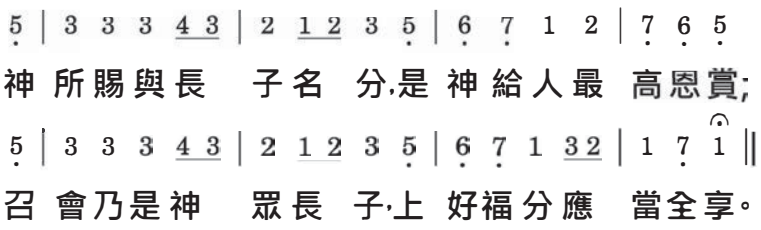
Further Reading: The Jubilee, chs. 2-4

第二十九週　詩歌

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 29 — 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：