創世記結晶讀經（三）綱要

第七篇

約瑟的一生乃是基督一生的翻版，以及生活如生命的禾捆和發光的星

JL　詩歌 :301, 748

讀經：創三七 2、5 ~ 11、19，四一 40 ~ 46

週　一

壹 約瑟的一生，在以下各方面乃是基督一生的翻版：

一 他是牧人—創三七 2，約十 11 ～ 16。

二 爲父親所愛—創三七 3～4，太三 17，十七 5。

三 爲父親所差，照父親的意願，供應他的弟兄們—創三七 12 ～ 17，約六 38。

四 爲哥哥們所恨惡、逼迫並出賣—創三七 5、18 ～ 36，約十五 25，太二六 4、14 ～ 16。

週　二

五 與二罪犯一同關在死牢裏，其中之一得釋放，另一被處死—創三九 20，四十 1 ～ 23，徒二 23，路二三 32、39 ～ 43。

六 從死牢裏得釋放（復活）—創四一 14，徒二 24。

Crystallization-Study Outlines of Genesis (3)

Message Seven

The Life of Joseph as a Copy of the Life of Christ and Living as a Sheaf of Life and as a Star of Light

JL　Hymns: 398, 944

Scripture Reading: Gen. 37:2, 5-11, 19; 41:40-46

Day 1

I. Joseph's life was a copy of the life of Christ in the following aspects:

A. In his being a shepherd—Gen. 37:2; John 10:11-16.

B. In his being his father's beloved—Gen. 37:3-4; Matt. 3:17; 17:5.

C. In his being sent by his father to minister to his brothers according to his father's will—Gen. 37:12-17; John 6:38.

D. In his being hated, persecuted, and betrayed (sold) by his brothers—Gen. 37:5, 18-36; John 15:25; Matt. 26:4, 14-16.

Day 2

E. In his being cast into the prison of death with two criminals, one of whom was restored, and the other, executed—Gen. 39:20; 40:1-23; Acts 2:23; Luke 23:32, 39-43.

F. In his being released (resurrected) from the prison of death—Gen. 41:14; Acts 2:24.

七 登寶座得權柄—創四一 40～44，太二八 18，徒二 36，啓三 21。

八 得著榮耀並領受恩賜—創四一 42，來二 9，詩六八 18，徒二 33。

九 成爲世人的搭救者，生命的供應者（祕密的揭示者）—創四一 45，徒五 31，約六 50～51：

1 首先，約瑟是祕密的揭示者—創四十 9～19，四一 17～32。

2 然後他成了世人的搭救者（四七 25），因他供養百姓的生活（四一 47～57，四七 12～24）。

十 娶外邦妻子—四一 45，約三 29，弗五 23～27，啓十九 7。

十一供應人糧食—創四一 56～57，約六 35。

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

十三 在國度裏掌權，管理全地—創四一 40～五十 26，啓十一 15，但七 13～14。

週 三

貳 約瑟這個『作夢的』（創三七 19），照著神的眼光，夢見祂的子民乃是滿了生命的禾捆，也是滿了光的天體（5～11）：

G. In his being enthroned with authority—Gen. 41:40-44; Matt. 28:18; Acts 2:36; Rev. 3:21.

H. In his receiving glory and gifts—Gen. 41:42; Heb. 2:9; Psa. 68:18; Acts 2:33.

I. In his becoming the savior of the world, the sustainer of life (the revealer of secrets)—Gen. 41:45; Acts 5:31; John 6:50-51:

1. First, Joseph was the revealer of secrets—Gen. 40:9-19; 41:17-32.

2. Then, because he sustained the life of the people (vv. 47-57; 47:12-24), he became the savior of the world (v. 25).

J. In his taking a wife from the Gentiles—41:45; John 3:29; Eph. 5:23-27; Rev. 19:7.

K. In his supplying people with food—Gen. 41:56-57; John 6:35.

L. In his acknowledging his ignorant brothers and being recognized by them—Gen. 45:1-4, 14-15; Rom. 11:26; Zech. 12:10; Rev. 1:7.

M. In his reigning in the kingdom over the whole earth—Gen. 41:40—50:26; Rev. 11:15; Dan. 7:13-14.

Day 3

II. Joseph, a "master of dreams" (Gen. 37:19), dreamed that according to God's view, His people are sheaves of wheat full of life and heavenly bodies full of light (vv. 5-11):

一 約瑟的兩個夢（7～9）都是出於神，向他揭示神對祂地上子民之性情、地位、功用和目標的神聖眼光：

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

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

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

㈠ 這話不是按著人的看法，乃是按著神聖的看法；在神眼中，以色列沒有過犯。

㈡ 在他們自己裏面，神的子民有許多缺失，但在神的救贖裏，並在基督裏，他們沒有缺失；神看祂的子民，不是按著他們在自己裏面的所是，乃是按著他們在基督裏的所是—參林後五16～17。

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

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

週　四

A. Joseph's two dreams (vv. 7-9), both from God, unveiled to him God's divine view concerning the nature, position, function, and goal of God's people on earth:

1. In his first dream Joseph saw sheaves in the field bowing down to his sheaf; this dream reveals that, at the most, Joseph was just a sheaf and that, at the worst, his brothers were also sheaves; Joseph was a sheaf, and his brothers were sheaves—vv. 7-8:

a. The only difference between him and them was that God had chosen him to reign, but this does not mean that he was better than they were; God's people are all sheaves of life in Christ.

b. God spoke through Balaam, and Balaam said, "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel"—Num. 23:21a:

1) This word was spoken not according to the human view but according to the divine view; in the sight of God, Israel is without fault.

2) In themselves God's people have many defects, but in God's redemption and in Christ they have no defects; when God looks at His people, He does not see them according to what they are in themselves but according to what they are in Christ—cf. 2 Cor. 5:16-17.

c. Elijah complained against Israel, saying, "The children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life"; however, Jehovah replied, "Yet I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him"—1 Kings 19:10, 18; cf. Rom. 11:2-5.

d. If we have seen the heavenly dream, then we have seen that in God's view all His people are sheaves full of life to produce food for the meal offering to satisfy God and man—Lev. 2:4-5.

Day 4

2 約瑟在第二個夢裏，看見太陽、月亮與十一顆星，向他下拜—創三七 9：

a 照著他們墮落的性情，神的子民是邪惡、不潔的；但在神永遠的眼光裏，祂的子民乃是滿了光的天體—參啓十二 1 與註。

b 成熟生命掌權的一面，絕不會定罪神的子民，反而是牧養並珍賞他們—創三七 5～11，參林前十三 4～8、13。

c 有一件事是確定的：誰定罪召會或責備聖徒，誰的生命就受虧損；然而，我們若因主的聖徒滿了生命和光而讚美祂，我們就是頭一個有分於生命的人—創十二 2～3，民二四 9。

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

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

週　五

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

五 我們越在生命裏成熟，就越不會消極的說到聖徒或召會；我們不是審判人的—七 1～5，羅十四 4。

2. In his second dream Joseph saw the sun, the moon, and eleven stars bowing down to him—Gen. 37:9:

a. According to their fallen nature, God's people are evil and unclean, but in God's eternal view, His people are heavenly bodies full of light—cf. Rev. 12:1 and footnote.

b. The reigning aspect of the mature life never condemns God's people; rather, it shepherds and appreciates them—Gen. 37:5-11; cf. 1 Cor. 13:4-8, 13.

c. One thing is certain: whoever condemns the church or blames the saints will suffer the loss of life; however, if we praise the Lord for His saints being full of life and light, we will be the first to participate in life—Gen. 12:2-3; Num. 24:9.

B. Although God's people are positioned in heaven as the sun, the moon, and the stars, they are living on earth as sheaves (Phil. 3:20; 2:15), for sheaves grow in the field; today we are the heavenly people living on earth.

C. We have to use the "divine telescope" to see through time and behold the New Jerusalem, where there is nothing but sheaves full of life and stars full of light.

Day 5

D. Although the sons of Jacob were sinful, Christ still came in through them—Gen. 38:27-30; Matt. 1:3.

E. The more mature in life we become, the less we will speak negatively concerning the saints or the church; we are not the ones to judge—7:1-5; Rom. 14:4.

叁 約瑟的夢支配他的一生，並引導他的行爲—參徒二六 19：

一 約瑟的行事爲人這樣超特美妙，乃因他受夢中所見異象的指引。

二 約瑟所過的生活，符合他在兩個夢中所見的異象；他的哥哥們發洩怒氣（創三七 18～31），並放縱情慾（三八 15～18），但約瑟制伏怒氣，並勝過情慾（三九 7～23），行事爲人如同滿了生命的禾捆，也如天上的星在黑暗中照耀：

週　六

1 當約瑟的哥哥們沉溺於人的怒氣之中，那代表成熟生命掌權一面的約瑟，卻如生命的禾捆活著，從人怒氣的死水中顯露出來—三七 18。

2 猶大盲目的行事爲人，在黑暗中放縱情慾（三八 15～18）；相對的，約瑟生活如發光的星，勝過了自己的情慾（三九 7～12）。

三 約瑟在屬天異象之下的生活，就是馬太五至七章所描述諸天之國的生活；他過著這樣的生活，充分豫備好作王掌權；照著馬太這幾章所啓示屬天之國的憲法，我們的怒氣必須被制伏，我們的情慾必須被征服（五 21～32）。

四 我們在國度生活裏的國度子民，正在受訓練，要作君王，作約瑟，顯明成熟生命掌權的一面。

III. Joseph's dreams controlled his life and directed his behavior—cf. Acts 26:19:

A. Joseph behaved so excellently and marvelously because he was directed by the vision that he saw in his dreams.

B. Joseph lived a life that corresponded to the vision he saw in his two dreams; his brothers vented their anger (Gen. 37:18-31) and indulged in their lust (38:15-18), but Joseph subdued his anger and conquered his lust (39:7-23), behaving as a sheaf full of life and conducting himself like a heavenly star shining in the darkness:

Day 6

1. While Joseph's brothers were drowning in the water of human anger, Joseph, representing the reigning aspect of a mature life, lived as a sheaf of life and emerged from the death water of human anger—37:18.

2. Judah behaved in a blind way, indulging in his lust in darkness (38:15-18); in contrast, Joseph, living as a star of light, overcame his lust (39:7-12).

C. Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5—7; by living such a life, he was fully prepared to reign as a king; according to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be subdued, and our lust must be conquered (5:21-32).

D. As the kingdom people in the kingdom life, we are being trained to be kings, to be Josephs, to manifest the reigning aspect of the mature life.

第三十一週　週一

晨興餧養

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

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

信息選讀

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

掌權的一面首先是牧養的一面。你若沒有負擔牧養別人並餧養他們，你就絕不能掌權。掌權的權柄來自牧養的生命。最終，約瑟掌權管理他的哥哥們。但直到他牧養了他們，他才掌權管理他們。他受父親差遣去牧養他的哥哥們，並且餧養他們。照樣，耶穌來不是作王治理，乃是作牧人。

‹‹ WEEK 31 — DAY 1 ››

Morning Nourishment

Gen. 37:2-4 ...Joseph, when he was seventeen years old, was shepherding the flock with his brothers while he was still a youth....Now Israel loved Joseph more than all his sons because he was the son of his old age, and he had made him a coat of many colors. And when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

Joseph is the perfect type of Christ because he portrays the constituted aspect of a mature saint. If the aspect of you which is constituted of Christ is not perfect, then surely no part of you could be perfect. In us who are fallen, saved, called, redeemed, and regenerated there is nothing perfect except the constituting Christ. Hallelujah, we have Christ's constitution within us!...This aspect, Christ constituted in the matured saints, is perfect. Hence, it perfectly typifies Christ. (Life-study of Genesis, p. 1410)

Today's Reading

Joseph, like Abel, was a shepherd (Gen. 37:2). This typifies the aspect of the constitution of Christ in the mature life that is the shepherding life to take care of others. In chapter 37 Joseph not only fed and shepherded the flock;...he was sent by his father to [also] shepherd his brothers. Thus, Joseph shepherded not only his father's flock, but also his father's sons. The Lord Jesus also came as a shepherd (John 10:11).

The reigning aspect is firstly the shepherding aspect. If you do not have the burden to shepherd others and to feed them, you will never be able to reign. Reigning authority comes from the shepherding life. Eventually, Joseph reigned over his brothers. But he did not reign over them until he had already shepherded them. He was sent by his father to shepherd his brothers and to feed them. In like manner, Jesus came not as a King to rule others; He came as a Shepherd.

基督是牧人，被祂自己的百姓所殺。這啓示在約翰十章，那裏告訴我們，好牧人爲羊捨命。耶穌來作牧人，並且被殺，爲祂的羊羣捨命。原則上，在創世記三十七章，同樣的事發生在約瑟身上。他受差遣去牧養他的哥哥們，他們卻幾乎把他殺了。約瑟捨命爲要完成這樣的牧養。我們裏面有牧養的生命，這是好的。但你若要牧養別人，你必須豫備好，被你所照顧的人所殺。

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

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

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

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

參讀：創世記生命讀經，第一百一十篇。

As the Shepherd, Christ was killed by His own people. This is revealed in John 10, where we are told that the good Shepherd gives His life for the sheep. Jesus came as the Shepherd and was killed, giving His life for His flock. In principle, the same thing happened to Joseph in Genesis 37. Although he was sent to shepherd his brothers, they nearly killed him. Joseph gave his life in order to carry out this kind of shepherding. It is good that we have a shepherding life within. But if you are to shepherd others, you must be ready to be killed by those you are caring for.

Joseph, the one with the shepherding aspect, was also his father's beloved (37:3-4). Likewise, Christ was the Father's beloved Son (Matt. 3:17; 17:5). Only that aspect of us that is constituted of Christ is beloved in the eyes of God....This part of us is beloved of the Father....You have had the deep sense that God the Father was present. Whenever you have this sense, it is a proof that you have the constitution of Christ, which is pleasing to the Father. Of that part of your being the Father will always say, "This is My beloved."

In Genesis 37:12-17 we see that Joseph ministered to the brothers according to his father's will. In this matter also Joseph was a type of Christ, for Christ came down from heaven to do the will of the One who had sent Him (John 6:38).

If you read this section of the Word, you will admit not only that Joseph was a type of Christ, but that his biography is virtually the biography of Christ. Joseph's life was a copy of Christ's.

Although Joseph was a shepherd and the father's beloved and although he ministered to his brothers according to his father's will, he was hated and harassed by the brothers to whom he ministered (Gen. 37:4-5, 8, 11, 18-36). The same was true of Christ (Acts 10:38-39). Christ was sent to minister to the children of God, but they hated Him. According to the Gospels, the Jewish leaders hated Christ, conspired against Him, and plotted to kill Him. This was also Joseph's experience with his brothers. In Genesis 37:19 and 20 his brothers said, "Here comes this master of dreams. Now then, come and let us slay him...." Thus, they conspired and plotted against their brother Joseph. (Life-study of Genesis, pp. 1410-1413)

Further Reading: Life-study of Genesis, msg. 110

第三十一週　週二

晨興餧養

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

約瑟被出賣以後，接著是一段囚禁的時期，監禁的時期（創三九 20）。約瑟和兩個囚犯在一起，他們豫表同著基督的兩個囚犯，一個官復原職，另一個被處死（四十 1～23）。基督也是這樣。基督在被出賣之後，被放在死牢中（徒二 23）。祂被釘在兩個囚犯之間，其中一個得救了，另一個滅亡了（路二三 32、39～43）。基督被監禁在死牢中三日三夜。約瑟是基督的豫表，與基督有同樣的經歷。他被他的哥哥們棄絕並出賣，又被下在監裏。基督遭遇同樣的事（創世記生命讀經，一七一二頁）。

信息選讀

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

‹‹ WEEK 31 — DAY 2 ››

Morning Nourishment

Gen. 40:2-3 And Pharaoh was angry with his two officials, the chief of the cupbearers and the chief of the bakers. And he put them in custody at the house of the captain of the guard, in the prison, the place where Joseph was confined.

Joseph's betrayal was followed by a period of confinement, a period of imprisonment (Gen. 39:20). Joseph was with two criminals, who typified the two criminals with Christ, one of whom was restored and the other executed (40:1-23). It was the same with Christ. After Christ was betrayed, He was put into the prison of death (Acts 2:23). He was crucified between two criminals, one of whom was saved and the other perished (Luke 23:32, 39-43). Christ was confined in the prison of death for three days and three nights. As a type of Christ, Joseph had the same experience as Christ. He was rejected by his brothers, sold by them, and eventually cast into prison. Christ suffered the same things. (Life-study of Genesis, pp. 1433-1434)

Today's Reading

Joseph typified Christ as the One resurrected from the prison of death (Gen. 41:14; Acts 2:24). Christ was not arrested and cast into prison. Rather, He walked willingly into prison, that is, He went into the prison of death voluntarily. Although He entered into death willingly, the gates of Hades, which is the power of death, the authority of darkness, immediately rose up and sought to keep Him there forever. But as Acts 2:24 says, it was impossible for Him to be held by death....Christ could not be held by death because He is resurrection (John 11:25)....Resurrection is definitely more powerful than death....Therefore, Christ walked out of death. To Him, this walking out of death was His resurrection. As Joseph was released from the dungeon, so Christ was also released from the prison of death.

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

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

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

參讀：創世記生命讀經，第一百一十二至一百一十三篇。

Joseph also typified Christ as the One enthroned with authority (Gen. 41:40-44; Matt. 28:18; Acts 2:36; Rev. 3:21). On the same day Joseph was released from the dungeon, he was enthroned to be the actual ruler over the whole land of Egypt. In like manner, after Christ was resurrected, He was enthroned with authority. Acts 2:36 says that the crucified and resurrected Christ has been made both Lord and Christ....This refers to Christ's enthronement.

When Christ was enthroned, He received glory (Heb. 2:9). Joseph also typifies Christ in this regard, for when he was released from the dungeon, he received glory (Gen. 41:42). Joseph's opposers not only sold him and despised him, but cast him into a dungeon. In chapter 41 the prison is called a dungeon. The living conditions in Joseph's dungeon were far worse than the conditions of the prisons in this country today. The dungeon into which Joseph was cast was a pit. Those who put him there did so with the intention that he would be severely distressed. But God lifted him up and not only placed him on the throne but also gave him glory. You may be wondering how we can prove that Joseph received glory. The proof is in the fact that he was clothed with beautiful garments and made to ride in the second chariot of Pharaoh (41:42-43). His being clothed with fine linen was in contrast with his being stripped by his brothers of his coat of many colors (37:23). When people saw him clothed with such beautiful garments and sitting in Pharaoh's chariot, they must have realized that here was a man in glory.

When Joseph was released from the dungeon and uplifted to the throne, he received gifts (41:42). Christ also has received gifts (Acts 2:33). Many Christians know that Christ resurrected, ascended, and has been crowned with honor and glory, but not many know that after Christ's ascension, enthronement, and glorification He also received gifts. Acts 2:33 says that Christ received of the Father the promise of the Holy Spirit, which He has poured out. What Christ received of the Father was a gift. In ancient times, many centuries before Christ, the same thing happened to Joseph. Joseph was not only glorified but also received gifts. (Life-study of Genesis, pp. 1445-1447)

Further Reading: Life-study of Genesis, msgs. 112-113

第三十一週　週三

晨興餧養

創三七 5『約瑟作了一個夢，把這夢告訴他哥哥們，他們就越發恨他。』

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

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

信息選讀

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

‹‹ WEEK 31 — DAY 3 ››

Morning Nourishment

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

7 There we were, binding sheaves in the field, when suddenly my sheaf rose up and remained standing; and then your sheaves gathered around and bowed down to my sheaf.

If you had been Joseph, would you have considered your brothers heavenly and full of life and light? In Genesis 37:2 we are told that Joseph brought to his father an evil report regarding his brothers. Furthermore, according to chapter 37, Joseph's brothers were full of hatred and anger, and according to chapter 38, they were full of lust. In chapter 37 we see the hatred and anger of Joseph's brothers, and in chapter 38 we see Judah's lust. Joseph saw the evil of his brothers and reported it to his father. But Joseph had two dreams (37:5-9). In the first dream Joseph saw sheaves in the field. This dream reveals that, at the most, Joseph was just a sheaf and that, at the worst, his brothers also were sheaves. God gave Joseph this dream, and in it he had God's view of his brothers....God came to give Joseph a dream, and He seemed to say, "Joseph, in My eyes you are the same as your brothers, and they are just as good as you are. You are a sheaf, and they also are sheaves. The only difference between you and them is that I have chosen you to reign. But this does not mean that you are better than they are." (Life-study of Genesis, pp. 1414-1415)

Today's Reading

If we do not have experience, we shall not be able to understand the word in the Bible regarding Joseph's dream of the sheaves....The more you love the church and care for the saints, the more "gophers," "turtles," and "scorpions" you will see. Then you will say, "Lord, what is this? Lord, the situation in the church is pitiful. Not even the elders are any good. And look at all the sisters! I don't want to sit

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

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

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

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

參讀：創世記生命讀經，第一百一十五、一百一十八篇。

near them in the meetings." At such a time you need a heavenly dream. When the dream comes, the Lord will tell you, "You are not any better, and the others are not worse than you. You are all sheaves of life in Me. There are no 'gophers,' 'scorpions,' or 'turtles' among My people. All are sheaves full of life." If I had not seen such a heavenly dream, I would have quit long ago. But I have seen the dream. I have seen that I am a sheaf and that all those who in my eyes are "gophers" are sheaves also. In the eyes of God, they are sheaves.

Years ago, I prayed many accusing prayers to the Lord; I reported to Him the evils I had seen....But the Lord said, "I don't look at them from your view. I see them from My view. In the New Jerusalem there are no 'gophers' and 'scorpions.'"

According to the book of Numbers, the children of Israel had done many evil things. Balaam was hired by a heathen king to curse Israel and to expose the evil in Israel. But God spoke through Balaam, and Balaam said, "He has not beheld iniquity in Jacob, / Nor has He seen trouble in Israel" (Num. 23:21). God seemed to be saying, "I have not beheld any iniquity in My people. I do not see any perverseness in them."

Elijah complained against Israel saying, "The children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life" (1 Kings 19:10). Elijah was accusing Israel before God. Being displeased with this, the Lord replied, "I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him" (1 Kings 19:18). Do not go to the Lord in the way of accusing others before Him. Instead, you should say to Him, "Lord, since You see no iniquity, I do not choose to see any either. All the 'gophers' and 'scorpions' are sheaves, and I love them."...If you have seen the heavenly dream, then you have seen that in God's view all His people are sheaves full of life to produce food for the meal offering to satisfy God and man. (Life-study of Genesis, pp. 1415-1416)

Further Reading: Life-study of Genesis, msgs. 115, 118

第三十一週　週四

晨興餧養

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

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

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

信息選讀

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

‹‹ WEEK 31 — DAY 4 ››

Morning Nourishment

Gen. 37:9 And he had still another dream and told it to his brothers and said, Now I have had another dream: There were the sun and the moon and eleven stars, bowing down to me.

Rev. 12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars.

In the Bible there is the principle of confirmation by two witnesses. Thus, Joseph had two dreams. In Joseph's second dream he saw the sun, the moon, and the eleven stars bowing down to him (Gen. 37:9). This indicates that in the eyes of God all the condemned and accused people are full of light. Be careful not to accuse the brothers and sisters. The reigning aspect of the maturity of life never condemns others. Rather, it shepherds and appreciates them. It says, "Oh, the church life and all the saints are wonderful! The saints are sheaves full of life. How nourishing and satisfying they are! Furthermore, they are heavenly luminaries full of light." If you say that it is a lie to speak this way and that you cannot do it, it means that you have not seen the dream, the vision. You are lacking the heavenly view. (Life-study of Genesis, pp. 1416-1417)

Today's Reading

Perhaps some years ago you felt positively about all the brothers and sisters, but not today....Today you need the view of the heavenly dream. In Genesis 37 there are two dreams. One is of sheaves full of life, and the other of the heavenly host full of light. This is God's view, the heavenly view, of His people. Because I have this heavenly view, I am greatly encouraged. I am not working with "gophers" and "scorpions." I am serving the sheaves, I am under the sun and moon, and I am walking among the stars. The dream Joseph saw is similar to the vision in Revelation 12, where God's people are signified by the woman clothed with the

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

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

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

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

參讀：創世記生命讀經，第一百二十篇。

sun, with the moon under her feet, and with the crown of twelve stars upon her head. We need such a vision to see God's people from the heavenly viewpoint.

One thing is certain: Whoever condemns the church or blames the saints will suffer the loss of life. There is not one exception to this. You may be right, and the church may actually be wrong. The condition of the saints may be that of "gophers" and "scorpions." But if you condemn them, you will suffer the loss of life. However, if you say, "Lord, I praise You because Your people are full of life and light," you will be the first to participate in life. For this reason, I dare not say that the brothers and sisters are not good. Rather, I always say, "Praise the Lord! How good the saints are!" When I do this, I enjoy life. But if I were to criticize the brothers and sisters, I would immediately suffer death. No one who speaks negatively concerning the church or the saints enjoys life. On the contrary, all those who speak negatively suffer death. We need to say, "Praise the Lord, my brother will be a heavenly light! If he is not so today, he will be in the future." With God there is no time element. There is no clock in heaven, only eternity. As God views His people from the standpoint of eternity, He sees them all as sheaves full of life and as the sun, moon, and stars full of light.

Although God's people are positioned in heaven as the sun, the moon, and the stars, they are living on earth as sheaves (Phil. 3:20; 2:15), for sheaves grow in the field. Today we are the heavenly people living on earth.

We are God's people. I have been encouraged, strengthened, and edified by this. I have complete faith in you all, and I expect to see you all in the New Jerusalem. I like to have an eternal view, not the view from the earth....If you use the "divine telescope" to see through time, you will behold the New Jerusalem where there is nothing but sheaves and stars. In the New Jerusalem there are no "gophers" or "scorpions." There, everything is full of life and light. When we consider Joseph's dreams, we realize that no human mind could have conceived the book of Genesis. Only God could have caused Joseph to have these dreams. (Life-study of Genesis, pp. 1417-1418)

Further Reading: Life-study of Genesis, msg. 120

第三十一週　週五

晨興餧養

太一 3『猶大從他瑪氏生法勒斯和謝拉，法勒斯生希斯崙，希斯崙生亞蘭。』

七 1『不要審判，免得你們受審判。』

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

信息選讀

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

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

‹‹ WEEK 31 — DAY 5 ››

Morning Nourishment

Matt. 1:3 And Judah begot Pharez and Zarah of Tamar, and Pharez begot Hezron, and Hezron begot Aram.

7:1 Do not judge, that you be not judged.

Although the sons of Jacob were sinful, Christ still came through them (Gen. 38:27-30; Matt. 1:3). Out of the gross sin committed in Genesis 38, two sons were born, the first of whom was a forefather of Christ. Pharez, mentioned in the genealogy of Christ in Matthew 1, was one of Christ's forefathers. According to the holy word of Scripture, Christ came through the sinful sons of Jacob. It is similar to David's sin with Bathsheba. The issue of that sin was Solomon, who was also a forefather of Christ, one through whom Christ came (Matt. 1:6). (Life-study of Genesis, p. 1419)

Today's Reading

The mature life has a reigning aspect. The more mature in life you become, the less you will speak negatively concerning the saints or the church. When we came into the church, we had a church-life honeymoon. The honeymoon, however, never lasts very long....But one day the heavenly dream will come, and your view will be revolutionized. You will realize that you dare not say anything negative concerning the church or the saints. On the contrary, you will say, "This is the church, and this is God's people. In God's eyes the believers are all sheaves. They are also the sun, the moon, and the stars." When you come to this stage, you will not dare to say anything negative about the church.

After seeing such a vision, I have nevertheless said at times, "Yes, I have seen that the church is wonderful. But actually it is not so." In saying this, the "tail" was exposed...[and] caused me to suffer death. Eventually, I was completely subdued and convinced, and I said, "Lord, I forget my short sight and use the divine telescope. The church is excellent, marvelous, and wonderful. There is nothing

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

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

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

參讀：出埃及記生命讀經，第七篇。

wrong with the church. It is perfect and complete." When I speak like this, I am full of life and I enjoy life. To me, every brother and sister is wonderful, and I love them all, including the backsliders. The more I speak this way about the brothers and sisters, the more I am full of life. I believe many of us have experienced this. We are not the ones to judge. God is the Judge. And He is not judging the saints; He is working on them to transform the "scorpions" into sheaves and the "gophers" into stars. Eventually, we all shall be sheaves and stars. May we all have this eternal view.

Joseph behaved so excellently and marvelously because he was directed by the vision he saw in his dreams....If even the little ones are influenced by what they see [on television], then how much more was the young man Joseph influenced by the heavenly vision, the vision that he was a sheaf rising up full of life and that he was a star worshipped by all the other stars!...Joseph's excellent and marvelous behavior was due to the vision he received. The vision of his two dreams controlled his life and directed his behavior. He behaved as the sheaf standing up and full of life, and he conducted himself like a heavenly star shining in the darkness.

In [Genesis 37 through 38] two gross sins are recorded. In chapter 37 there is the sin of anger (37:18-28). Joseph's brothers seized the opportunity to give full vent to their anger. This was not an insignificant case of anger. The one Joseph's brothers were plotting to kill was not a thief, but their own brother in the flesh, the dear son of their own father. If they had had any human affection at all, they would never have considered doing such a thing. Reuben, however, did think of how it would affect their father; and Judah suggested that they not kill him, but sell him, which was far superior to shedding his blood. Nevertheless, in chapter 37 we see the anger of Joseph's brothers. In the next chapter, chapter 38, we have Judah's indulgence in lust, even in incest (38:15-18). After the fall of man, the first issue to come forth was the killing of a brother in the flesh. And the sin that brought in the flood as God's judgment upon the fallen race was the indulgence in lust. These two sins, the sins of murdering a brother in the flesh and of indulging in lust, are repeated here. (Life-study of Genesis, pp. 1419-1420, 1424-1425)

Further Reading: Life-study of Exodus, msg. 7

第三十一週　週六

晨興餧養

太五 22『但是我告訴你們，凡向弟兄動怒的，難逃審判…。』

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

12『…約瑟把衣裳撇在婦人手裏，跑到外面去了。』

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

信息選讀

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

‹‹ WEEK 31 — DAY 6 ››

Morning Nourishment

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

Gen. 39:9 There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then can I do this great evil, and sin against God?

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

The anger of his brothers afforded Joseph the opportunity to live as a sheaf of life. While all his brothers were drowning in the water of anger, Joseph, the reigning aspect of the mature life, lived as a sheaf of life, emerging from the death water of human anger. The record, under God's inspiration, uses fallen anger as the background to demonstrate how much life was in the sheaf. This sheaf was filled with life. When all the rest had sunk into the death water of human anger, this sheaf emerged and survived in that situation of death. (Life-study of Genesis, pp. 1425-1426)

Today's Reading

The second gross sin, the indulgence in lust, also afforded Joseph an opportunity. The indulgence in lust seen in Genesis chapter 38 is a symbol of darkness. In this chapter Judah was utterly in darkness. Judah behaved in a blind way, and blindness signifies darkness. If he had not been in blindness, in darkness, how could he have committed adultery with his daughter-in-law? Where was his conscience? Where was his eyesight? His eyes had been blackened and blinded, and he was in darkness. That evil woman in chapter 39, the wife of Potiphar, was also in darkness. If she had not been in darkness, how could she have behaved in such an evil way? Thus, in chapters 38 and 39 we have a portrait of darkness.

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

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

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

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

參讀：創世記生命讀經，第一百一十一篇。

But in the midst of this darkness we see Joseph as a bright star shining in the heavens (39:7-12). Conducting himself as a shining star, Joseph seemed to be saying, “All you people are under darkness, but I am shining upon you. How can I, a bright star, do such a dark thing? I cannot forget my dream. My dream controls me and directs me. As a heavenly star, I would never sell my position.” If you have this light as you come to these chapters, you will see that Joseph was one who lived a life that corresponded to his vision. Joseph was not only a dreamer; he was also one who practiced, one who lived out, what he saw in his dream.

Just as we all have anger, we also have lust. If you have no lust, then you must be a bench or a stone. Every human being has lust. The way to control our lust is to be subdued, controlled, and directed by the vision. The function of the vision is similar to that of brakes in a car. In times of danger, we step on the brakes. The vision of the heavenly star is a powerful brake for our spiritual car.

Joseph’s life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5, 6, and 7. According to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be subdued and our lust conquered (Matt. 5:21-32). If we claim to be the kingdom people, yet we cannot subdue our anger or conquer our lust, we are finished. Instead of being in the kingdom, we are on the seashore. We are those giving vent to our anger and indulging in lust. But all the kingdom people subdue their anger and conquer their lust. This is the kingdom life.

In the kingdom life today, kings are being trained. We, the kingdom people in the kingdom life, are being trained to be kings, to be Josephs, to be the reigning aspect of the mature life. For this, we must subdue our anger and conquer our lust. What a wonderful picture Joseph’s life is of our experience today! Day by day, we are subduing our anger and conquering our lust. Instead of agreeing with our anger or cooperating with our lust, we reject our anger and condemn our lust, because we are the reigning aspect of the mature life. We have the constitution of Christ within us, and we are being prepared to reign as kings. (Life-study of Genesis, pp. 1426-1429)

Further Reading: Life-study of Genesis, msg. 111

751

國 度－作操練與獎賞

降 B 大調　　11 12 12 12（英 947）　　3/4



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

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

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

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

六　爲着這個,使徒曾努力向前,
願出任何代價,不甘落在後面;
也爲這個,他勸我們忠誠向上,
好在將來得着國度作爲獎賞。

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

Hymns, #947

1 God's Kingdom today is a real exercise,
But when Christ comes to reign it will be a great prize;
It is wisdom divine that we now may be trained
That His plan be fulfilled and His justice maintained.

2 God's children, we're born to be kings with His Son,
And we need to be trained that we may overcome
And to know how to rule in His kingdom as kings,
That His kingship thru us be expressed o'er all things.

3 Today we must learn to submit to His throne,
How to have a strict life and His government own;
His authority then we'll be able to share,
O'er the nations to rule with God's Son as the heir.

4 With a life strict to self we must righteousness hold,
Kind to others in peace, and with God joyful, bold;
In the Kingdom's reality e'er to remain,
For its manifestation prepared thus to reign.

5 Then Christ when He comes with the kingdom from God
Will to us grant His kingship to share as reward;
Thus the Lord will His righteousness thru us maintain
And His wisdom to heavenly powers make plain.

6 For this the Apostle pressed on at all cost,
For the Kingdom assured that he would not be lost;
'Tis for this he charged others, Be true to the Lord,
That the Kingdom might be unto them a reward.

7 O Lord, give us grace for Thy Kingdom to live,
To be trained that Thou may the reward to us give;
Make the Kingdom's reality our exercise,
That its manifestation may be our great prize.

申言稿：