創世記結晶讀經（三）綱要

第八篇

約瑟—成熟生命掌權的一面

MC　詩歌：465

讀經：創四一 39 ~ 44、51 ~ 52，四五 5 ~ 8，四七 14 ~ 23，五十 15 ~ 21

週　一

壹 按照屬靈的經歷，雅各和約瑟乃是一個人；約瑟代表成熟的以色列掌權的一面，就是基督構成在雅各成熟的性情裏；作爲由基督這完全者所構成的成熟聖徒，雅各藉著約瑟掌權—創四一 39 ～ 44，來六 1 上，加六 8，五 22 ～ 23：

一 約瑟所豫表掌權的一面，乃是構成到我們全人裏面的基督—四 19。

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

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

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

Crystallization-Study Outlines of Genesis (3)

Message Eight

Joseph—the Reigning Aspect of the Mature Life

MC　Hymns: 635

Scripture Reading: Gen. 41:39-44, 51-52; 45:5-8; 47:14-23; 50:15-21

Day 1

I. According to spiritual experience, Jacob and Joseph are one person; Joseph represents the reigning aspect of the mature Israel, the constitution of Christ in Jacob's mature nature; as a mature saint constituted of Christ, the perfect One, Jacob reigned through Joseph—Gen. 41:39-44; Heb. 6:1a; Gal. 6:8; 5:22-23:

A. The reigning aspect typified by Joseph is Christ constituted into our being—4:19.

B. The reigning aspect of the mature life is a life that always enjoys the presence of the Lord; wherever His presence is, there is authority, the ruling power—Gen. 39:2-5, 21-23:

1. In the presence of the Lord, Joseph was prospered by Him (vv. 2-3, 23); while Joseph was undergoing ill-treatment, he enjoyed the Lord's prosperity that came to him under the Lord's sovereignty.

2. In the presence of the Lord, Joseph was favored with the Lord's blessing wherever he was; when Joseph enjoyed prosperity, he and those who were involved with him were blessed—vv. 4-5, 22-23.

週　二

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

1 慕安得烈（Andrew Murray）曾說過這樣的話：好的話語執事所供應的，總該超過他所經歷的；這意思是我們該照著異象說話，過於照著異象的應驗說話。

2 即使我們的異象尚未得著應驗，我們仍該向別人述說：時候將到，那時我們的異象必要應驗；最終約瑟的夢藉著他講解司酒長的夢得了應驗。

週　三

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

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

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

Day 2

C. Although his own dreams were not yet fulfilled, Joseph had the faith and the boldness to interpret the dreams of his two companions in prison (40:8); eventually, Joseph was released from prison indirectly through his speaking by faith in interpreting the cupbearer's dream (41:9-13), and he was ushered to the throne directly through his speaking boldly in interpreting Pharaoh's dreams (vv. 14-46); both release and authority came to him through his speaking:

1. Andrew Murray once said a word like this: the good minister of the Word should always minister more than he has experienced; this means that we should speak more according to the vision than according to the fulfillment of the vision.

2. Even if our vision has not been fulfilled, we should still speak of it to others; the time will come when our vision will be fulfilled; Joseph's dreams were eventually fulfilled through his interpretation of the dream of the cupbearer.

Day 3

3. If we are living out Christ, we will bring either life or death wherever we are (2 Cor. 2:14-16); to the cupbearer, Joseph brought restoration; to the baker, he brought execution (Gen. 41:12-13).

D. If we seek the Lord, He will put us into a "dungeon"; without the dungeon we cannot ascend to the throne; we must not be a dungeon dropout; we must stay in the dungeon until we graduate and receive the crown—James 1:12; cf. Phil. 3:8.

E. We should not speak according to our feelings but according to the heavenly vision; we are visionaries, seers, of God's eternal economy, so we should speak according to the absoluteness of the truth of His economy—Acts 26:16-19:

1 約瑟所看見的異象不僅控制他的生活，也維持他的信心。

2 因爲約瑟重要且貴重，所以他受試驗的時間不能縮短。

週　四

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

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

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

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

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

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

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

1. The visions that Joseph saw not only controlled his life but also sustained his faith.

2. Because Joseph was important and valuable, the time of his testing could not be shortened.

Day 4

F. In his receiving glory and gifts in his enthronement, Joseph typifies Christ, who received glory (Heb. 2:9) and gifts (Psa. 68:18; Acts 2:33) in His ascension (Gen. 41:42):

1. The ring, the garments, and the gold chain portray the gifts that Christ received in His ascension to the heavens, which gifts He has passed on to the church—v. 42:

a. The signet ring signifies the Holy Spirit as a seal within and upon Christ's believers—Acts 2:33; Eph. 1:13; 4:30; cf. Luke 15:22.

b. The garments signify Christ as our objective righteousness for our justification before God (1 Cor. 1:30; cf. Psa. 45:9, 13; Luke 15:22) and as our subjective righteousness lived out of us that we may be qualified to participate in the marriage of the Lamb (Phil. 3:9; Psa. 45:14; Rev. 19:7-9).

c. The gold chain signifies the beauty of the Holy Spirit given for obedience expressed in submission (cf. Acts 5:32); a chained neck signifies a will that has been conquered and subdued to obey God's commandment (Gen. 41:42; cf. S. S. 1:10; Prov. 1:8-9).

2. According to the sequence of spiritual experience, we first receive the sealing of the Spirit for salvation; then we receive the garment of righteousness and begin to live Christ (Gal. 2:20; Phil. 1:20-21a); in order for us to live Christ, our neck must be chained, our will must be conquered and subdued, by the Holy Spirit.

G. After being resurrected from the prison of death and ushered into the position of ascension, Joseph married Asenath, who portrays the church taken out of the Gentile world during Christ's rejection

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

週　五

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

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

二 約瑟否認己，把自己完全擺在神主宰的帶領下，行事爲人全然爲著神和祂子民的權益。

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

by the children of Israel (Gen. 41:45); Joseph called the name of his firstborn Manasseh (meaning “making to forget”) and his second Ephraim (meaning “twice fruitful”); Joseph declared, “God has made me forget all my trouble and all my father’s house,” and “God has made me fruitful in the land of my affliction” (vv. 51-52).

Day 5

II. The record of Joseph’s life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a mature saint; the rulership of the Spirit (a life of reigning in life, being under the restriction and limitation of the divine life in the reality of God’s kingdom) is higher than any other aspect of the Spirit—Rom. 5:17, 21; 14:17-18; cf. 2 Cor. 3:17-18; 2 Tim. 4:22; Rev. 4:1-3:

A. Although Joseph was full of human feelings and sentiments toward his brothers, he kept himself with all his feelings under the rulership of the Spirit; he dealt with his brothers soberly, wisely, and with discernment, disciplining them according to their need in order to perfect them and build them up that they might be a collective people living together as God’s testimony on earth—Gen. 42:9, 24; 43:30-31; 45:1-2, 24.

B. Joseph denied himself and placed himself absolutely under God’s sovereign leading, conducting himself wholly for the interest of God and His people.

C. Joseph’s living under God’s restriction, a portrait of the human living of Christ, manifested the maturity and perfection of the

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

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

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

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

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

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

九 約瑟曉得是神差他到埃及（雖然他哥哥們的意思是要害他—創四五 5、7，五十 19 ～

divine life and brought in God's kingdom—John 5:19, 30b; 7:16, 18; 14:10; Matt. 8:9-10.

D. In Joseph's dealings with his brothers, we see that he lived a calm life, a sober life, and a discerning life with love for the brothers—a self-denying life as the practice of the kingdom life—Gen. 45:24; Matt. 16:24; 2 Chron. 1:10; Isa. 30:15a; Phil. 1:9; 1 Tim. 5:1-2; 1 Thes. 3:12; 4:9; 2 Thes. 1:3; Rom. 12:10; 1 John 4:9; Heb. 13:1.

E. Joseph's sentiments, feelings, considerations, and preferences were absolutely under the rulership and control of the Spirit—Prov. 16:32.

F. The life manifested in the story of Joseph is the resurrection life, the life of God; his sentiments were under the control of the resurrection life to meet the need of his brothers—John 11:25.

G. Joseph is a living illustration of what is revealed in the New Testament; he was a self-denying person who had no self-interest, self-enjoyment, self-feeling, self-ambition, or self-goal; everything was for God and for God's people; Joseph's self-denial, his restriction under God's sovereign hand, was the key to the practice of the kingdom life.

H. The most powerful person is the one who has the strength not to do what he is able to do—this is the real denial of the self and the genuine bearing of the cross—Matt. 16:24; cf. 26:53.

I. Joseph's realization that it was God who sent him to Egypt (even though his brothers intended evil against him—Gen.

21，參四一 51 ～ 52），這是保羅在羅馬八章二十八至二十九節之話的實際。

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

週　六

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

一 銀子代表便利，牲畜表徵生活的憑藉，田地代表資源；我們若要從主這分賜者接受生命的供應，就必須把我們的便利、我們謀生的憑藉、以及我們的資源給祂；我們給祂越多，就從祂得著越多生命的供應。

二 最後，爲了要從主領受最好的分，包括使人飽足的食物和爲別人生產一些東西的種子（創四七 23），我們必須把我們自己，我們全人的每一部分，都交給祂（利一 4）。

三 當我們把我們全人的每一部分交給祂，而付出最高的代價，我們就得享對基督之享受上好的分。

45:5, 7; 50:19-21; cf. 41:51-52) is the reality of Paul's word in Romans 8:28-29.

J. Joseph did not need to forgive his brothers, because he did not blame them; he received as from God all that his brothers had done to him, and he comforted those who had offended him (Gen. 45:5-8; 50:15-21); what grace, and what an excellent spirit, he had!

Day 6

III. Because Joseph suffered and denied himself, he gained the riches of the life supply (Hymns, #635); in order to receive food from him, the people had to pay four kinds of prices: their money, their livestock, their land, and themselves—47:14-23; cf. Rev. 3:18:

A. Money represents convenience, livestock signifies the means of living, and land represents resources; if we would receive the life supply from the Lord as the Dispenser, we must give Him our convenience, our means of livelihood, and our resources; the more we give Him, the more life supply we will receive from Him.

B. Ultimately, in order to receive the best portion from the Lord, including food for satisfaction and seed to produce something for others (Gen. 47:23), we must hand ourselves, every part of our being, over to Him (Lev. 1:4).

C. When we pay the highest price by handing over every part of our being to Him, we enjoy the best portion of the enjoyment of Christ.

第三十二週　週一

晨興餧養

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

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

信息選讀

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

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

‹‹ WEEK 32 — DAY 1 ››

Morning Nourishment

Gen. 41:40-41 You shall be over my household, and according to your word all my people shall be ruled; only in the throne will I be greater than you. Then Pharaoh said to Joseph, See, I have set you over all the land of Egypt.

Abraham, Isaac, and Jacob with Joseph are one person. Joseph is not a separate aspect of a complete spiritual person as Abraham, Isaac, and Jacob are. Rather,...Joseph is an aspect of Jacob. The Bible does not say that God is the God of Abraham, the God of Isaac, the God of Jacob, and the God of Joseph....There are only three. But when we come in Jacob to the stage of maturity, we see that with the mature life there is the reigning aspect. Neither Abraham nor Isaac reigned. But Joseph reigned representatively for Jacob. In other words, Jacob reigned through Joseph. (Life-study of Genesis, p. 1408)

Today's Reading

In the last few chapters of Genesis we see an Israel expressing God's image and exercising His dominion. The exercise of God's dominion over all things is manifested in Joseph's life, whereas God's image is expressed in Israel....The two aspects of expressing God's image and exercising God's dominion must be found in one person. Therefore, what is found in Joseph's life may be called the reigning aspect of the matured Israel.

Joseph is not a complete person but simply an aspect of a matured saint who has passed through the experiences represented by the lives of Abraham, Isaac, and Jacob. After passing through all these experiences, the matured saint has an aspect that is constituted solely of Christ....Joseph represents this constituted aspect of a matured saint. In each of us there is a part that is constituted of Christ. Even if you have just been regenerated, a part of you, your regenerated spirit, has been constituted of Christ. This is the beginning of Christ's constitution in you.

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

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

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

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

參讀: 創世記生命讀經，第一百十一至一百十二篇。

The process of being constituted of Christ will continue until it reaches its climax when the reigning aspect comes forth in you.

Joseph represents the reigning aspect of the mature life. As such a representative, Joseph typifies Christ, for the reigning aspect of the mature life is Christ constituted into our being.

In the presence of the Lord, Joseph was prospered by Him (Gen. 39:2-3, 23). Where the presence of the Lord is, there is not only the Lord's authority but also prosperity brought about by the Lord's sovereignty. While Joseph was undergoing ill-treatment, he enjoyed the prosperity that came to him under the Lord's sovereignty....In the Lord's presence, Joseph was favored with the Lord's blessing wherever he was....When Joseph enjoyed prosperity, he and those who were involved with him were blessed (39:4-5, 22-23).

If we do not know how to control our tears, laughter, or anger, it means that we are childish in life. The strongest sign that we are matured is that we are able to control our emotion....When the two sons of Aaron were burned in the presence of God, there were indications that Aaron was forbidden to weep (Lev. 10:1-3). Aaron might have said, "My two sons have just died in my sight, and you ask me not to weep. Moses, you are not human." Both Moses and Aaron were in the presence of the Lord. Moses could serve God in His presence because he knew how to control his feelings of sympathy for his brother. Aaron took Moses' word. Whether or not you should weep, laugh, or be angry depends upon the Lord's presence. We are not in the world but in the presence of the Lord in the Holy of Holies. When you are about to express your emotion, you should not do so according to your feeling. Rather, you must express your emotion according to God's presence....Joseph could be the ruler in Egypt because he was mature. Being mature, he ruled over himself and over the whole earth. At the right time Joseph wept regarding his brothers. Even this reveals that he was a person fully under the control of God's guidance. In Genesis 42 through 44 Joseph did not weep in the presence of his brothers. But in chapter 45, after the brothers had passed through the dealings and had learned their lessons, Joseph wept. (Life-study of Genesis, pp. 1409-1410, 1431, 1430, 1506-1507)

Further Reading: Life-study of Genesis, msgs. 111-112

第三十二週　週二

晨興餧養

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

四一 15 ～ 16『法老對約瑟說，我作了一個夢，沒有人能解；我聽見人說，你聽了夢就能解。約瑟回答法老說，這不在於我，神必將平安的話回答法老。』

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

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

信息選讀

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

‹‹ WEEK 32 — DAY 2 ››

Morning Nourishment

Gen. 40:8 ...We have had a dream, and there is no one to interpret it. And Joseph said to them, Do not interpretations belong to God? Please tell it to me.

41:15-16 And Pharaoh said to Joseph, I have had a dream, but there is no one who can interpret it; and I have heard it said of you that when you hear a dream you can interpret it. And Joseph answered Pharaoh, saying, It is not of me; God will give Pharaoh a favorable answer.

Joseph was tested by the fact that his dreams were not fulfilled. Immediately after Joseph had his dreams, he told his parents and brothers about them. Not long after that, he was sold into slavery and then cast into prison where, I believe, he stayed over ten years. In his dreams there was no indication or implication that Joseph would suffer. However, immediately after Joseph had those dreams, he had to endure suffering. Likewise, I can testify that the throne does not immediately follow the vision of Christ, the church, the cross, or the inner life. Instead, there is suffering, trial, betrayal, and imprisonment.

Those of us who have been in the church life for many years have had this experience. Perhaps some years ago you saw a wonderful vision concerning Christ and the church life. Perhaps you even sang about the glorious church life. But what has actually happened in the church life has not been that excellent or glorious. (Life-study of Genesis, pp. 1436-1437)

Today's Reading

During his imprisonment...Joseph had the faith and the boldness to interpret the dreams of his two companions in prison even though his dreams were not yet fulfilled (Gen. 40:8-19)....It is the same with us in the church life today. Some

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

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

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

參讀：創世記生命讀經，第一百十二篇。

brothers and sisters are what we may call old-time dreamers. They are those who had dreams a long time ago. Although they were excited by the visions they saw and the wonderful messages they heard, they were later sold into Egypt. Instead of being surrounded by sheaves, they found themselves surrounded by “Egyptian scorpions”; and instead of being in the third heaven, they found themselves in prison. Then some latecomers joined them in prison, just as Joseph was joined in his confinement by the chief cupbearer and the baker....These latecomers also had some dreams. They could not understand their dreams, but Joseph was able to interpret them. Although Joseph’s dreams had not yet been fulfilled, he had the faith and the boldness to interpret the dreams of his companions....Joseph seemed to be saying, “I had two dreams, and God gave me the interpretation of them. I still believe in these interpretations, although they have not yet been fulfilled. I have the faith to interpret your dreams for you.” Do you have the boldness to say that the church life is wonderful, even when you are surrounded by some “Egyptians”? Could you say this even when your dream of the church life has not yet been fulfilled and the church life is not wonderful to you? Joseph believed not only for himself, but also for others....If your dreams have been fulfilled according to your interpretation, it is easy to interpret the dreams of others. But in Joseph’s case, even after a period of about ten years, the interpretation of his own dreams had not been fulfilled. It was difficult for one in such a situation to interpret the dreams of others. Nevertheless, Joseph did so.

Andrew Murray once said a word like this: The good minister of the Word should always minister more than what he has experienced. This means that we should speak more according to the vision than according to the fulfillment of the vision. Even if our vision has not been fulfilled, we should still speak of it to others. The time will come when our vision will be fulfilled. Joseph’s dreams were eventually fulfilled through his interpretation of the dream of the cupbearer.

It was just a matter of days before the dreams of the cupbearer and the baker were fulfilled. When the dreams of Joseph’s companions were fulfilled, Joseph was confirmed and strengthened. (Life-study of Genesis, pp. 1437-1439)

Further Reading: Life-study of Genesis, msg. 112

第三十二週　週三

晨興餧養

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

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

信息選讀

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

‹‹ WEEK 32 — DAY 3 ››

Morning Nourishment

Gen. 41:12-13 And a young Hebrew man was there with us, a servant of the captain of the guard. And we told him our dreams, and he interpreted them for us; to each one he interpreted according to his dream. And as he interpreted to us, so it happened; Pharaoh restored me to my office, and he hanged the baker.

Wherever you are, you will bring either life or death. To the cupbearer, Joseph brought life. In the cupbearer's dream we see a vine full of life. But to the baker, Joseph brought death, because the baker was devoured by birds. It is not an insignificant matter to be a Joseph, for wherever you go, people will either receive life or suffer death. Either they will go to Christ typified by the vine full of life, or they will be devoured by Satan, represented by the birds of the air. In 2 Corinthians 2:14 the apostle Paul said, "But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place." In verse 16 Paul says, "To some a savor out of death unto death, and to the others a savor out of life unto life."...No matter who a person may be, if he contacts you, it will be either life or death to him. This is a very significant matter. This is the experience of Joseph. (Life-study of Genesis, pp. 1442-1443)

Today's Reading

Young people, no matter how long your trial may be, do not be disappointed. You need to recognize that your trial is of God. No one can be enthroned without being tried and tested. Although we like to be enthroned immediately, God would say, "The time is not yet. Do not talk to Me about enthronement. You need to be put into the dungeon." If you seek the Lord, the Lord will put you into a dungeon. Perhaps all who are around you—your wife, your children, the elders, and the

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

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

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

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

參讀：創世記生命讀經，第一百十四篇。

brothers and sisters—intend to respect you; however, whatever they do only serves to put you into a dungeon....Without the dungeon, we cannot ascend to the throne. Do not be a dungeon dropout; stay in the dungeon until you graduate and receive the crown.

If Joseph had not stayed in the dungeon for twelve years, he would not have been qualified to rule over the land of Egypt. For this, he had to be thirty years of age. Those twelve years in the dungeon accomplished a great deal for him, not through objective education but through subjective suffering and discipline. Be patient; eventually you will be qualified to rule.

Joseph was truly a dreamer, and his life was a life of dreams. A victorious and overcoming Christian will always be a dreamer. You need to have dreams, and you need to interpret the dreams of others. Day by day, let us all speak according to our vision, according to our dreams. Furthermore, we must interpret the visions of others, and we must live according to our vision. We should not speak according to our feelings but according to the vision. We are visionaries. Because we are visionaries, we do everything according to the vision. Although a certain thing has not yet come to pass, we speak according to what we have seen of it, and we find that our vision is being fulfilled.

What we are describing in this message is not a mere doctrine. As we follow the heavenly vision, we shall trace Joseph's footsteps. Never think that Joseph was enthroned immediately after he saw the vision. No, he had to pass through a long period of trial and testing. The visions Joseph saw not only controlled his life; they also sustained his faith. This does not mean, however, that if your faith is stronger, the length of time until the fulfillment of your dreams will be shortened. Rather, the stronger your faith is, the longer the period of testing will be. Joseph's time of testing was much longer than that of his companions because he was more valuable than they. Because they were not so valuable, the time of their fulfillment came very quickly. Actually, for those two latecomers, there was nearly no testing. They each had a dream, and a few days later their dreams were fulfilled. Because Joseph was important and valuable, the time of his testing could not be shortened. (Life-study of Genesis, pp. 1458-1459, 1463, 1440-1441)

Further Reading: Life-study of Genesis, msg. 114

第三十二週　週四

晨興餧養

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

51 ～ 52『約瑟給長子起名叫瑪拿西，因爲他說，神使我忘了一切的困苦，和我父的全家。他給次子起名叫以法蓮，因爲他說，神使我在受苦之地繁衍。』

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

信息選讀

‹‹ WEEK 32 — DAY 4 ››

Morning Nourishment

Gen. 41:42 ...Pharaoh took off his signet ring from his hand and put it upon Joseph's hand,...clothed him in garments of fine linen, and put a gold chain around his neck.

51-52 And Joseph called the name of the firstborn Manasseh, for, he said, God has made me forget all my trouble and all my father's house. And he called the name of the second Ephraim, for, he said, God has made me fruitful in the land of my affliction.

In his receiving glory and gifts in his enthronement, Joseph typifies Christ, who received glory (Heb. 2:9) and gifts (Psa. 68:18; Acts 2:33) in His ascension. The ring, the garments, and the gold chain portray the gifts that Christ received in His ascension to the heavens, which gifts He has passed on to the church. The signet ring signifies the Holy Spirit as a seal within and upon Christ's believers (Acts 2:33; Eph. 1:13; 4:30; cf. Luke 15:22). The garments signify Christ as our objective righteousness for our justification before God (1 Cor. 1:30; cf. Psa. 45:9, 13; Luke 15:22) and as our subjective righteousness lived out of us that we may be qualified to participate in the marriage of the Lamb (Psa. 45:14 and footnote 1; Rev. 19:7-9 and footnote 2 on v. 8). The golden chain signifies the beauty of the Holy Spirit given for obedience expressed in submission (cf. Acts 5:32). A chained neck signifies a will that has been conquered and subdued to obey God's commandment (cf. S.S. 1:10; Prov. 1:8-9). According to the sequence of spiritual experience, we first receive the sealing Spirit for salvation; then we receive the garment of righteousness and begin to live Christ (Gal. 2:20; Phil. 1:20-21a). In order for us to live Christ, our neck must be chained, our will must be subdued, by the Holy Spirit. (Gen. 41:42, footnote 1)

Today's Reading

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

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

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

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

參讀：創世記生命讀經，第一百十三篇。

In Genesis 41:45 we see that Joseph took as his wife Asenath, the daughter of Potipherah, priest of On. Joseph's wife was a heathen, an Egyptian. Joseph took her during the time he was rejected by his brothers. This also is a type portraying how Christ has taken the Gentiles as His wife during the time of His rejection by the Israelites.

In the book of Genesis we have seen three wives who portray the church: Eve, the wife of Adam; Rebekah, the wife of Isaac; and Asenath, the wife of Joseph. As the wife of Adam, Eve portrays how the church comes out of Christ and is a part of Christ. She typifies how the church is the same in life and nature as Christ and eventually becomes one Body with Him. Thus, Eve typifies the church being a part of Christ, coming out of Christ, returning to Christ, and being one with Christ. Rebekah portrays the church as the called and selected one, the one from the same source as Christ. Isaac came from a particular source, and Abraham's servant was sent to that source to select and call a wife for Isaac and to bring her to him. This selected one was Rebekah. Asenath portrays the church taken out of the Gentile world by Christ during His rejection by the children of Israel. During the time of this rejection, Christ came to the Gentile world, stayed there, and received the church out of the Gentile world.

Of his wife, Asenath, Joseph begot two sons, Manasseh and Ephraim. The name Manasseh means "making to forget"...(41:51). This indicates that with the birth of Manasseh Joseph forgot all his afflictions. When Manasseh was born, Joseph seemed to say, "Praise the Lord! He has caused me to forget my afflictions." This reveals that when the church is productive, Christ will declare that He has forgotten His afflictions.

The name of Joseph's second son was Ephraim, which means "twice fruitful" (41:52). When Ephraim was born, Joseph said, "God has made me fruitful in the land of my affliction." With Joseph, instead of affliction, there was fruitfulness. When we preach the gospel and produce fruit, Christ will be happy and declare, "There is no more affliction. But look at all the fruit!" (Life-study of Genesis, pp. 1453-1454)

Further Reading: Life-study of Genesis, msg. 113

第三十二週　週五

晨興餧養

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

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

信息選讀

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

‹‹ WEEK 32 — DAY 5 ››

Morning Nourishment

Gen. 43:30-31 And Joseph hurried—for his inward parts burned for his brother—and sought a place to weep. So he entered into his chamber and wept there. Then he washed his face and came out, and he controlled himself and said, Serve the meal.

What we see in the life of Joseph is the rulership of the Spirit. You may have heard of the regeneration of the Spirit, the conviction of the Spirit, the inspiration of the Spirit, the infilling of the Spirit, the anointing of the Spirit, the power of the Spirit, the light of the Spirit, and the life of the Spirit, but the term the rulership of the Spirit is something new....This aspect of the Spirit is higher than any other aspect. It is even higher than the building of the Spirit. The rulership of the Spirit is the topstone, the capstone, of the structure of the teaching of the Spirit. The record of Joseph's life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a matured saint. (Life-study of Genesis, pp. 1469-1470)

Today's Reading

The life manifested in the story of Joseph is not the human life, much less the fallen life. Moreover, it is not even the good natural life. Rather, it is the resurrection life, the life of God. Although Joseph was in an exciting situation, he did not display any looseness. This is life. With Joseph we see not only life but also the way of life, which is to keep ourselves under control. Never think that Joseph was not human. He was full of human feelings and sentiments, but he kept himself with all his feelings under the rulership of the Spirit. Therefore, in Joseph we see not only the mature life but a reigning life and the way of this reigning life. We all, especially the young people, need such a life and such a way that is the reigning aspect of a mature person. This life is not easily excited, and it does not reveal its glory. Instead, in the midst of excitement it remains calm, controls itself, and conceals its glory.

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

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

豐富不是隨著沒有經歷的人。我們要豐富，需要長期受苦。約瑟從十七歲到三十七歲，花了二十年才成爲豐富的。受苦了多年以後，糧食終於在他手中。因爲他有糧食，所有飢餓的人就到他那裏去（創世記生命讀經，一七六一至一七六二、一七六五至一七六六、一八一六至一八一七頁）。

參讀: 創世記生命讀經，第一百十五至一百十六篇。

Joseph's brothers were under his control, and he could have done whatever he wanted with them. If he had wanted them beheaded, he had the authority to command it. He also could have feasted with them if he had wanted to do that. But as one representing the reigning aspect of the mature life, Joseph behaved in a proper way toward everyone. Because not all his brothers were the same, he did not treat them all in the same way. The one who was the most evil required the most thorough discipline. As a type of Christ, Joseph did the same thing to his brothers that Christ will do to the nation of Israel in the future. First, Joseph disciplined them....Joseph did everything soberly and with discernment. But this did not mean that he had no love for his brothers. On the contrary, he had a great deal of love toward them. However, at the time he could not openly display his love for them. Rather, he had to extend love to them in a secret way. He did this by restoring their money and by giving them provision for their journey (Gen. 42:25). Because Joseph's brothers did not understand his wise dealing with them, they were frightened by his secret love.

During the seven years of plenty, Joseph stored up the grain. He did not take care of his own interests. It was not an easy task to store all that grain. For seven years Joseph gathered the grain and stored it in barns. This was a big job. On the one hand, Joseph was laboring; on the other hand, he was suffering because he was separated from his father. During these seven years he did not care for himself but made arrangements for others to be taken care of in the future. What he did in the seven years of plenty was for the people. He did this at the cost of taking care of his own interests, at the cost of seeing his father.

The riches are not with the inexperienced ones. In order to be rich, we need to suffer for a long period of time. It took Joseph twenty years, from the age of seventeen to the age of thirty-seven, to become rich. Eventually, after many years of suffering, the food was in his hands. Because he had the food, all the hungry ones came to him. (Life-study of Genesis, pp. 1479, 1482, 1526-1527)

Further Reading: Life-study of Genesis, msgs. 115-116

第三十二週　週六

晨興餧養

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

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

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

信息選讀

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

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

‹‹ WEEK 32 — DAY 6 ››

Morning Nourishment

Gen. 47:18 ...When that year had ended, they came to him the second year and said to him, We cannot hide from my lord that our money has been spent, and the herds of cattle are my lord's. There is nothing left in the sight of my lord except our bodies and our lands.

23 Then Joseph said to the people, Now that I have this day bought you and your land for Pharaoh, here is seed for you that you may sow the land.

The genuine life supply is never sold cheaply....[If you want the supply], then you must pay the price. The concept of generosity is a worldly concept. Joseph was in another realm, where there was neither generosity nor scarcity, just the supply and the price....In the Lord's recovery nothing is cheap. If you want the food, you must pay the price. The greater the price you pay, the greater supply you will receive. (Life-study of Genesis, pp. 1527-1528)

Today's Reading

The people who came to Joseph for food paid four kinds of prices: their money, their cattle, their land, and themselves....These four items cover all the prices we need to pay today. When we pay with our money, cattle, lands, and ourselves, we receive all four types of supply. The first supply is not as rare or precious as the fourth supply. Each supply is more precious than the previous one, and the last is the most precious of all.

According to a superficial understanding, money is what we depend on. Actually, money represents convenience....Some are not willing to pay the price for the supply because they are concerned about losing their conveniences....To take the way of the Lord's recovery is costly and inconvenient. Yes, if you take this way, you will lose your conveniences, but you will gain the supply.

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

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

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

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

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

參讀: 創世記生命讀經，第一百十八至一百二十篇。

The second item the people had to pay for the food supply was their cattle....Cattle signifies the means of our living....Today you may care very much about your automobile. Perhaps you are afraid that it will be stolen. If so, your automobile is your donkey. For those with a doctoral degree, their degree is their donkey. For others their position is their donkey. But Christ, the rich One, the Supplier, is here, and He is neither generous nor stingy. Although He does not want to squeeze anything out of you, for your sake He requires that you pay a price. He will never sell His supply cheaply. After you pay your money, you need to pay with your cattle. Only by handing over your cattle will you receive the second supply.

After handing over our cattle, we need to hand over our land. The land represents our resources. The Lord Jesus is a “robber”; He “robs” His lovers of everything. He takes our money, our cattle, and our land....The Lord Jesus in His recovery “robs” us of everything—of our convenience, our means of livelihood, and our resources. If you are willing to give the Lord your lands, you will receive the third supply.

The last item the Lord requires is ourselves, including every aspect of our being. The Lord Jesus will claim every part of you. Have your ears been claimed by Him? If they have, you will not listen to anything other than Christ. Have your lips been claimed? If so, then they will be used differently. Has your whole being been claimed by the Lord Jesus? I doubt that very many have handed over their whole being to the Lord. Why are there still so many opinions, and why is there so little oneness and building in today's Christianity? It is due to the fact that very few are willing to hand themselves over to Christ.

By making the last payment, the payment of themselves, to Joseph, the people partook of the top portion....When you pay the highest price, you enjoy the best portion. Eventually, we receive not only food for satisfaction, but also seed for reproduction.

When the Lord Jesus comes, the whole earth...will belong to Christ, and we shall hand over whatever we have and whatever we are to Him....If we make the fourth payment, we shall receive not only the food to satisfy ourselves but also the seed to produce something for others. (Life-study of Genesis, pp. 1528-1532)

Further Reading: Life-study of Genesis, msgs. 118-120

國 度－裏面的統治

746

8 8 8 8（英 942）

降 B 大調　　3/4



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

Hymns, #942

1 God's Kingdom on the earth is now
His sovereign government within;
'Tis Christ Himself in us to live
As Lord and King to rule and reign.

2 His life with His authority
Enthrones Him now within our hearts
To govern all our words and deeds
And regulate our inward parts.

3 The Lord enthroned within our hearts
His Kingdom doth establish there,
Assuring His full right to reign
And for God's purpose to prepare.

4 'Tis by His reign within our hearts
That life to us He e'er supplies;
When taking Him as Lord and King,
His wealth our being satisfies.

5 'Tis by His ruling from within
His fullness vast is testified;
'Tis when His inner kingdom rules
His Body's blessed and edified.

6 'Tis by His heav'nly rule within
As heav'nly citizens we live;
'Tis by submission to His rule
Expression of His reign we give.

7 Here in this heav'nly realm we live,
And with this heav'nly pow'r possessed
We walk and fight in heav'nly light
Until the Kingdom's manifest.

申言稿：