創世記結晶讀經（三）綱要

第九篇

祝　福

EM　詩歌：447

讀經：創四七 7、10，四八 9、14 ~ 16、20，來五 6，七 7，十一 21，民六 22 ~ 27，林後十三 14

週　一

壹 變化乃是在我們天然生命裏新陳代謝的改變；成熟乃是被那改變我們的神聖生命所充滿；祝福乃是生命的滿溢：

一 雅各要祝福約瑟的兩個兒子時，說到在他經歷中的三一神—創四八 9、15 ～ 16：

1 亞伯拉罕和以撒行事爲人都在祂面前的神，乃是父。

2 牧養雅各『一生…直到今日』的神，乃是靈。

3 那救贖他脫離一切患難的使者，乃是子。

二 雅各體認他的定命和生存，完全在牧養之神的手中；經歷三一神，乃是爲著我們能以三一神祝福別人。

週　二

貳 雅各成熟最有力的標記乃是他祝福別人：

Crystallization-Study Outlines of Genesis (3)

Message Nine

Blessing

EM　Hymns: 608

Scripture Reading: Gen. 47:7, 10; 48:9, 14-16, 20; Heb. 5:6; 7:7; 11:21; Num. 6:22-27; 2 Cor. 13:14

Day 1

I. To be transformed is to be metabolically changed in our natural life, to be mature is to be filled with the divine life that changes us, and blessing is the overflow of life:

A. As Jacob was about to bless the two sons of Joseph, he spoke of the Triune God in his experience—Gen. 48:9, 15-16:

1. The God before whom Abraham and Isaac walked is the Father.
2. The God who shepherded Jacob “all my life to this day” is the Spirit.
3. The Angel who redeemed him from all evil is the Son.

B. Jacob realized that his destiny and existence were absolutely in the hands of the shepherding God; the experience of the Triune God is so that we may bless others with the Triune God.

Day 2

II. The strongest sign of Jacob’s maturity was his blessing of others:

一 雅各到了埃及以後所作的第一件事，就是祝福法老（四七7、10）；照著希伯來七章七節：『卑小的蒙尊優的祝福』；這證明在神眼中，雅各比法老大。

二 要祝福別人，我們必須爲生命所滿溢，使生命湧流給別人；雅各成熟的生命充滿了祝福；他祝福法老，祝福約瑟的兩個兒子（創四八8～20），又祝福他自己的眾子（四九1～28），那些對他眾子的祝福乃是有關以色列十二支派之定命的豫言。

叁 祝福的原則乃是位分大的祝福位分小的—來七7：

一 位分大或位分小，不是年齡的問題，乃是基督度量的問題；我們的大小，乃是照著我們基督的度量。

二 施浸者約翰雖然這樣接近基督，但他沒有基督在他裏面；那些在諸天之國裏的人，不僅接近基督，也有基督在他們裏面；因這緣故，在諸天的國裏最小的比約翰還大—太十一11。

三 我們若多有基督而大過別人，那麼我們就有資格祝福別人；因爲位分大的總是祝福位分小的。

四 祝福別人，意思就是把基督供應給他們；我們用自己所有分並享受的基督祝福人；

A. The first thing Jacob did after arriving in Egypt was to bless Pharaoh (47:7, 10); according to Hebrews 7:7, “the lesser is blessed by the greater”; this is a proof that in God’s sight Jacob was greater than Pharaoh.

B. In order to bless others, we must be filled to the brim with life so that life overflows to them; Jacob’s mature life was filled with blessings; he blessed Pharaoh, the two sons of Joseph (Gen. 48:8-20), and his own sons (49:1-28); those blessings of his sons were prophecies related to the destiny of the twelve tribes of Israel.

III. The principle of blessing is that the greater blesses the lesser—Heb. 7:7:

A. To be greater or lesser is not a matter of age but a matter of the measure of Christ; we are greater or lesser according to our measure of Christ.

B. Although John the Baptist was so close to Christ, he did not have Christ within him; those in the kingdom of the heavens are not only close to Christ but also have Christ within them; for this reason, the least in the kingdom of the heavens is greater than John—Matt. 11:11.

C. If by having more of Christ we are greater than others, then we are qualified to bless them, for the greater always blesses the lesser.

D. To bless others means to minister Christ to them; we bless people with the very Christ in whom we participate and whom

我們若更多享受基督，就有更多的基督供應別人。

週　三

肆 祝福的意義，乃是神藉著人生命成熟而有的滿溢：

一 沒有人作管道，神就無法將祂自己流到別人裏面；神惟一可用來作管道的，乃是被神飽和並浸透的人—腓一 23 ～ 25。

二 生命成熟就是被神充滿；當我們充滿了神，我們就有神的滿溢，因此我們就能祝福所遇見的每個人。

伍 聖經中第一個祝福的事例，乃是麥基洗德祝福亞伯拉罕（創十四 18 ～ 20）；麥基洗德是基督的豫表（來五 6）：

一 祝福乃是神的滿溢，這種滿溢是藉著祭司帶給百姓的；我們都需要作祭司（啓一 6，彼前二 5、9），將人帶給神。

二 我們若要祝福別人，我們自己必須親近神；人需要神的祝福，因爲人遠離了神。

三 祭司消除了神與人之間的距離；他將那些遠離的人帶到神面前—參出二八 9 ～ 12、15 ～ 21。

we enjoy; if we enjoy Christ more, we have more of Christ to minister to others.

Day 3

IV. The meaning of blessing is that blessing is the overflow of God through someone's maturity in life:

A. God cannot flow Himself into others without a human channel; the only humanity that God can use as a channel is the one saturated and permeated with God—Phil. 1:23-25.

B. Maturity in life is a matter of being filled with God; when we are full of God, we have the overflow of God, and thus we are able to bless everyone we meet.

V. The first case of blessing in the Bible is Melchizedek's blessing of Abraham (Gen. 14:18-20); Melchizedek is a type of Christ (Heb. 5:6):

A. Blessing is the overflow of God, and this overflow is brought to people through the priests; we all need to be priests (Rev. 1:6; 1 Pet. 2:5, 9), those who bring people to God.

B. If we would bless others, we must be close to God ourselves; people need God's blessing, because they are far away from Him.

C. A priest eliminates the distance between God and the people; he brings those who are far off into the presence of God—cf. Exo. 28:9-12, 15-21.

四 在祭司祝福我們以前，我們與神之間也許有一段距離；但在他祝福我們以後，這段距離被除去了，我們就被帶到神面前，有分於對神的享受。

D. Before we are blessed by a priest, there may be a distance between us and God, but after he blesses us, this distance is taken away, and we are brought into the presence of God to share in the enjoyment of God.

週　四

Day 4

陸 在民數記六章二十二至二十七節，我們看見祭司祝福的表樣；這祝福既不是舊約的福分，也不是新約的福分，乃是三一神永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，作我們的享受：

VI. In Numbers 6:22-27 we see a pattern of blessing by the priests; this blessing is neither an Old Testament blessing nor a New Testament blessing; rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:

一 『願耶和華賜福給你，保護你』，是說到父—24節：

A. Jehovah bless you and keep you can be ascribed to the Father—v. 24:

1 父在祂的愛裏，各面各方的祝福我們（參弗一3），又在祂的能力裏，各面各方的保守我們（參約十七11、15，彼前一5）。

1. The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15; 1 Pet. 1:5).

2 主禱告，求父在祂的名裏保守我們（約十七11）；這就是在分賜的三一神裏保守我們；主耶穌接著禱告，求父保守我們脫離那惡者（15）。

2. The Lord prayed that the Father would keep us in His name (John 17:11); this is to keep us in the dispensing Triune God; the Lord Jesus went on to pray that the Father would keep us out of the hands of the evil one (v. 15).

3 我們該爲這福分禱告，就是在分賜的三一神裏完全蒙保守，而全然在那惡者之外；這是何等的福分！

3. We should pray for the blessing of being kept absolutely in the dispensing of the Triune God and altogether outside of the evil one; what a blessing this is!

二 『願耶和華使祂的面光照你，賜恩給你』，是說到子—民六25：

B. Jehovah make His face shine upon you and be gracious to you can be ascribed to the Son—Num. 6:25:

1 在路加一章七十八節，主耶穌卽將出生時，撒迦利亞申言說，『清晨的日光從高天臨到我們』；這清晨的日光就是在神聖三一裏的子；這含示神成爲肉體，以光照的方式將祂自己顯示給我們—太四16，約八12。

1. In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, “The rising sun will visit us from on high”; the rising sun is the Son in the Divine Trinity; this implies God’s incarnation to show Himself to us in a shining way—Matt. 4:16; John 8:12.

2 民數記六章二十五節的『面』字表徵同在；子基督的面光照我們，祂就是那看不見之神看得見的同在—彼後一 16 ～ 18，太十七 1 ～ 2。

3 民數記六章二十五節不僅說到耶和華使祂的面光照我們，也說到耶和華賜恩給我們；這兩點加在一起就等於約翰一章十四節、十六至十七節。

4 神的成爲肉體就是祂同在的光照；隨著這光照有恩典；這恩典就是主耶穌基督的恩，實際上就是基督自己—林後十三 14。

三 『願耶和華向你仰臉，賜你平安』，是說到聖靈—民六 26：

1 面是指一個人的同在，臉指那人的表情；向人仰臉，意即向那人確認、保證、應許，並將一切給他。

2 耶穌來，是作神的面；聖靈來，是作神的臉；我們若叫祂憂愁，祂的臉會拉下來（弗四 30）；我們若順從祂，祂滿意我們，就會向我們仰臉，而向我們確認、保證、擔保、應許，並將一切給我們。

週　五

柒 使徒保羅的祝福見於林後十三章十四節—『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在』：

一 在使徒保羅的祝福裏，三一神臨到人，作他們的享受；保羅不僅將人帶到神面前，也將神帶到人裏面。

2. The word face in Numbers 6:25 signifies presence; as the One whose face shines upon us, Christ the Son is the visible presence of the invisible God—2 Pet. 1:16-18; Matt. 17:1-2.

3. Numbers 6:25 speaks not only of Jehovah making His face shine upon us but also of Jehovah being gracious to us; these two points added together equal John 1:14, 16-17.

4. God's incarnation was the shining of His presence, and along with this shining, there was grace; this grace is the grace of the Lord Jesus Christ, which is actually Christ Himself—2 Cor. 13:14.

C. Jehovah lift up His countenance upon you and give you peace can be ascribed to the Spirit—Num. 6:26:

1. The face denotes the presence of the person, and the countenance denotes the expression of the person; to lift up our countenance upon a person means that we confirm, assure, promise, and give everything to that person.

2. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God; if we grieve Him, His countenance will drop (Eph. 4:30), but if we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything.

Day 5

VII. The blessing of the apostle Paul is seen in 2 Corinthians 13:14—"the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all":

A. In the blessing of the apostle Paul, the Triune God comes to people for their enjoyment; Paul not only brought people into the presence of God but also brought God into them.

二 一方面，祝福乃是將人帶進神面前；另一方面，祝福乃是將神帶進人裏面作爲愛、恩典和交通，使他們享受三一神—父、子、靈。

三 愛、恩典和交通是神作我們享受的三個階段—愛是裏面的，恩典是愛的顯出，交通是恩典傳輸到我們裏面。

四 神的愛是源頭，因爲神是元始；主的恩是神愛的流道，因爲主是神的顯出；靈的交通乃是主的恩同著神愛的分賜，因爲靈是主同著神的傳輸，給我們經歷並享受三一神—父、子、聖靈，連同祂們神聖的美德。

五 聖經對神聖三一的神聖啓示，不是爲著神學上的研究，乃是爲著叫我們領會，神在祂奧祕而奇妙的神聖三一裏，如何將祂自己分賜到祂所揀選的人裏面，使我們這些蒙祂揀選、救贖的人，能像使徒對哥林多信徒的祝福所指明的，有分於、經歷、享受並得著經過過程的三一神，從今時直到永遠。

捌 主的祝福除去人天然的操縱—創四八13～20：

一 多數的時候，我們的揀選導致操縱，而神交錯的手卻來祝福我們所沒有揀選的；長子名分從瑪拿西轉移給以法蓮，表明主的

B. On the one hand, to bless others is to bring them into the presence of God; on the other hand, it is to bring God into them as love, grace, and fellowship so that they may enjoy the Triune God—the Father, the Son, and the Spirit.

C. Love, grace, and fellowship are three stages of God for our enjoyment—love is within, grace is love expressed, and fellowship is the transmission of grace into us.

D. The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit, with Their divine virtues.

E. The divine revelation of the Divine Trinity in the holy Word is not for theological study but for the apprehending of how God in His mysterious and marvelous Divine Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated by the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity.

VIII. The Lord's blessing crosses man's natural maneuvering—Gen. 48:13-20:

A. Most of the time our choosing leads to maneuvering, and God's crossing hand comes in to bless the one we did not choose; the shifting of the birthright from Manasseh to Ephraim shows

祝福不在於人天然的操縱，乃在於神的願望和揀選。

二 凡我們所作的任何揀選，都可能是照著我們的口味和揀選所作的操縱；我們不要操縱，也不要失望；要相信主的手會交錯過來臨到我們。

三 人天然的觀念攔阻主祝福的手（17～20）；我們以爲最好的，也許會成爲最差的；但一個反對者也許成爲今日的使徒保羅；許多不合我們觀念的人要興起來。

週　六

玖 雅各抓奪的手最終成了祝福的手—二五 26，四七 7、10，四八 14～16，來十一 21：

一 在創世記二十五章我們看見，雅各甚至在母腹中就開始抓奪；但在四十七至四十八章我們看見，這兩隻抓奪的手成了祝福的手，將人帶到神面前，並將神供應到他們裏面，使他們享受祂。

二 一個抓奪者，抓腳跟者，成了當時地上最偉大的人；他能祝福法老，因爲他成了比法老大的；他藉著生命的路成了這樣的人。

三 我們需要生命的長大和生命的成熟，這樣我們就能被基督充滿，成爲能祝福別人的人。

that the Lord's blessing does not depend on man's natural maneuvering but on God's desire and selection.

B. In any selection that we make, there is the possibility of maneuvering according to our taste and choice; we must not maneuver, and we must not be disappointed; rather, we must believe that the Lord's hand will cross over to us.

C. Man's natural concept holds back the Lord's blessing hand (vv. 17-20); the one we think is the best may turn out to be the worst, but one of the opposers may become today's apostle Paul; many will be raised up who do not fit our concept.

Day 6

IX. Jacob's supplanting hands eventually became blessing hands—25:26; 47:7, 10; 48:14-16; Heb. 11:21:

A. In Genesis 25 we see that Jacob began his supplanting even when he was in his mother's womb, but in Genesis 47 and 48 we see that these two supplanting hands have become blessing hands, bringing people into God's presence and ministering God into them so that they may enjoy Him.

B. A supplanter, a heel holder, became the greatest person on the earth at that time; he was able to bless Pharaoh because he had become greater than Pharaoh; he became this kind of person by the way of life.

C. We need the growth in life and the maturity in life so that we may be filled with Christ to become those who are able to bless others.

拾 在創世記四十九章，雅各帶著祝福說豫言論到他的十二個兒子時，他乃是一個神人，就是一個爲神所充滿、構成、浸透、甚至重組的人；無論他思想甚麼，都是神的思想；無論他發表甚麼意見，都是神的意見—參林前七 10、12、25、40：

一 我們要用祝福說豫言，就必須認識神、神的心願和神的定旨。

二 我們要用祝福說豫言，就必須認識人，也就是我們必須認識每個有關之人的真實情況。

三 我們要用祝福說豫言，就必須滿有基督的豐富。

四 我們要用祝福說豫言，就必須有剛強活躍的靈。

X. At the time of Genesis 49, when Jacob prophesied concerning his twelve sons with blessing, he was a God-man, a man filled, constituted, permeated, and even reorganized with God; whatever he thought was God's thought, and whatever opinion he expressed was God's opinion—cf. 1 Cor. 7:10, 12, 25, 40:

A. In order to prophesy with blessing, we must know God, the desire of God's heart, and the purpose of God.

B. In order to prophesy with blessing, we must know people; that is, we must know the actual situation of every person involved.

C. In order to prophesy with blessing, we must be full of the riches of Christ.

D. In order to prophesy with blessing, we must have a strong, active spirit.

第三十三週　週一

晨興餧養

創四八 15～16『他〔雅各〕就給約瑟祝福說，願我祖亞伯拉罕和我父以撒行事爲人都在祂面前的神，就是一生牧養我直到今日的神，那救贖我脫離一切患難的使者，賜福與這兩個少年人。願他們歸在我的名下，和我祖亞伯拉罕、我父以撒的名下。又願他們在這地生養眾多。』

〔在創世記三十七章一節，〕雅各是個變化過的人，但他尚未成熟。變化乃是在我們天然生命裏新陳代謝的改變（羅十二 2，林後三 18）；成熟乃是被那改變我們的神聖生命所充滿。我們可能在天然的生命裏改變（變化）了，卻沒有被神聖的生命所充滿（成熟）。變化的最後階段乃是成熟。雅各的變化開始於神摸他的時候（創三二 25），繼續到三十六章末了，那時變化的過程已相當完全（見三七 3 註 1）。三十七章一節至四十三章十四節是雅各成熟過程的記載。

創世記展現一幅完整的圖畫，說到人如何能被重造並變化，有神的形像彰顯祂，並有神的管治權代表祂。本書的結束正如它的開始—有神的形像和管治權。本書末後十四章指明，在雅各成爲以色列以後，他具有神的形像，並藉著約瑟施行神的管治權。要彰顯神並有神的管治權，就需要成熟。惟有成熟的生命才能具備神的形像，並施行祂的管治權（聖經恢復本，創三七 1 註 1）。

信息選讀

雅各生命成熟最有力的表顯，乃是他祝福每一個人，包括法老（創四七 7、10）、雅各的兩個孫子

‹‹ WEEK 33 — DAY 1 ››

Morning Nourishment

Gen. 48:15-16 And he [Jacob] blessed Joseph and said, The God before whom my fathers Abraham and Isaac walked, the God who has shepherded me all my life to this day, the Angel who has redeemed me from all evil, bless the boys; and may my name be named on them, and the name of my fathers Abraham and Isaac; and may they be a teeming multitude in the midst of the earth.

[In Genesis 37:1] Jacob was a transformed person, but he was not yet mature. To be transformed is to be metabolically changed in our natural life (Rom. 12:2; 2 Cor. 3:18); to be mature is to be filled with the divine life that changes us. We may be changed in our natural life (transformed) yet not be filled with the divine life (mature). The last stage of transformation is maturity. Jacob's transformation began at the time God touched him (Gen. 32:25), and it continued until the end of chapter 36, when the process of transformation was relatively complete (see footnote 1 on Gen. 37:3). Genesis 37:1—43:14 is a record of the process of Jacob's maturity.

Genesis shows a complete picture of how human beings can be remade and transformed to express God in His image and represent God with His dominion. This book ends as it begins—with God's image and dominion. The last fourteen chapters indicate that after Jacob had become Israel, he bore the image of God and, through Joseph, exercised the dominion of God. For God's expression and dominion there is the need of maturity. Only a mature life can bear God's image and exercise His dominion. (Gen. 37:1, footnote 1)

Today's Reading

The strongest manifestation of Jacob's maturity in life is the fact that Jacob blessed everyone, including Pharaoh (Gen. 47:7, 10), Jacob's two grandsons

（四八）以及他自己的十二個兒子（四九 1 ～ 28）。雅各抓奪的手變成祝福的手（四八 14 ～ 16）。生命成熟是被神這生命充滿，祝福是藉著在生命裏成熟而湧流生命，湧流神。祝福人乃是將人帶進神的同在裏，並將神帶進人裏面作恩典、愛和交通，使他們享受三一神—父、子、靈（十四 18 ～ 19，民六 23 ～ 27，林後十三 14）。雅各祝福法老，指明他比法老更大（來七 7）（聖經恢復本，創四七 7 註 1）。

雅各到埃及去，沒有爲自己從事甚麼活動。這也是他成熟的表顯。不要以爲雅各懶惰、疲憊或者沒有活動的能力。他若是沒有能力作甚麼，也可以命令兒子們爲他作。然而，他沒有這樣作。他完全滿足，並且絕對安息於神的主宰。他不倚靠自己的努力。從他多年的經歷中，他已經知道他的定命是在神手中，不是在自己手中。雅各要祝福約瑟的兩個兒子時，說到神是一生牧養他的神（創四八 15 ～ 16）。雅各在四十八章十五至十六節的話乃是指三一神。這裏我們看見在雅各經歷中的三一神，不是在道理上的三一神。…我們看見雅各三重的題到神。…亞伯拉罕和以撒行事爲人都在祂面前的神必定是父，一生牧養雅各的神必定是靈，那救贖他脫離一切患難的使者必定是子。這就是雅各經歷中的三一神。

雅各經歷了神主宰、牧養的看顧。牧養包括餧養。牧人應付羊一切的需要，羊只要喫、安息。羊生存所需的一切供應，都是來自牧人。牧人的例子是個奇妙的例證，說明雅各體認他的定命和生存，完全在牧養之神的手中。因此，在他成熟並且到了埃及以後，他沒有爲自己作甚麼。這是生命成熟的另一個標記（創世記生命讀經，一四四一至一四四二頁）。

參讀：創世記生命讀經，第九十四篇。

(ch. 48), and his own twelve sons (49:1-28). Jacob's supplanting hands became blessing hands (48:14-16). Maturity in life is a matter of being filled with God as life, and blessing is the overflow of life, the overflow of God through the maturity in life. To bless others is to bring them into the presence of God and to bring God into them as grace, love, and fellowship that they may enjoy the Triune God—the Father, the Son, and the Spirit (14:18-19; Num. 6:23-27; 2 Cor. 13:14). That Jacob blessed Pharaoh indicates that he was greater than Pharaoh (Heb. 7:7). (Gen. 47:7, footnote 1)

When Jacob went to Egypt, he did not engage in any activity for himself. This also is a manifestation of his maturity. Do not think that Jacob was lazy, tired, or lacked the energy to act. If he had not been able to do anything, he could have ordered his sons to do things for him. However, he did not do this. Rather, he was fully satisfied and rested absolutely in God's sovereignty. He did not depend upon his own endeavors. From his experience through the years, he had come to know that his destiny was in the hands of God, not in his own hands. As Jacob was about to bless the two sons of Joseph, he spoke of God as the One who had shepherded him all his life long (Gen. 48:15-16). Jacob's word in 48:15 and 16 is a reference to the Triune God. Here we see the Triune God in Jacob's experience, not in doctrine....Here we see a threefold mention of God....The God before whom Abraham and Isaac walked must be the Father; the God who shepherded Jacob his whole life must be the Spirit; and the Angel who redeemed him from all evil must be the Son. This is the Triune God in Jacob's experience.

Jacob experienced God's sovereign, shepherding care. Shepherding includes feeding. The shepherd meets every need of the sheep, who only eat and rest. Every provision for their existence comes from the shepherd. The example of the shepherd is a marvelous illustration of Jacob's realization that his destiny and existence were absolutely in the hands of the shepherding God. Thus, after he had matured and had arrived in Egypt, he did nothing for himself. This is another sign of the maturity of life. (Life-study of Genesis, pp. 1210-1211)

Further Reading: Life-study of Genesis, msg. 94

第三十三週　週二

晨興餧養

創四七 7『約瑟領他父親雅各進去，站在法老面前，雅各就給法老祝福。』

來七 7『向來都是卑小的蒙尊優的祝福，這是一無可駁的。』

創四八 9『約瑟對他父親說，他們是神在這裏賜給我的兒子。以色列說，請你領他們到我跟前，我要給他們祝福。』

雅各成熟最有力的標記〔就是〕他祝福別人。雅各到了埃及以後所作的第一件事，就是祝福法老（創四七 7、10）。當時法老是地上至高的人，但他卻在雅各祝福的手之下。照著希伯來七章七節：『向來都是卑小的蒙尊優的祝福。』因此，雅各祝福法老這件事，證明他比法老大。雅各被引到法老面前，並沒有對法老說禮貌、政治的話。他乃是伸出手來祝福法老。這與人類的文化和宗教完全不同。當雅各離開法老的時候，又給他祝福（創世記生命讀經，一四四二至一四四三頁）。

信息選讀

祝福乃是生命的滿溢，就是藉著人生命成熟而有之神的滿溢。要祝福別人，我們必須爲生命所滿溢，使生命湧流給別人。雅各有這種生命的滿溢，所以他祝福法老和約瑟的兩個兒子（創四八 8 ～ 20）。

雅各成熟的生命充滿了祝福。雅各祝福他十二個兒子，那些祝福乃是有關以色列十二支派之定命的豫言。雅各充滿了生命，就把祝福湧流給他所遇見的每個人。這是雅各生命成熟最有力的表顯。

‹‹ WEEK 33 — DAY 2 ››

Morning Nourishment

Gen. 47:7 And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh.

Heb. 7:7 But without any dispute the lesser is blessed by the greater.

Gen. 48:9 And Joseph said to his father, They are my sons, whom God has given to me here. And he said, Bring them to me, please, that I may bless them.

The strongest sign of Jacob's maturity [was] his blessing of others. The first thing Jacob did after arriving in Egypt was bless Pharaoh (Gen. 47:7, 10). Although Pharaoh was the highest person on earth, he was under Jacob's blessing hand. According to Hebrews 7:7, "the lesser is blessed by the greater." Thus, the fact that Jacob blessed Pharaoh was a proof that he was greater than Pharaoh. After Jacob had been ushered into Pharaoh's presence, he did not speak to him in a polite, political way. He stretched forth his hand and blessed him. This is absolutely different from human culture and religion. As Jacob was leaving Pharaoh's presence, he blessed him again. (Life-study of Genesis, p. 1211)

Today's Reading

Blessing is the overflow of life, the overflow of God through someone's maturity in life. In order to bless others, we must be filled to the brim with life so that life overflows to them. Having such an overflow of life, Jacob blessed Pharaoh and the two sons of Joseph (Gen. 48:8-20).

Jacob's mature life was filled with blessings. Jacob blessed his twelve sons, and those blessings were prophecies relating to the destiny of the twelve tribes of Israel. Jacob was so filled with life that he overflowed blessings to everyone he met. This is the strongest manifestation of Jacob's maturity in life.

在希伯來七章七節裏，我們看見祝福的原則：尊優的祝福卑小的。尊優或卑小，主要不是年齡的問題，乃是基督度量的問題。我們的大小，乃是照著我們基督的度量。在馬太十一章十一節主耶穌說，『我實在告訴你們，婦人所生的，沒有一個興起來大過施浸者約翰的；然而在諸天的國裏最小的比他還大。』在這裏主耶穌說，施浸者約翰大過所有在他以前的人。然而在諸天的國裏最小的比約翰還大。約翰大過以前的人，原因是他很接近基督。亞伯拉罕雖然大，但他沒有見過基督。然而，施浸者約翰見過祂。約翰雖然這樣接近基督，但他沒有基督在他裏面。那些在諸天之國裏的人，不僅接近基督，也有基督在他們裏面。因這緣故，在諸天的國裏最小的比約翰還大。在舊約裏尊優的能說，基督要來；施浸者約翰能說，基督在他面前。但我們所有在諸天之國裏的人都能說，基督在我們裏面。我們甚至能說，『因爲在我，活著就是基督。』（腓一 21）因此，我們比施浸者約翰以及所有在他以前的人，都更接近基督。

我們的大小，在於我們基督的度量。你若多有基督，你就是大的。你若少有基督，你就是小的。我們若多有基督而大過別人，那麼我們就有資格祝福別人；因爲尊優的總是祝福卑小的。這原因是尊優的有更大量的基督可以給人。你若比我大，意思就是你基督的分量比我的大。若是這樣，你就有更多的基督供應給我。祝福別人，意思就是把基督供應給他們。那些只有少量基督的人，需要那些有大量基督的人的祝福。我們用自己所有分並享受的基督祝福他們。我們若更多享受基督，那麼我們就有更多的基督供應別人。這樣把基督供應給人就是祝福（創世記生命讀經，一四四三至一四四六頁）。

參讀：創世記生命讀經，第九十五篇。

[In Hebrews 7:7] we see the principle of blessing: that the greater blesses the lesser. To be greater or lesser is not mainly a matter of age. It is a matter of the measure of Christ. We are greater or lesser according to our measure of Christ. In Matthew 11:11 the Lord Jesus said, “Truly I say to you, Among those born of women there has not arisen one greater than John the Baptist, yet he who is least in the kingdom of the heavens is greater than he.” Here the Lord Jesus says that John the Baptist was greater than all who had preceded him. However, the least in the kingdom of heaven is greater than John. The reason John was greater than his predecessors was that he was very close to Christ. Although Abraham was great, he did not see Christ. However, John the Baptist saw Him. But, although John was so close to Christ, he did not have Christ in him. Those in the kingdom of heaven are not only close to Christ; they have Christ within them. For this reason the least in the kingdom of heaven is greater than John. The great ones in the Old Testament could say that Christ was coming, and John the Baptist could say that Christ was in front of him. But all of us in the kingdom of heaven can say that Christ is within us. We can even say, “For to me, to live is Christ” (Phil. 1:21). Hence, we are closer to Christ than John the Baptist and all who went before him.

Whether we are greater or lesser depends upon our measure of Christ. If you have more of Christ, you are greater. If you have less of Christ, you are lesser. If by having more of Christ we are greater than others, then we are qualified to bless them; for the greater always blesses the lesser. The reason for this is that the greater one has a larger measure of Christ to give to others. If you are greater than I, it means that you have a greater portion of Christ than I. If so, then you have something more of Christ to minister to me. To bless others means to minister Christ to them. Those who have just a small measure of Christ need the blessing of those who have a greater measure. We bless them with the very Christ in whom we participate and whom we enjoy. If we enjoy Christ more, then we have more of Christ to minister to others. This ministering of Christ is blessing. (Life-study of Genesis, pp. 1211-1214)

Further Reading: Life-study of Genesis, msg. 95

第三十三週　週三

晨興餧養

腓一 25『我既然這樣深信，就知道仍要留下，繼續與你們眾人同住，使你們得到信仰上的進步和喜樂。』

創十四 18～20『又有撒冷王麥基洗德帶著餅和酒出來迎接；他是至高神的祭司。他爲亞伯蘭祝福，說，願天地的主、至高的神賜福與亞伯蘭；至高的神…是當受頌讚的…。』

祝福乃是神藉著人生命成熟而有的滿溢。沒有人作管道，神就無法將祂自己流到別人裏面。基督若從來沒有成爲肉體，神就無法湧流給人，因爲沒有管道。神的湧流需要人作管道。神惟一可用來作管道的，乃是被神飽和並浸透的人。因這緣故，雅各直到成熟，才給人祝福。雅各沒有祝福拉班或以掃。甚至他與拉班在一起二十年之後，見到他的哥哥以掃，也沒有祝福他。直到他下了埃及，才祝福當時在地上最高的統治者法老（創四七 7、10）。那時雅各是被神充滿了的。藉著雅各祝福法老，神的祝福就向法老湧流。

兩歲的孩子無法祝福人；七、八歲的孩子也許可以給人某種祝福。這說明祝福別人在於生命的成熟。生命成熟就是被神充滿。當你充滿了神，你就有神的滿溢，因此你就能祝福所遇見的每個人（創世記生命讀經，一四四六至一四四七頁）。

信息選讀

‹‹ WEEK 33 — DAY 3 ››

Morning Nourishment

Phil. 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith.

Gen. 14:18-20 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High. And he blessed him and said, Blessed be Abram of God the Most High, Possessor of heaven and earth; and blessed be God the Most High...

Blessing is the overflow of God through someone's maturity in life. God cannot flow Himself into others without a human channel. If Christ had never been incarnated, God would not have been able to flow to man, because there would not have been a channel. God's flowing needs humanity as a channel. The only humanity God can use as the channel is one saturated and permeated with God. For this reason Jacob did not bless anyone until he had become mature. Jacob did not bless Laban or Esau. Even when he saw his brother Esau after the twenty years with Laban, he did not bless him. It was not until he went down into Egypt that he blessed Pharaoh, the highest ruler on earth (Gen. 47:7, 10). At that time Jacob was filled with God. Through Jacob's blessing of Pharaoh God's blessing overflowed to Pharaoh.

A child two years of age cannot bless anyone; however, a child of seven or eight may perform some kind of blessing. This illustrates the fact that blessing others depends upon maturity in life. Maturity in life is a matter of being filled with God. When you are full of God, you have the overflow of God, and thus you are able to bless everyone you meet. (Life-study of Genesis, pp. 1214-1215)

Today's Reading

聖經中第一個祝福的事例，乃是麥基洗德祝福亞伯拉罕（創十四 18 ～ 20）。麥基洗德是基督的豫表。所以，麥基洗德到亞伯拉罕那裏，就是基督到了他那裏。麥基洗德帶著餅和酒來到亞伯拉罕那裏，正如主也帶著餅和酒來到我們這裏。不僅如此，麥基洗德是以永遠祭司的身分來到，而基督是照著麥基洗德永遠的等次成爲祭司（來五 6）。祭司是將人帶給神。你若要祝福別人，你必須是神的祭司。以後我們會看見，在舊約裏，神吩咐祭司祝福祂的百姓。祝福乃是神的滿溢，這種滿溢是藉著祭司帶給百姓的。第一次的祝福是藉著祭司賜下的。我們都需要作祭司，將人帶給神。

我們若要祝福別人，我們自己必須親近神。我們必須是將別人帶給神的祭司。人需要神的祝福，因爲人遠離了神。祭司消除了神與人之間的距離；他將那些遠離的人帶到神面前。在大祭司的兩肩上有兩塊紅瑪瑙，刻著以色列十二支派的名字；在他的胸牌上有十二塊寶石，也刻著十二支派的名字（出二八 9 ～ 12、15 ～ 21）。每當大祭司進入至聖所，他就帶著胸牌和肩帶。這指明他將以色列人帶到神面前。我們都曉得祭司是事奉神的，但我們也許從來沒有看見，祭司也消除人與神之間的距離。在祭司祝福你以前，你與神之間也許有一段距離。但在他祝福你以後，這段距離被除去了，你就被帶到神面前，有分於對神的享受。當麥基洗德祝福亞伯拉罕時，那祝福就將他帶到神面前。麥基洗德甚至說，『願…至高的神賜福與亞伯蘭。』（創十四 19）你若仔細讀創世記十四章，會看見麥基洗德沒有用神以外的東西祝福亞伯拉罕。他不是說，『願你蒙福得好房子』；也不是說，『願你蒙福得兩個兒子。』他乃是說，『願至高的神賜福與你。』這樣，麥基洗德就帶亞伯拉罕更接近神（創世記生命讀經，一四四七至一四四九頁）。

參讀：創世記生命讀經，第九十六篇。

The first case of blessing in the Bible is Melchizedek's blessing of Abraham (Gen. 14:18-20). Melchizedek was a type of Christ. Therefore, Melchizedek's coming to Abraham was Christ's coming to him. Melchizedek came to Abraham with bread and wine, just as the Lord also comes to us with bread and wine. Furthermore, Melchizedek came as the eternal priest, and Christ became a priest according to the eternal order of Melchizedek (Heb. 5:6). A priest brings people to God. If you would bless others, you must be God's priest. Later we shall see that in the Old Testament God commanded the priests to bless His people. Blessing is the overflow of God, and this overflow is brought to people through the priests. The first blessing was bestowed by a priest. We all need to be priests, those who bring people to God.

If we would bless others, we must be close to God ourselves. We must be priests who bring others to God. People need God's blessing because they are far away from Him. A priest eliminates the distance between God and the people; he brings those who are far off into the presence of God. On the shoulders of the high priest were two onyx stones engraved with the names of the twelve tribes of Israel, and on his breastplate there were twelve stones, also engraved with the names of the twelve tribes (Exo. 28:9-12, 15-21). Whenever the high priest entered into the Holy of Holies, he wore the breastplate and the shoulder plates. This indicated that he brought the people of Israel into the presence of God. We all realize that a priest serves God, but we may never have seen that he also eliminates the distance between the people and God. Before you are blessed by a priest, there may be a distance between you and God. But after he blesses you, this distance is taken away, and you are brought into the presence of God to share in the enjoyment of God. When Melchizedek blessed Abraham, that blessing brought him into the presence of God. Melchizedek even said, "Blessed be Abram of God the Most High" (Gen. 14:19). If you read Genesis 14 carefully, you will see that Melchizedek blessed Abraham with nothing other than God. He did not say, "Be blessed with a good house"; neither did he say, "Be blessed with two sons." Instead, he said, "Be blessed of God the Most High." In this way, Melchizedek brought Abraham much closer to God. (Life-study of Genesis, pp. 1215-1216)

Further Reading: Life-study of Genesis, msg. 96

第三十三週　週四

晨興餧養

民六 23 ～ 26『…你們要這樣爲以色列人祝福，說，願耶和華賜福給你，保護你；願耶和華使祂的面光照你，賜恩給你；願耶和華向你仰臉，賜你平安。』

在民數記六章二十三至二十七節，我們看見祝福的表樣。在這裏神吩咐祭司祝福百姓。…祝福是三重的，因爲這是將神分賜到人裏面。這包含了三一: 父、子、靈（創世記生命讀經，一四四九頁）。

六章的祝福既不是舊約的福分，也不是新約的福分，乃是三一神永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，作我們的享受。這是神永遠的福分（民數記生命讀經，八八至八九頁）。

信息選讀

說到父，民數記六章二十四節說，『願耶和華賜福給你，保護你。』父在祂的愛裏，各面各方的賜福給我們（參弗一3），又在祂的能力裏，各面各方的保守我們（參約十七 11、15）。

在民數記六章二十四節，『保護』一辭極其重要。在約翰十七章十一節，主耶穌禱告，求父在祂的名裏保守我們。這就是在分賜的三一神裏保守我們。當三一神將祂自己分賜到我們裏面，我們就在那分賜者裏面蒙了保守。在十五節，主耶穌接著禱告，求父保守我們脫離那惡者。當我們在分賜的三一神裏蒙保守，就沒有甚麼機會留給仇敵來作工了。我們該爲這福分禱告，在分賜的三一神裏完全蒙保守，而全然在那惡者之外。

這福分的第二部分說，『願耶和華使祂的面光照你，賜

‹‹ WEEK 33 — DAY 4 ››

Morning Nourishment

Num. 6:23-26 ...Thus you shall bless the children of Israel; you shall say to them, Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.

In Numbers 6:23-27 we see a pattern of blessing. Here God commanded the priests to bless the people....The blessing is threefold because it is a matter of the dispensing of God into man. This involves the Trinity: the Father, the Son, and the Spirit. (Life-study of Genesis, p. 1216)

The blessing in Numbers 6 is neither an Old Testament blessing nor a New Testament blessing. Rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment. This is God's eternal blessing. (Life-study of Numbers, p. 80)

Today's Reading

Referring to the Father, Numbers 6:24 says, "Jehovah bless you and keep you." The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15).

In Numbers 6:24 the word keep is of crucial importance. In John 17:11 the Lord Jesus prayed that the Father would keep us in His name. This is to keep us in the dispensing Triune God. While the Triune God is dispensing Himself into us, we are kept in the dispensing One. In John 17:15 the Lord Jesus went on to pray that the Father would keep us from the evil one. When we are kept in the dispensing Triune God, there is nothing left for the hand of the enemy. We should pray for the blessing of being kept absolutely in the dispensing Triune God and altogether outside of the evil one.

The second part of this blessing says, "Jehovah make His face shine upon you

恩給你。』（民六 25）在路加一章七十八節，…撒迦利亞申言說，『清晨的日光從高天臨到我們。』這清晨的日光就是在神聖三一裏的子。這含示神成爲肉體，是以光照的方式將祂自己顯示給我們。從來沒有人看見神，但藉著祂的成爲肉體，我們就看見祂的面，並看見祂的榮耀（約一 14），祂也不斷的光照我們。無論祂去那裏，祂都是那光照坐在黑暗中之人的大光（太四 16），因爲祂是世界的光（約八 12）。

民數記六章二十五節的『面』字表徵同在。子基督的面光照我們，祂就是那看不見之神看得見的同在。神和祂的同在是看不見的，但藉著祂的成爲肉體，祂成了照耀的日光。這照耀的日光就是神那看不見的同在成爲看得見的。…在變化山上，主的一些門徒看見祂在祂的榮耀裏（彼後一 16～18，太十七 1～2）。

民數記六章二十五節不僅說到耶和華使祂的面光照我們，也說到耶和華賜恩給我們。這兩點加在一起就等於約翰一章十四節、十六至十七節。神的成爲肉體就是祂同在的光照。隨著這光照有恩典。『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典。』（14）主賜恩給我們；祂對我們甚至成爲恩典。主賜恩給我們，意思就是祂繼續不斷的作我們的恩典。這恩典就是基督的恩（林後十三 14 上），實際上就是基督自己。我們有基督，就有恩典。三一神對我們完全是賜恩的。一天過一天，我們享受祂作恩典。

這福分的第三部分說，『願耶和華向你仰臉，賜你平安。』（民六 26）在民數記六章的祝福裏，題到『面』和『臉』，原文是不同的字。『面』（face）指一個人的同在〔25〕；『臉』（countenance）指那人的表情〔26〕。…耶穌來，是作神的面；聖靈來，是作神的臉。…我們若叫〔聖靈〕憂愁，祂的臉會拉下來〔弗四 30〕。我們若順從祂，祂滿意我們，就會向我們仰臉，而向我們確認、保證、擔保、應許，並將一切給我們（民數記生命讀經，八九至九一頁）。

參讀：民數記生命讀經，第十一篇。

and be gracious to you" (Num. 6:25). In Luke 1:78...Zachariah prophesied, "The rising sun will visit us from on high." This rising sun is the Son in the Divine Trinity. This implies God's incarnation to show Himself to us in a shining way. No one has ever seen God, but through His incarnation we have seen His face and have beheld His glory (John 1:14), and He has been shining upon us continually. Wherever He went, He was a great light shining upon the people sitting in darkness (Matt. 4:16), for He is the light of the world (John 8:12).

The word face in Numbers 6:25 signifies presence. As the One whose face shines upon us, Christ the Son is the visible presence of the invisible God. God and His presence are invisible, but through His incarnation He became the shining sun. This shining sun is God's invisible presence becoming visible....On the Mount of Transfiguration, some of the Lord's disciples beheld Him in His glory (2 Pet. 1:16-18; Matt. 17:1-2).

Numbers 6:25 speaks not only of Jehovah making His face to shine upon us, but also of Jehovah being gracious to us. These two points added together equal John 1:14, 16-17. God's incarnation was the shining of His presence. Along with this shining there was grace. "The Word became flesh and tabernacled among us...full of grace" (v. 14). The Lord is gracious to us; He has even become grace to us. For the Lord to be gracious to us means that He is continually grace to us. This grace is the grace of Christ (2 Cor. 13:14a), which is actually Christ Himself. When we have Christ, we have grace. The Triune God is altogether gracious to us. Day after day we enjoy Him as grace.

The third part of this blessing says, "Jehovah lift up His countenance upon you and give you peace" (Num. 6:26)....There is a difference between [the face (v. 25) and the countenance (v. 26)]. The face denotes the presence of the person, and the countenance denotes the expression of the person....Jesus came as the face of God, and the Holy Spirit comes as the countenance of God....If we grieve [the Holy Spirit (Eph. 4:30)], His countenance will drop. If we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything. (Life-study of Numbers, pp. 80-82)

Further Reading: Life-study of Numbers, msg. 11

第三十三週　週五

晨興餧養

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

創四八 20『當日以色列給他們祝福說，以色列人必指著你們祝福說，願神使你如以法蓮、瑪拿西一樣。於是立以法蓮在瑪拿西之前。』

祭司將人帶給神。然而，使徒將神帶給人；他帶著神臨到人。在林後十三章十四節，我們看見三一神恩典的眷臨。在使徒保羅的祝福裏，三一神臨到人，作他們的享受。這享受就是神的愛，作了基督的恩典，憑著聖靈的交通。愛、恩典和交通，不是三樣分開的東西，乃是一樣東西的三個方面或三個階段。它們是神的三個階段，作我們的享受。愛是裏面的，恩典是愛得了彰顯，交通是恩典傳輸到我們裏面。愛是在神自己裏面。這愛得了彰顯，就是恩典，而恩典是在交通裏得以傳輸。我可能愛一位弟兄，這愛是在我的裏面。…我可以送他一本聖經，把這愛彰顯出來。聖經代表恩典，作我裏面對這位弟兄愛的彰顯。我要將這恩典傳遞給他，就必須真的將聖經交給他。這就是交通（創世記生命讀經，一四五一頁）。

信息選讀

當約瑟把他的兒子瑪拿西和以法蓮帶到雅各面前，他操縱那個局面，使長子瑪拿西在雅各右手前。父親把長子放在祖父的右手前，來領受上等的祝福，把次子放在祖父的左手前，來領受次等的祝福。約瑟的操縱是照著天然的觀念。照著天然的觀念，約瑟是正確的。然而，雅各將雙手交錯。雖然他的眼

‹‹ WEEK 33 — DAY 5 ››

Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Gen. 48:20 And he blessed them that day, saying, By you Israel will pronounce blessings, saying, God make you like Ephraim and like Manasseh. Thus he set Ephraim before Manasseh.

A priest brings people to God. An apostle, however, brings God to people; he comes to people with God. In 2 Corinthians 13:14 we see a gracious visitation of the Triune God. In the blessing of the apostle Paul, the Triune God comes to people for their enjoyment. This enjoyment is the love of God as the grace of Christ by the fellowship of the Holy Spirit. Love, grace, and fellowship are not three separate things; they are three aspects or stages of one thing. They are the three stages of God for our enjoyment. Love is within, grace is love expressed, and fellowship is the transmission of grace into us. Love is within God Himself. When this love is expressed, it is grace, and grace is transmitted in the fellowship. I may love a certain brother, but this love is within me....I may express it by giving him a Bible. The Bible represents grace as the expression of the love I have within me for this brother. In order to communicate this grace to him, I must actually hand the Bible to him. This is fellowship. (Life-study of Genesis, pp. 1217-1218)

Today's Reading

When Joseph brought his sons Manasseh and Ephraim to Jacob, he maneuvered the situation so that the firstborn, Manasseh, would be in front of Jacob's right hand. The father put the firstborn in front of the grandfather's right hand to receive the first blessing and the second in front of the left hand to receive the second blessing. Joseph's maneuvering was according to the natural concept. According to the natural concept, Joseph was right. However, Jacob crossed his

睛昏花，但他靈裏非常清楚。創世記四十八章十七節說，『約瑟見他父親把右手按在以法蓮的頭上，就不喜悅，便提起他父親的手，要從以法蓮的頭上挪到瑪拿西的頭上。』約瑟說，『我父，不是這樣。這個才是長子，求你把右手按在他的頭上。』（18）雅各不肯，說，『我知道，我兒，我知道。』（19）這樣，主的祝福除去了人的操縱。

在召會生活中，我不信靠自己的揀選。在揀選長老、執事、和召會事奉裏的領頭人時，我常常縮回我的手，因爲我不信靠我的鑒別。多數的時候，我們的揀選導致操縱，而神交錯的手卻來祝福我們所沒有揀選的。那些作父母的，以及在召會事奉裏領頭的人，對於他們的揀選必須謹慎。不要照著你們的好惡行使任何一種操縱，因爲神的祝福總是除去我們的操縱。

雖然我們從來不知道屬靈的祝福要往那裏去，但我們確實知道主祝福的手總是除去人天然的操縱。…主將手交錯，在你眼中也許認爲不對，在祂眼中卻全然美麗。祝福不在於你的操縱，乃在於神的願望和揀選。凡我們所作的任何揀選，都可能是照著我們的愛好所作的操縱。不要操縱，也不要失望。要相信主的手會交錯過來臨到你。

我們已經看見，約瑟想要攔阻他父親祝福的手。這指明人天然的觀念攔阻主祝福的手。在召會生活中，主會興起許多我們不喜歡的人，其中有些會成爲最好的長老。當然，我有人的感覺、觀念和喜好。但我天然的觀念已經被除去了。我們簡直不知道大數的掃羅會從那個方向來。你以爲最好的，也許會成爲最差的。但一個反對者要成爲今日的使徒保羅。你不喜歡他，主卻喜歡他。許多不合你觀念的人要興起來（創世記生命讀經，一四五二至一四五六頁）。

參讀：腓立比書生命讀經，第七篇。

hands. Although his eyes were dim, he was very clear in his spirit. Genesis 48:17 says, “And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he took hold of his father’s hand to remove it from Ephraim’s head onto Manasseh’s head.” Then Joseph said, “Not so, my father, for this is the firstborn. Put your right hand upon his head” (v. 18). Jacob refused and said, “I know, my son, I know” (v. 19). Thus, the Lord’s blessing crossed man’s maneuvering.

In the church life I have come to have no trust in my choice. Often my hand has been held back in the choice of elders, deacons, and the leading ones in the church service because I have no trust in my discernment. Most of the time our choosing leads to maneuvering, and God’s crossing hand comes in to bless the one we did not choose. Those who are parents and those who are leading ones in the church service must be careful about their choosing. Do not exercise any kind of maneuvering according to your likes and dislikes, for God’s blessing always crosses our maneuvering.

Although we never know where the spiritual blessing will go, we do know that the blessing hand of the Lord always crosses man’s natural maneuvering....The Lord’s crossing His hands may be evil in your eyes, but it is altogether beautiful in His eyes. Blessing does not depend on your maneuvering; it depends on God’s desire and selection. In any selection we make there is the possibility of maneuvering according to our taste or choice. Do not maneuver, and do not be disappointed. Rather, believe that the Lord’s hand will cross over to you.

We have seen that Joseph tried to hold back his father’s blessing hand. This indicates that man’s natural concept holds back the Lord’s blessing hand. In the church life, the Lord will raise up many we do not like, and some of them will become the best elders. Surely I have had my human feelings, concepts, and tastes. But my natural concepts have been crossed out. We simply do not know from which direction Saul of Tarsus will come. The one you think is the best may turn out to be the worst. But one of the opposers will become today’s apostle Paul. Although you do not like him, the Lord likes him. Many will be raised up who do not fit your concept. (Life-study of Genesis, pp. 1219-1221)

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

第三十三週　週六

晨興餧養

創四八 14『但以色列伸出右手來，按在以法蓮的頭上（以法蓮乃是次子），又剪搭過左手來，按在瑪拿西的頭上（瑪拿西原是長子）。』

林前七 40『然而，按我的意見，她若守節更是有福；但我想我也有神的靈了。』

雅各抓奪的手最終成了祝福的手（創二五 26，四七 7、10，四八 14～16）。在創世記二十五章我們看見，雅各甚至在母腹中就開始抓奪。他在抓奪的事上真有技巧！但在四十七至四十八章我們看見，這兩隻抓奪的手成了祝福的手，將人帶到神面前，並將神供應到人裏面，使他們享受祂。…在這裏我們看見生命的長大並成熟。一個抓奪者，抓腳跟者，成了當時地上最偉大的人。他能祝福法老，因爲他成了比法老大的。他藉著生命的路成了這樣的人。我們需要生命的長大和生命的成熟，這樣我們就能被基督充滿，成爲能祝福別人的人（創世記生命讀經，一四五六至一四五七頁）。

信息選讀

我們很熟悉說豫言的意義，但我們也許不熟悉用祝福說豫言。創世記四十九章是惟一啓示這事的一章。雖然摩西在申命記三十三章的祝福與雅各在創世記四十九章的祝福相近，但那裏的祝福沒有這裏的豐富。…創世記四十九章的說豫言是成熟的表顯，因爲我們的說話總是表明我們在那裏，以及我們有多成熟。

要用祝福說豫言，我們必須履行四個條件。第一

‹‹ WEEK 33 — DAY 6 ››

Morning Nourishment

Gen. 48:14 But Israel stretched out his right hand and laid it upon Ephraim's head—although he was the younger—and his left hand upon Manasseh's head, guiding his hands with insight, even though Manasseh was the firstborn.

1 Cor. 7:40 But she is more blessed if she so remains, according to my opinion; but I think that I also have the Spirit of God.

Jacob's supplanting hands eventually became blessing hands (Gen. 25:26; 47:7, 10; 48:14-16). In Genesis 25 we see that Jacob began his supplanting even when he was in his mother's womb. How skillful he was in supplanting! But in chapters 47 and 48 we see that these two supplanting hands have become blessing hands, bringing people into God's presence and ministering God into people so that they may enjoy Him....Here we see the growth and maturity in life. A supplanter, a heel-holder, became the greatest person on earth at the time. He was able to bless Pharaoh because he had become greater than Pharaoh. He became this kind of person by the way of life. We need the growth in life and the maturity in life so that we may be filled with Christ to become those who are able to bless others. (Life-study of Genesis, p. 1222)

Today's Reading

Although we are familiar with what it means to prophesy, we may not be familiar with prophesying with blessing. Genesis 49 is the only chapter that reveals this matter. Although Moses' blessing in Deuteronomy 33 is close to what is found in Genesis 49, the blessing there is not as rich as the blessing here....The prophesying in chapter 49 is a manifestation of maturity, for our speaking always reveals where we are and how mature we are.

In order to prophesy with blessing, we must fulfill four requirements. The first

個條件是認識神，認識神的心願，和神的定旨。在這章，神、神的心願和神的定旨，都藉著雅各的話啓示出來。

第二個條件是認識人，認識每個人的真實情況。你也許以爲，父親應當很容易認識自己的兒子，所以雅各很容易認識他的十二個兒子。然而，常常作父母的很難真正認識他們的兒女。…表面看來，我們作父母的認識兒女；實際上，我們既不知道他們的所是，也不知道他們的所在。但雅各對他的兒子們有透徹的認識。每一種情況、處境和隱藏的難處，在他眼中都很清楚。照樣，我們若要在召會中說這樣的話，必須認識召會、長老和所有的弟兄姊妹。這不是容易的。…我們不該按著我們頭腦的領會認識人；我們必須按著靈認識人。

雖然我們可能認識神，認識神的心和神的定旨，也可能認識別人的情況，但我們若是貧窮的，我們仍然不能祝福他們。…雅各滿了豐富。因他不缺少豐富，所以他能祝福別人。

除了已經說過的三個條件以外，我們還需要剛強活躍的靈。雅各在四十九章裏的話，是他在臨終的時候說的。…他的身體卽將死去，但他在靈裏〔滿有活力、〕剛強活躍。所以，要用祝福說豫言，我們必須認識神，認識人和人的情況，有神的豐富，並有剛強的靈。

〔在林前七章，〕保羅的意見就是神的話。…原則上，雅各在創世記四十九章也是一樣。雅各在四十九章所說的，乃是神的話。雖然那是他的意見，但也是神的話。…〔三至四節〕是一個被神充滿的人，一個全人爲神所構成的人說的話。…雅各乃是一個神人，就是一個爲神所充滿、構成、浸透甚至重組的人。因此，無論他說甚麼，都是神的話；無論他思想甚麼，都是神的思想；無論他發表甚麼意見，都是神的意見（創世記生命讀經，一四六八、一四七三至一四七五、一四七八頁）。

參讀：創世記生命讀經，第九十七篇。

requirement is to know God, the desire of God's heart, and the purpose of God. God, God's desire, and God's purpose are all revealed through Jacob's word in this chapter.

The second requirement is to know people, to know the actual situation of every person involved. You may think that, because it should be easy for a father to know his son, it was easy for Jacob to know his twelve sons. However, it is often very difficult for parents to truly know their children....Seemingly, we parents know our children; actually, we know neither what they are nor where they are. But Jacob had a thorough understanding of his sons. Every situation, condition, and hidden problem was clear in his sight. Likewise, if we would speak such a word in the church, we must know the church, the elders, and all the brothers and sisters. This is not easy....We should not know people according to our mental understanding; rather, we must know them according to the spirit.

Although we may know God, God's heart, and God's purpose and although we may know the situation of others, we shall still not be able to bless them if we are poor....[Jacob] was full of riches. Because he had no lack of riches, he could bless others.

In addition to the three requirements already covered, we need a strong, active spirit. Jacob's word in this chapter was spoken as he was dying....In his body he was dying, but in his spirit he was [vigorous,] strong and active. Therefore, in order to prophesy with blessing, we must have the knowledge of God, the knowledge of people and their situations, the riches of God, and a strong spirit.

[In 1 Corinthians 7] Paul's opinion was God's word. In principle, it is the same with Jacob in Genesis 49. Whatever Jacob uttered...was God's word. Although it was his opinion, it was also the word of God....[Verses 3 and 4 were] the utterance of a man who was filled with God, a man who had been constituted with God in his entire being....Jacob was a God-man, a man filled, constituted, permeated, and even reorganized with God. Thus, whatever he spoke was God's word; whatever he thought was God's thought; and whatever opinion he expressed was God's opinion. (Life-study of Genesis, pp. 1231, 1235-1236, 1239)

Further Reading: Life-study of Genesis, msg. 97

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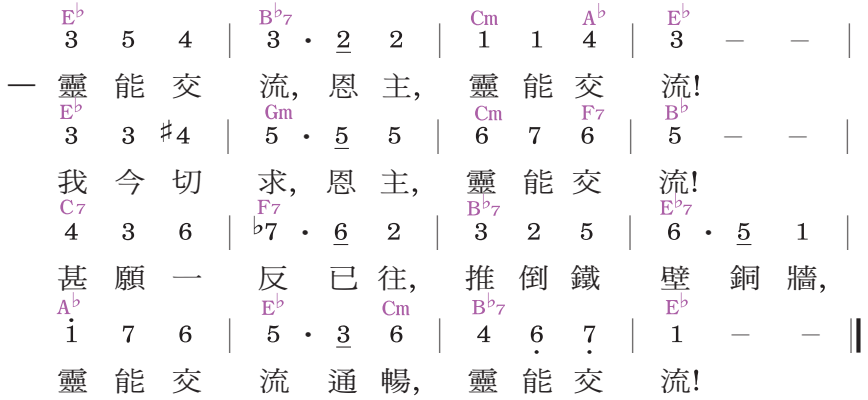

二 靈能交流，恩主，　靈能交流！
我今懇求，恩主，　靈能交流！
不再自滿自負，　不再作繭自縛，
靈能交流無阻，　靈能交流！

三 靈能交流，恩主，　靈能交流！
我今祈求，恩主，　靈能交流！
不再不凡自命，　不再自覺聰明，
靈能交流不停，　靈能交流！

四 靈能交流，恩主，　靈能交流！
我今尋求，恩主，　靈能交流！
不再自藏自隱，　不再獨善己身，
靈能交流日深，　靈能交流！

五 靈能交流，恩主，　靈能交流！
我今要求，恩主，　靈能交流！
打倒自持架格，　走下作人寶座，
流出活水江河，　靈能交流！

六 靈能交流，恩主，　靈能交流！
允我所求，恩主，　靈能交流！
切願能被建造，　不但與你相交，
且能與人相調，　靈能交流！

Hymns, #846

1 Oh, may my spirit flow,
Oh, may it flow!
Now I beseech Thee, Lord,
Oh, may it flow!
My past I would forsake,
The iron walls would break,
My spirit free would make;
Oh, may it flow!

2 Oh, may my spirit flow,
Oh, may it flow!
Now I implore Thee, Lord,
Oh, may it flow!
No more self-satisfied,
No more in self-bound pride,
No more my spirit tied;
Oh, may it flow!

3 Oh, may my spirit flow,
Oh, may it flow!
For this I plead with Thee,
Oh, may it flow!
High-minded not to be,
Pride shall not prison me,
I'd flow unceasingly,
In spirit flow.

4 Oh, may my spirit flow,
Oh, may it flow!
For this I seek Thee, Lord,
Oh, may it flow!
No more to isolate,
Nor self to perfect make,
My spirit nought abate,
Deeply to flow.

5 Oh, may my spirit flow,
Oh, may it flow!
I ask Thee, gracious Lord,
Oh, may it flow!
My trust in self o'erthrow,
Down from self's throne I'll go,
That living water flow
In spirit, Lord.

6 Oh, may my spirit flow,
Oh, may it flow!
Answer my prayer, dear Lord,
Oh, may it flow!
Not just commune with Thee,
I long to builded be,
Mingle with others free
In spirit, Lord.

申言稿：