

第四篇

伯特利的實際，以及生出基督
作為苦難之子和右手之子

RK 詩歌：603

讀經：創三五 1 ~ 20、27

週 一

壹 在創世記三十五章，伯特利的異象再次出現；不過，這次不是一個夢，乃是一個實際——1 ~ 15 節：

一 我們都曾兩次進入召會生活——二八 12、16 ~ 17，三五 15：

- 1 第一次是在夢中來的，第二次是真的來了；我們需要夢，也需要實際。
- 2 起初的夢是一幅真實的圖畫；在實際裏的每一件事，都和夢中的一樣。

二 在伯特利，雅各的名字改為以色列，指明他的所是已經改變了；現在他在伯特利乃是以色列——三二 28，三五 10。

三 在創世記三十五章有一個重要且根本的轉彎，就是從對神個人的經歷轉到對神團體的經歷——經歷神作伯特利的神——弗三 17 ~ 21，四 4 ~ 6：

Message Four

The Reality of Bethel and the Bringing Forth of Christ
as the Son of Affliction and the Son of the Right Hand

RK Hymns: 837

Scripture Reading: Gen. 35:1-20, 27

Day 1

I. In Genesis 35 the vision of Bethel came again; however, this time it did not come as a dream—it came as a reality—vv. 1-15:

A. We all come into the church life twice——28:12, 16-17; 35:15:

1. The first time we come in a dream, and the second time we come in reality; we need both the dream and the reality.
2. The dream in the beginning was a true picture, and everything in the reality is the same as that in the dream.

B. At Bethel Jacob's name was changed to Israel, indicating that his being had been changed; now he was Israel at Bethel——32:28; 35:10.

C. In Genesis 35 there is a crucial and radical turn from the individual experience of God to the corporate experience of God—the experience of God as the God of Bethel——Eph. 3:17-21; 4:4-6:

- 1 在創世記三十五章七節我們有一個新的神聖名稱——伊勒伯特利，『神家的神』。

週 二

- 2 在本章之前，神是個人的神；在這裏，祂不再只是個人的神，乃是伊勒伯特利，就是團體身體的神，神家的神。

週 三

- 3 伯特利表徵團體的生活，就是基督的身體；因此，雅各稱神為伯特利的神時，就從個人的經歷往前到團體的經歷——林前十二 12：

a 雅各在示劍所築的壇稱為伊勒伊羅伊以色列，那是與個人有關之神的名——創三三 17～20。

b 雅各在伯特利所築的壇稱為伊勒伯特利，那是與團體的身體有關之神的名——三五 6～7。

c 在示劍的祭壇是個人的祭壇，但在伯特利的祭壇是團體的祭壇——為著神家的祭壇。

- 四 全足的神被啟示出來，乃是為著伯特利的建造；只有在伯特利，我們才可能領悟我們神的全足——11 節上：

- 1 神啟示祂自己是全足的神，目的是為著祂的建造；全足的神乃是為著神的建造。
- 2 我們不能個人經歷全足的神；要經歷全足的神，我們必須在伯特利，在召會生活中。
- 3 神的全足需要身體；我們需要家，需要建造，來經歷祂這一方面——腓一 19。

1. In Genesis 35:7 we have a new divine title—El-bethel, “God of the house of God.”

Day 2

2. Before this chapter God was the God of individuals; here He is no longer just the God of individuals but is El-bethel, the God of a corporate body, the God of the house of God.

Day 3

3. Bethel signifies the corporate life, which is the Body of Christ; thus, in calling God the God of Bethel, Jacob advanced from the individual experience to the corporate experience—1 Cor. 12:12:

a. The altar that Jacob built at Shechem was called El-Elohe-Israel, the name of God as related to an individual—Gen. 33:17-20.

b. The altar that Jacob built at Bethel was called El-bethel, the name of God as related to a corporate body—35:6-7.

c. The altar at Shechem is an individual altar, but the altar at Bethel is a corporate altar—the altar for the house of God.

- D. The All-sufficient God is revealed for the building of Bethel; only at Bethel is it possible for us to realize the all-sufficiency of our God—v. 11a:

1. The purpose of God’s revealing Himself as the All-sufficient One is for His building; the All-sufficient God is for God’s building.
2. We cannot experience the All-sufficient God in an individualistic way; in order to experience the All-sufficient God, we must be in Bethel, in the church life.
3. God’s all-sufficiency requires the Body; we need the house, the building, in order to experience this aspect of Him—Phil. 1:19.

週 四

4 父、子、靈和召會，乃是四而一；至終，召會是與三一神聯結、調和、且合併的一班人——弗四 4～6，三 16～21。

五 雅各在伯特利立柱子並澆奠祭在其上，指明奠祭是為著神的建造——創三五 14 上：

1 奠祭豫表基督是在神前傾倒出來作真酒，使神滿足的那一位——出二九 40～41，民十五 1～10，二八 7～10。

2 奠祭也豫表基督以祂自己作屬天的酒浸透我們，直到祂與我們成為一而澆奠給神，為著神的享受和滿足，並為著神的建造——太九 17，腓二 17，提後四 6。

3 我們將自己當作奠祭澆奠給神，帶來神的靈的澆灌，來為著神的建造——創三五 14 下。

六 伯特利——神的家——的功用，乃是彰顯基督——弗一 22～23：

1 神終極的目標乃是要彰顯基督；基督的彰顯不是個人的事，乃是在神家中團體的事——約十七 22，弗三 21，羅九 23。

2 產生基督為著基督團體的彰顯，需要我們出代價，捨棄我們天然的揀選、天然的願望和天然的生命。

週 五

七 雅各經歷了伯特利的實際之後，就在希伯崙進入與神完全的交通裏；在希伯崙的交通，意思是親密、平安、滿足和喜樂——創三五

Day 4

4. The Father, the Son, the Spirit, and the church are four-in-one; ultimately, the church is a group of people who are in union with, mingled with, and incorporated with the Triune God——Eph. 4:4-6; 3:16-21.

E. At Bethel Jacob set up a pillar and poured out a drink offering on it; this indicates that the drink offering is for God's building——Gen. 35:14a:

1. The drink offering typifies Christ as the One poured out as the real wine before God for His satisfaction——Exo. 29:40-41; Num. 15:1-10; 28:7-10.

2. The drink offering also typifies the Christ who saturates us with Himself as the heavenly wine until He and we become one to be poured out for God's enjoyment and satisfaction and for God's building——Matt. 9:17; Phil. 2:17; 2 Tim. 4:6.

3. Our pouring ourselves out as a drink offering to God brings in the outpouring of the Spirit for God's building——Gen. 35:14b.

F. The function of Bethel, the house of God, is to express Christ——Eph. 1:22-23:

1. God's ultimate goal is the expression of Christ, and the expression of Christ is not an individual matter but a corporate matter in the house of God——John 17:22; Eph. 3:21; Rom. 9:23.

2. The bringing forth of Christ for the corporate expression of Christ will cost us our natural choice, our natural desire, and our natural life.

Day 5

G. After experiencing the reality of Bethel, Jacob entered into full fellowship with God at Hebron; the fellowship at Hebron means intimacy, peace, satisfaction, and joy——Gen. 35:27; 1

27, 林前一 9:

- 1 雖然我們已經在召會生活中，但我們仍需要往前，直到來到希伯崙，進入與主完全的交通裏——約壹一 3。
 - 2 希伯崙的交通不僅是與神的交通，也是與基督身體上別的肢體的交通——腓二 1，約壹一 7。
 - 3 如果我們認識基督身體的生命，就會看見交通的緊要，並且領悟我們若沒有身體的交通，就無法生活——林前十二 14 ~ 27。
- 八 雅各一生將近末了的時候，宣告說主一生牧養他；主的牧養乃是為著伯特利，就是神的家——創四八 15 ~ 16，二八 10 ~ 22，三五 1、3、7 ~ 11。

貳 便雅憫的出生，豫表生出基督作為苦難之子和右手之子——16 ~ 18 節：

一 便雅憫的生和拉結的死同時發生，意思是雅各乃藉失去拉結，得著一個兒子——16 ~ 20 節：

- 1 拉結是雅各照著他心頭願望的天然選擇——二九 18 ~ 20。

週 六

- 2 拉結的死乃是雅各喪失他天然的選擇，這對他是深刻而切身的對付——三五 16 ~ 20。
- 3 雅各失去拉結，但在這過程中卻得著豫表基督的便雅憫——18 ~ 19 節：
 - a 同樣的，神至終會取去我們天然的選擇，使我們生出基督以彰顯神。

Cor. 1:9:

1. Although we are in the church life, we still need to journey on until we come to Hebron and enter into full fellowship with the Lord——1 John 1:3.
 2. The fellowship at Hebron is not only fellowship with God but also with other members of the Body of Christ——Phil. 2:1; 1 John 1:7.
 3. If we know the life of the Body of Christ, we will see the importance of fellowship, and we will realize that apart from the fellowship of the Body, we cannot live——1 Cor. 12:14-27.
- H. Toward the end of his life, Jacob declared that the Lord had shepherded him all the days of his life; the Lord's shepherding is for Bethel, the house of God——Gen. 48:15-16; 28:10-22; 35:1, 3, 7-11.

II. The birth of Benjamin typifies the bringing forth of Christ as the Son of affliction and the Son of the right hand——vv. 16-18:

A. The birth of Benjamin and the death of Rachel occurred simultaneously; this means that Jacob gained a son by losing Rachel——vv. 16-20:

1. Rachel was Jacob's natural choice according to his heart's desire——29:18-20.

Day 6

2. The death of Rachel, the loss of Jacob's natural choice, was a deep and personal dealing for Jacob——35:16-20.
3. Jacob lost Rachel, but in the process he gained Benjamin, who is a type of Christ——vv. 18-19:
 - a. In the same manner, God will eventually take away our natural choice so that we may bring forth Christ for His expression.

b 神的目的不是要祂揀選的人遭受損失；神的目的乃是要藉著他們生出基督——腓三 7～8。

二 拉結將近於死，給她孩子起名叫便俄尼，意為『我苦難之子』；但雅各立刻將孩子的名字改為便雅憫，意為『右手之子』——創三五 18：

1 作為苦難之子，便雅憫豫表基督在祂的成為肉體和地上的人性生活中，多受痛苦，成就了神永遠的救贖，成功祂完滿的救恩——賽五三 3，來九 12。

2 作為右手之子，便雅憫豫表基督在祂的復活、得勝和升天裏是右手之子，在諸天之上盡職，執行神救贖的應用，施行祂的救恩——八 1～2，七 25。

3 基督成為肉體作便俄尼，多受痛苦，但在復活裏祂成了便雅憫，就是在榮耀和尊貴裏的右手之子——詩六八 27，八十 17，可十六 19，徒二 33，五 31。

b. God's goal is not to make His chosen ones suffer loss; it is to bring forth Christ through them——Phil. 3:7-8.

B. As Rachel was dying, she called the child Ben-oni, meaning “son of my affliction,” but Jacob immediately changed the child's name to Benjamin, meaning “son of the right hand”——Gen. 35:18:

1. As the son of affliction, Benjamin typifies Christ, who, as the man of sorrows in His incarnation and human life on earth, accomplished God's eternal redemption for His full salvation——Isa. 53:3; Heb. 9:12.

2. As the son of the right hand, Benjamin typifies Christ, who, as the Son of the right hand in His resurrection, victory, and ascension, ministers in the heavens to carry out the application of God's redemption for His salvation——8:1-2; 7:25.

3. Christ was incarnated to be Ben-oni, the man of sorrows, but in His resurrection He became Benjamin, the Son of the right hand in glory and honor——Psa. 68:27; 80:17; Mark 16:19; Acts 2:33; 5:31.

晨興餽養

創三五1～3『神對雅各說，起來，上伯特利去，住在那裏；要在那裏築一座壇給神，就是你逃避你哥哥以掃的時候向你顯現的那位。雅各就…說，你們要除掉你們中間的外邦神像，也要自潔，更換衣裳。我們要起來，上伯特利去，在那裏我要築一座壇給神，就是…在我所行的路上與我同在的那位。』

在創世記三十五章，伯特利的異象再次出現；不過，這次不是僅僅一個夢，乃是一個實際。不是僅僅一個異象，乃是一個事實，一個經歷。二十八章和三十五章有個不同點：在二十八章僅僅是一個夢。伯特利，天的門，梯子，使者——一切都是在夢中看見的。我們最多只能說，這夢是一個異象，那時還沒有事實，沒有實際。那個夢是在三十五章才得到實現（創世記生命讀經，一二一二至一二一三頁）。

信息選讀

雅各兩次來到伯特利。照我的經歷，這指明我們都曾兩次進入召會。第一次是在夢中來的，第二次是真的來了。一九二五年，我有過一次很清楚的夢，但直到七年後，在一九三二年我才進入召會生活的實際和實行。你們很多人和我有類似的經歷。當你第一次進入召會，有很長一段時間是一個夢。你也許在夢中過了許多年。但在那些年以後，就不再是夢，你能說，『哦，我是真正實際的在召會生活中了。已往的年間是一個夢。感謝主，保守我在這夢中。但現在我有實際的經歷了。』雅各先是作了一個夢，二十多年以後，他才被帶到經歷中。

Morning Nourishment

Gen. 35:1-3 And God said to Jacob, Rise up, go up to Bethel, and dwell there; and make an altar there to the God who appeared to you when you fled from your brother Esau. Then Jacob said..., Put away the foreign gods that are among you, and purify yourselves, and change your garments. And let us rise up and go up to Bethel, that I may make an altar there to the God who...has been with me wherever I have gone.

In Genesis 35 the vision of Bethel came again. This time, however, it did not come just as a dream; it came as a reality. It was not only a vision but a fact and an experience. The difference between chapters 28 and 35 is that chapter 28 was merely a dream. Bethel, the gate of heaven, the ladder, the angels—everything was seen in a dream. At most, we can only say that this dream was a vision. Up to that point there was no fact, no reality. The fulfillment of the dream comes into being in chapter 35. (Life-study of Genesis, p. 1012)

Today's Reading

Jacob came to Bethel twice. According to my experience, this indicates that we all come into the church twice. The first time we come in a dream, and the second time we come in actuality. In 1925, I had a clear dream, but it was not until seven years later, in 1932, that I came into the actuality and practicality of the church life. Many of you have had a similar experience. When you first came into the church, it was, for quite a period of time, a dream. You might have been in a dream for a number of years. But after those years, it was no longer a dream, and you could say, "Oh, I am actually and practically in the church life. The past years have been a dream. Thank the Lord for keeping me in this dream, but now I have the actual experience." Firstly, Jacob had the dream. More than twenty years later, he was brought into the experience.

在創世記二十八章，每一件事都是個夢，多少有點模糊，並不確定。但在三十五章的經歷中，每一件事都很確定而實際。無論如何，我們感謝主，起初的夢是一幅真實的圖畫。在實際裏的每一件事和在夢中的一樣。在這點上沒有不同，惟一不同的是夢不確定，真實的經歷確定。我們需要夢，也需要實際。讚美主，今天我們是在召會生活的實際中。

在伯特利，雅各經歷了他的新名。他的名已經在毘努伊勒改了（三二 28、30），但他在伯特利才經歷他的新名（三五 10）。在伯特利，雅各全人被改變，成了一個新人——以色列。在我們進入召會生活以前，不管我們基督徒作得多好，我們都不是新的。但在我們進入召會生活以後，裏面有個東西要求我們成為新的。我們必須作新丈夫、新父母、新孩子。我們每天都經歷這種裏面的要求。我們領悟從今以後，我們必須是另一個人。這就是變化的經歷。

創世記三十五章是從對神個別的經歷到對神團體的經歷一個根本的轉彎。在本章之前，沒有題到伊勒伯特利。在一章啓示伊羅欣，在二章啓示耶和華，以後神告訴雅各，祂是亞伯拉罕的神，以撒的神。但在三十五章，我們看見一個新的神聖名稱——伊勒伯特利，神家的神。

神對雅各說，『你的名…要叫以色列。』（10）而雅各似乎對神說，『你的名是伊勒伯特利。』今天你是誰？是雅各還是以色列？以色列是甚麼意思？若回答以色列的意思是『與神較力者』就太道理了；以色列是召會人，而伊勒伯特利是召會生活。我們是在召會生活中的召會人。這不是道理，這是經歷。召會人是一班被神充滿的人，召會生活是神的團體生活。召會人是一班被神充滿的人，共同生活來享受神並彰顯神。這是在伊勒伯特利的以色列（創世記生命讀經，一二六三至一二六四、一二三八至一二三九、一二三〇至一二三一頁）。

參讀：創世記生命讀經，第七十八至七十九篇。

Everything in Genesis 28, being a dream, is somewhat vague; nothing is definite. In the experience in chapter 35, however, everything is definite and practical. Nevertheless, we thank the Lord that the dream in the beginning was a true picture. Everything in the reality is the same as that in the dream. In this, there is no difference. The only difference is that the dream is indefinite and that the actuality is definite. We need both the dream and the practicality. We praise the Lord that today we are in the practicality of the church life.

In Bethel, Jacob experienced his new name. His name had been changed at Peniel (32:28, 30), but he experienced his new name at Bethel (35:10). At Bethel, Jacob's entire being was changed and he became a new person—Israel. No matter how good we were as Christians before we came into the church life, we were not new. But after we came into the church life, something within demanded us to be new. We had to be a new husband, a new parent, a new child. We all experience this inward demanding daily. We realize that, from now on, we must be another person. This is the experience of transformation.

Genesis 35 is a radical turn from the individual experience of God to the corporate experience of God. Before this chapter, El-bethel is not mentioned. Elohim was revealed in chapter 1, and Jehovah was revealed in chapter 2. Later, God told Jacob that He was the God of Abraham and the God of Isaac. But, as we have pointed out, in chapter 35 we see a new divine title—El-bethel, God of the house of God.

God said to Jacob, "Israel shall be your name" (v. 10), and Jacob seemed to say to God, "Your name is El-bethel." Who are you today—Jacob or Israel? What does Israel mean? To answer that it means a wrestler of God is too doctrinal. Israel is the church people, and El-bethel is the church life. We are the church people in the church life. This is not doctrine; it is experience. The church people are a people filled with God, and the church life is a corporate life of God. The church people are a people filled with God living together to enjoy God and to express Him. This is Israel in El-bethel. (Life-study of Genesis, pp. 1057-1058, 1034, 1027-1028)

Further Reading: Life-study of Genesis, msgs. 78-79

晨興餽養

創三五6～7『於是雅各和一切與他同在的人，到了迦南地的路斯，就是伯特利。他在那裏築了一座壇，並且稱那地方為伊勒伯特利，因為當他逃避他哥哥的時候，神在那裏向他啓示祂自己。』

我們已經看過，許多重要真理的種子，都撒在創世記裏。神的家—伯特利，就是這些種子之一。然而，很少基督徒認識神家的經歷是甚麼。無疑的，許多人知道，根據新約，神的家是指召會（提前三15）。但實行的、正當的召會生活在那裏？雖然地上有千百萬的基督徒，但很少人有真正的召會生活；很多人參加主日早晨的崇拜，僅僅是坐在會眾中，聽某位傳道或牧師講道。這不是聖經所啓示實行的、正當的召會生活。根據聖經，在真正的召會生活中，每個得救的人必須是活的、盡功用的肢體。基督身體的每個肢體都必須盡功用。肢體不但盡功用，更是生活在一起，每天活潑的在基督裏彰顯神。這是聖經中所啓示實行的召會生活。關於這實行的召會生活，其真理的種子是撒在創世記裏（創世記生命讀經，一二二七頁）。

信息選讀

在創世記三十五章以前，神是稱為某人的神，例如，亞伯拉罕的神或以撒的神。祂是個人的神。但在三十五章七節有『伊勒伯特利』（El-Beth-el），就是神家的神。祂不再僅僅是個人的神；祂如今是團體身體的神，神家的神。很多基督徒只經歷神是他們個人的神，少有經歷神是神家的神。你對於神

Morning Nourishment

Gen. 35:6-7 And Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. And he built an altar there and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother.

We have seen that many crucial seeds of the truth are sown in the book of Genesis. The house of God, Bethel, is one of these seeds. However, not many Christians know what the experience of the house of God is. Undoubtedly, many know that, according to the New Testament, the house of God denotes the church (1 Tim. 3:15). But where is the practical and proper church life? Although there are millions of Christians on earth, very few of them have the genuine church life. Many merely sit in the congregation for the Sunday morning service and listen to a minister or pastor. But this is not the practical and proper church life revealed in the Bible. According to the Bible, in the genuine church life every saved one must be a living, functioning member. Every member of the Body of Christ must function. Not only do the members function, but they also live together to express God in Christ in a living, daily way. This is the practical church life revealed in the Bible. The truths regarding this practical church life are sown as seeds in Genesis. (Life-study of Genesis, p. 1025)

Today's Reading

Prior to Genesis 35, God was called the God of a certain person, for example, the God of Abraham or the God of Isaac. He was the God of individual persons. But in 35:7 we have “El-bethel,” the God of the house of God. He is no longer simply the God of individuals; He is now the God of a corporate body, the house of God. Many Christians only experience God as their individual God. Not many have the experience of God as the God of the house of God. How much experience

是團體子民的神，有多少經歷？我們都必須這樣經歷神，經歷祂對我們不僅是個人的神，也是神家的神。這二者之間有很大的不同（創世記生命讀經，一二二七至一二二八頁）。

伯特利特別能摸著雅各的心，因為雅各曾在那裏夢見神向他顯現。…伯特利的意思是神的殿，是神的家，是表明基督的權柄，是表明基督管理那一個家，是表明團體的生命，是表明基督的身體。在這一個家裏，是不能容讓污穢、不能容讓罪、不能容讓任何不合神旨意的東西的。所以，當雅各聽見神要他上伯特利去的時候，他就立刻對他家中的人，並一切與他同在的人說，『你們要除掉你們中間的外邦神像，也要自潔，更換衣裳。』（2）換句話說，要把所有與偶像有關的東西都扔在示劍，才可以上伯特利去。…伯特利是神的家，在神的家裏只可有潔淨的行為、潔淨的生活；一切不潔淨的東西，都應當對付清楚，才能上伯特利去。神不只要我們個人有一個潔淨的生活，神更要我們團體有一個潔淨的生活。伯特利是不能容納任何不潔淨的東西。基督的身體就是基督，只有基督是在基督的身體裏的，其餘的東西只好留在示劍。

〔雅各〕在示劍稱神是以色列的神〔三三20〕，他在三十五章七節稱神是伯特利的神。現在他從個人進入到團體了。在示劍，他認識神是以色列的神；到了伯特利，他認識神是『神的家』的神了。他到了伯特利，才知道神所要得著的器皿是一個家，是一個團體的器皿。神不只是他個人的神，神更是『神的家』的神。他開始到了這寬廣之地。

感謝神，讚美神，神所造的不是一堆一堆的、零零碎碎的石頭，神所造的乃是一個彰顯祂自己的家。必須有團體的見證，才能達到神的目的（倪柝聲文集第二輯第十五冊，一九八至二〇〇頁）。

參讀：創世記生命讀經，第八十篇；倪柝聲文集第二輯第十五冊，第十章。

do you have of God as the God of a corporate body? We all must experience God in such a way that He is not only God to us individually but also the God of the house of God. There is a great difference between the two. (Life-study of Genesis, pp. 1025-1026)

Bethel was a place that particularly touched Jacob's heart because he dreamed and God appeared to him there. We have mentioned earlier that Bethel means the house of God; it signifies the authority of Christ, that Christ is ruling over His house. It also signifies the corporate life, which is the Body of Christ. In this house there should not be any defilement, sin, or anything that is contrary to God's will. This is why Jacob told his household and those who were with him to "put away the foreign gods that are among you, and purify yourselves, and change your garments" when they went up to Bethel (Gen. 35:2). In other words, they had to leave behind everything that was related to the idols before they could go up to Bethel....Bethel is the house of God. There should only be clean conduct and clean living in the house of God, and all the unclean things should be dealt with before one can go up to Bethel. God demands not only that we have a clean living individually but that we also have a clean living corporately. Bethel cannot tolerate any unclean things. The Body of Christ is Christ, and only Christ can remain in His Body; everything else must be left behind in Shechem.

In Shechem Jacob called God the God of Israel, while here he called God the God of Bethel. He advanced from the individual experience to the corporate experience. In Shechem he knew God as the God of Israel. When he reached Bethel, he knew God as the God of His house. When he reached Bethel, he realized that the vessel God is after is a house, a corporate vessel. God was not only his God but the God of His house. He was brought to a broadened place.

Thank and praise the Lord that God is not heaping up piles of isolated stones; He is building a house that expresses Him. There must be the corporate testimony before God's goal can be reached. (CWWN, vol. 35, pp. 148-149)

Further Reading: Life-study of Genesis, msg. 80; CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 10

晨興餽養

創三五 11『神又對他說，我是全足的神；你要繁衍增多，將來有一國，有多民從你而生，又有君王從你腰中而出。』

腓一 19『因為我知道，這事藉著你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

在示劍所築的壇是稱為伊勒伊羅伊以色列〔創三三 20〕，以那與個人有關之神的名來稱呼；並不是伊勒伯特利，以那與一班團體子民有關之神的名來稱呼。有的人也說，『在示劍得著加強不是很好麼？』…雅各…在示劍定居以後，麻煩就臨到了他。他有帳棚可以居住，有祭壇可以獻祭給神，雖然可以滿足了，但神沒有滿足。…麻煩來了，這麻煩叫雅各失去平安。接著，在三十五章一節神說，『起來，上伯特利去，住在那裏；要在那裏築一座壇給神。』神似乎告訴雅各：『我不要你住在示劍。僅僅在基督徒生活中得著加強是不夠的。一個加強的生活永不能叫我滿足。我渴望的是召會生活。我不要力量，我要神的家。我不要你留在示劍，我要你上伯特利去。』雅各到了伯特利，就築了一座壇，起名叫伊勒伯特利〔7〕（創世記生命讀經，一二三二至一二三三頁）。

信息選讀

雅各對祭壇的經歷是漸漸進步的。他在巴旦亞蘭或疏割沒有祭壇。他在示劍的祭壇是給他個人經歷的神築的，不是為著對神團體的經歷築的。個人對神的經歷是好的，但不夠。我們需要從個人的經歷往前到團體的經歷。

Morning Nourishment

Gen. 35:11 And God said to him, I am the All-sufficient God: be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall come forth from your loins.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

The altar built at Shechem was called El-Elohe-Israel, by the name of God as related to an individual, not El-bethel, by the name of God as related to a corporate body. Some may say, “Isn’t it good to be strengthened at Shechem?”...[But] after Jacob had settled down in Shechem, trouble came to him. He had a tent for his dwelling and an altar on which to sacrifice something to God. Although Jacob might have been satisfied, God was not....Trouble came, and this trouble caused Jacob to lose his peace. Following this, in Genesis 35:1, God could say, “Rise up, go up to Bethel, and dwell there; and make an altar there to...God.” God seemed to be telling Jacob, “I don’t want you to stay in Shechem. It is not adequate merely to be strengthened in the Christian life. A strengthened life can never satisfy Me. I desire the church life. I don’t want strength—I want the house of God. I don’t want you to remain in Shechem but to go up to Bethel.” After Jacob arrived at Bethel, he made an altar and called it El-bethel. (Life-study of Genesis, pp. 1029-1030)

Today's Reading

Jacob’s experience of the altar was a gradual progression. There was no altar in Padan-aram or in Succoth. The altar in Shechem was erected to the God of his individual experience; it was not an altar for the experience of God in a corporate way. The individual experience of God is good, but it is insufficient. We need to go on from the individual experience to the corporate experience.

我在進入召會生活以後的奉獻，比已往的奉獻高多了。在進入召會生活以前，我的奉獻是單單為著自己，為著叫我成為聖別、屬靈、得勝並蒙神悅納。但在進入召會生活以後，我的奉獻卻是不同的。…在示劍的祭壇是個人的祭壇，但在伊勒伯特利的祭壇是團體的祭壇。這是神家的祭壇，你必須為著神的家將自己獻在上面。

全足的神乃是為著神家的建造。…全足的神是為著伯特利的建造。神為著召會生活，為著在地上祂家的建造，乃是全足的。你不能個人經歷全足的神。要經歷全足的神，你必須在伯特利，在神的家，在召會生活中。

我們的經歷證實這個真理。在我們進入召會生活以前，我們許多人對神有一點經歷。但我們都能見證，我們並沒有經歷神是全足的一位。雖然我曾在多方面經歷神，但直到進入召會生活，我才經歷祂是全足的一位。在召會生活中這麼多年以後，我能說，『阿利路亞，我在召會生活中對全足的神有何等的經歷！』神是太全足了，單單幾位信徒無法經歷得盡。我們個人太有限了。神的全足需要一個團體的身體。我們需要家來經歷祂這一方面。…只有在召會生活中才可能領悟我們神的全足。

我們在祂現今的行動裏，正經歷何等一位全足的神！這不是教訓或道理的領會；這是我們在召會生活中對神的經歷。全足的神為著伯特利的建造被啓示出來，祂是在召會生活中給人經歷的。

在召會生活中，我們對全足之神的經歷是逐日加增，甚至分秒加增的。…召會生活是在前進，它日夜在往前。我們很多人都能〔這樣〕見證。…阿利路亞，全足的神乃是為著召會生活，今日的伯特利！（創世記生命讀經，一二三三至一二三五、一二四三至一二四五頁）

參讀：創世記生命讀經，第八十一篇。

The consecration I made after coming into the church life was much higher than any previous consecration. My consecration before the church life was only for myself. It was for me to be holy, spiritual, victorious, and acceptable to God. But my consecration after coming into the church life was different. The altar in Shechem is an individual altar, but the altar in El-bethel is a corporate altar. This is the altar of the house of God, and you must present yourself upon it for the house of God.

The All-sufficient God is for the building of God's house....The All-sufficient God is for the building of Bethel. God is all-sufficient for the church life, for the building of His house on earth. You cannot experience the All-sufficient God in an individualistic way. In order to experience the All-sufficient God, you must be in Bethel, in the house of God, in the church life.

This truth is proved by our experience. Before we came to the church life, many of us had some experience of God. But as we all can testify, we did not experience God as the All-sufficient One. Although I experienced God in various aspects, I did not experience Him as the All-sufficient One until I came into the church life. But after being in the church life for many years, I can say, "Hallelujah, what an experience of the All-sufficient God I have in the church life!" God is too all-sufficient to be experienced by just a few individual believers. As individuals, we are too limited. God's all-sufficiency requires a corporate body. We need the house in order to experience this aspect of Him....Only in the church life is it possible to realize the all-sufficiency of our God.

What an all-sufficient God we are experiencing in His present move! This is not a teaching or a doctrinal understanding; it is our experience of God in the church life. The All-sufficient God is revealed for the building of Bethel and He is experienced in the church life.

In the church life, our experience of the All-sufficient God is increasing day by day and even minute by minute....The church life is marching on; it is advancing day and night. Many of us can testify that the church life has advanced since this afternoon. Hallelujah, the All-sufficient God is for the church life, today's Bethel! (Life-study of Genesis, pp. 1030-1031, 1040-1041)

Further Reading: Life-study of Genesis, msg. 81

晨興餽養

創三五 14～15『雅各便在神與他說話的地方立了一根石柱，在柱上澆了奠祭，並且澆上油。雅各就給神與他說話的地方起名叫伯特利。』

腓二 17『然而，即使我成為奠祭，澆奠在你們信心的祭物和供奉上，也是喜樂，並且與你們眾人一同喜樂。』

召會是一個身體，一位靈，一個盼望，一主，一信，一浸，一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的〔弗四 4～6〕。這就是召會。在宇宙中，沒有甚麼別的東西像召會那樣了；她是何等的奇妙！講到末了，召會就是一班與三一神聯結並調和的人。三一神與召會乃是四而一。因著父、子、靈都與基督的身體是一，我們可以說三一神成了『四一神』，這四而一就是父、子、靈與身體（關於神聖分賜更深的研讀，一七九頁）。

信息選讀

〔創世記三十五章十四節〕是聖經中頭一次題到奠祭（民十五 1～5，二八 7～10，腓二 17，提後四 6）。這裏題到奠祭，聯於伯特利的柱子，指明奠祭是為著神的建造。雅各在柱上澆油之前，先在其上澆奠祭，這表徵奠祭的澆奠帶進那靈的澆灌（徒二 33），為著聖別神的家（出四十 9）（聖經恢復本，創三五 14 註 2）。

奠祭豫表基督在神面前澆奠出來作真正的酒，使神滿足。基督向神傾倒祂的全人。以賽亞五十三章十二

Morning Nourishment

Gen. 35:14-15 And Jacob set up a pillar in the place where He had spoken with him, a pillar of stone; and he poured out a drink offering on it and poured oil on it. And Jacob called the name of the place where God had spoken with him Bethel.

Phil. 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.

The church is one Body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all—this is the church. In the universe there is nothing like the church. How wonderful it is! Ultimately, the church is a group of people who are in union with the Triune God and are mingled with the Triune God. The Triune God and the church are four-in-one. Because the Father, the Son, and the Spirit are all one with the Body of Christ, we may say that the Triune God is now the “four-in-one God.” These four are the Father, the Son, the Spirit, and the Body. (A Deeper Study of the Divine Dispensing, p. 195)

Today's Reading

[Genesis 35:14] is the first mentioning of the drink offering in the Bible (Num. 15:1-5; 28:7-10; Phil. 2:17; 2 Tim. 4:6). Its being mentioned here in connection with the pillar at Bethel indicates that the drink offering is for God's building. The fact that Jacob poured a drink offering upon the pillar before pouring oil upon it signifies that the pouring out of the drink offering brings in the outpouring of the Spirit (Acts 2:33) for the sanctifying of God's house (Exo. 40:9). (Gen. 35:14, footnote 2)

The drink offering typifies Christ as the One poured out as real wine before God for His satisfaction. Christ poured out His very being unto God. Isaiah 53:12 says,

節說，『祂將命〔直譯，魂〕傾倒，以至於死。』因此，基督是向神澆奠的屬天、屬靈的酒，使祂喜悅。此外，奠祭不僅豫表基督自己，也豫表基督以祂自己作屬天的酒浸透我們，直到祂與我們成為一，好澆奠出來，作神的享受和滿足（新約總論第二冊，二七八頁）。

〔在創世記三十五章十四節，〕澆油在柱子上，是在澆奠祭在柱子上之後，這指明我們將自己當作奠祭澆奠給神，帶來神的靈的澆灌，來為著神的建造。我們越將自己同基督當作祭，為著神的家澆奠給神，就越帶進神的靈的澆灌。這是神家的建造所需要的。

基督的出生和基督的彰顯，需要付出我們天然的生命、天然的愛和天然的揀選。每樣天然的事物最終都要死去，並且埋葬。

我們的基督徒生活必須有三段：神看顧的一段，神家的一段，和基督彰顯的一段。在召會的聚會中，年輕的人，就是剛得救的人，應當見證神的看顧。這是從嬰孩聽到的美妙見證。但我們也需要一些關於神的家和基督的彰顯的見證。我們若有這三種見證，就指明我們在召會中有神看顧的柱子、神家的柱子和基督彰顯的柱子。神終極的目標乃是基督的彰顯。

有神看顧的見證和神家的見證很美妙，但甚至神的家也不是神終極的目標。神終極的目標乃是要彰顯基督。基督的彰顯不是個人的事，乃是在神家中團體的事。召會是神的家，乃是為著基督的彰顯。要彰顯基督，必須有召會。…離了召會，就不可能充分的彰顯基督。除了神看顧的柱子和神家的柱子以外，我們還必須有第三根柱子，就是為著基督團體彰顯的柱子（創世記生命讀經，一二二五至一二二六、一三九九、一三九四頁）。

參讀：腓立比書生命讀經，第十四、五十篇；創世記生命讀經，第八十九篇。

He “poured out His life [soul] unto death.” Thus, Christ is the heavenly, spiritual wine poured out to God for His pleasure. Furthermore, the drink offering typifies not only Christ Himself but also the Christ who saturates us with Himself as heavenly wine until He and we become one to be poured out for God’s enjoyment and satisfaction. (The Conclusion of the New Testament, p. 462)

[In Genesis 35:14] the pouring of the oil upon the pillar follows the pouring out of the drink offering upon the pillar. This indicates that our pouring ourselves out as a drink offering to God brings in the outpouring of the Spirit of God for His building. The more we pour out ourselves with Christ as an offering to God for His house, the more the outpouring of the Spirit of God will be brought in. The building of God’s house needs this.

The bringing forth of Christ and the expression of Christ cost us our natural life, our natural love, and our natural choice. Everything natural will eventually die and be buried.

Our Christian life must have three sections: the section of God’s care, the section of God’s house, and the section of the expression of Christ. In the church meetings the younger ones, those who are newly saved, should testify of God’s care. This is a wonderful testimony to hear from babes. But we also need some testimonies regarding God’s house and the expression of Christ. If we have these three kinds of testimonies, it will be an indication that in the church we have the pillar of God’s care, the pillar of God’s house, and the pillar of the expression of Christ. God’s ultimate goal is the expression of Christ.

It is wonderful to have the testimony of God’s care and the testimony of the house of God. But not even the house of God is God’s ultimate goal. God’s ultimate goal is to express Christ. The expression of Christ is not an individual matter; it is a corporate matter in the house of God. The church as the house of God is for the expression of Christ. In order to express Christ, we must have the church....It is impossible to express Christ adequately apart from the church. In addition to the pillar of God’s care and the pillar of God’s house, we must have the third pillar, the pillar for the corporate expression of Christ. (Life-study of Genesis, pp. 1023, 1174, 1170-1171)

Further Reading: Life-study of Philippians, msg. 14, 50

晨興餽養

創三五 27『雅各來到他父親以撒那裏，到了基列亞巴的慢利，乃是亞伯拉罕和以撒寄居的地方；基列亞巴就是希伯崙。』

林前一 9『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

雅各經歷了這些更深刻、更切身的對付之後，就在希伯崙進入與主完全的交通裏（創三五 27）。在希伯崙的交通，意思是親密、平安、滿足和喜樂。在召會生活中是美妙的。然而，我們在剛開始經歷召會生活的時候，並沒有完全的交通。這交通是在希伯崙。今天許多在召會生活中的人，並不是在親密、平安、滿足和喜樂的屬靈光景中。所以雖然你已經在召會生活中，但你仍需要往前，經過更深刻、更切身的對付，直到來到希伯崙，進入與主完全的交通裏。在這交通中，你與主之間會有完全的喜樂、滿足、平安和親密（創世記生命讀經，一三八五頁）。

信息選讀

亞伯拉罕曾經來到示劍（創十二 6），經過伯特利（8），並住在希伯崙（十三 18，十八 1）。而以撒幾乎一生都在希伯崙度過。因此，雅各跟隨亞伯拉罕的腳蹤來到示劍（三三 18），經過伯特利（三五 6），並住在希伯崙。我們都需要來到希伯崙。雖然我們是在召會生活中，但我們沒有安息、完全的平安、滿足、喜樂和親密，直到我們在靈裏往前到希伯崙。在希伯崙這裏，我們享受了與主美妙親密的關係。希伯崙也是我們生命成熟的地方（創世記生命讀經，一三八五至一三八六頁）。

Morning Nourishment

Gen. 35:27 And Jacob came to Isaac his father at Mamre, at Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned.

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

After experiencing...deeper and more personal dealings, Jacob entered into full fellowship with the Lord at Hebron (Gen. 35:27). The fellowship at Hebron means intimacy, peace, satisfaction, and joy. It is wonderful to be in the church life. However, at the beginning of our experience in the church life, we do not have full fellowship. This fellowship is at Hebron. Many who are in the church life today are not in a spiritual situation that is intimate, peaceful, satisfying, and joyful. Although you are in the church life, you still need to journey on, passing through deeper and more personal dealings until you come to Hebron and enter into full fellowship with the Lord. In this fellowship you will have complete joy, satisfaction, peace, and intimacy between you and the Lord. (Life-study of Genesis, pp. 1162-1163)

Today's Reading

Abraham had come to Shechem (Gen. 12:6), had passed through Bethel (12:8), and had dwelt in Hebron (13:18; 18:1), and Isaac spent nearly his whole life in Hebron. Jacob, therefore, followed Abraham's footsteps to come to Shechem (33:18), to pass through Bethel (35:6), and to dwell in Hebron. We all need to come to Hebron. Although we are in the church life, we do not have rest, full peace, satisfaction, joy, and intimacy until we journey onward in our spirit to Hebron. Here in Hebron we enjoy wonderful intimacy with the Lord. Hebron is also the place where we mature in life. (Life-study of Genesis, p. 1163)

〔雅各〕到了〔希伯崙〕這裏，神在他身上的工作完成了。此後，他就住在希伯崙，就是從前亞伯拉罕和以撒所住的地方。希伯崙的意思就是一直在交通裏，不只與神交通，並且與基督身體上別的肢體交通。…伯特利還不是雅各久住的地方，只有希伯崙才是亞伯拉罕、以撒、雅各三個人所久住的地方。這意思就是說，我們需要認識伯特利是神的家，正像我們需要認識示劍是神的能力一樣；但是，我們不是活在對於神的家的知識裏，而是天天活在交通裏。

從那時候起，雅各就看見沒有一件事是他自己所能作的，所有的事只有在交通裏才能作，沒有交通就不能作。…我們在這裏所說的交通，是指著基督生命的供應，是從別的肢體身上得著基督生命的供應。別的弟兄姊妹裏面的基督來供應我們，使我們因著別的肢體的供應，能彀往前進，這就叫作希伯崙，這就叫作交通。

我們要求神給我們看見，我們不能單獨的作基督徒，我們必須活在與神的交通裏，也必須活在基督身體的交通裏（倪柝聲文集第二輯第十五冊，二〇二至二〇三頁）。

拉結生第二個孩子的時候，雅各必定很喜樂。但他忽然看到他心愛的拉結要死了。便雅憫來了，但拉結離去了。便雅憫的生和拉結的死同時發生，意思是雅各乃藉失去他天然的揀選，得著一個兒子。…雅各藉著失去他天然的揀選，得著了基督。雅各一生中的第三根柱子，就是見證神對付他天然的揀選。

在你經歷了召會生活以後，你天然的揀選必須被丟在背後。在你進入召會生活以前，你仍有天然的揀選，神也容忍。但在經歷召會生活到一個程度以後，神不再容忍了。…不錯，你有了一些伯特利的經歷以後會失去天然的揀選，但你會得著便雅憫；他是基督的豫表（創世記生命讀經，一三九四、一三七五頁）。

參讀：創世記生命讀經，第九十一篇。

Once [Jacob] reached this place [Hebron], God's work in him was completed. From this point on, he dwelt in Hebron, the place where Abraham and Isaac once dwelt. The meaning of Hebron is to remain in the fellowship. It was not only fellowship with God but fellowship with the other members of the Body of Christ. Bethel was not the permanent dwelling place for Jacob. Only Hebron was the permanent dwelling place of Abraham, Isaac, and Jacob. This means that we need to know Bethel as the house of God just as we need to know Shechem as the power of God. However, we do not live in the knowledge of the house of God; we live daily in the fellowship of it.

From that time on, Jacob realized that he could do nothing on his own. Everything had to be done in fellowship, and nothing could be done outside of fellowship....The fellowship we are speaking of refers to the life supply of Christ which comes from the other members. When other brothers and sisters supply us with the indwelling Christ and we go forward through the supply of these other members, we have Hebron and fellowship.

We have to ask God to show us that we cannot be Christians by ourselves. We have to live in fellowship with God, and we have to live in fellowship with the Body of Christ. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," pp. 151-152)

At the time of the delivery of Rachel's second child, Jacob must have been happy. But he suddenly realized that Rachel, the desire of his heart, was dying. Benjamin was coming, but Rachel was departing. The fact that the birth of Benjamin and the death of Rachel occurred simultaneously means that Jacob gained a son by losing his natural choice. The crucial point in this message is that Jacob gained Christ through the loss of his natural choice. The third pillar in Jacob's life was a testimony of God's dealing with his natural choice.

After you experience the church life, your natural choice must be left behind. Before you came into the church, you still had your natural choice, and God tolerated it. But after experiencing the church life to a certain extent, God will tolerate it no longer....Yes, after you have had some experience at Bethel, you will lose your natural choice, but you will gain Benjamin, who is a type of Christ. (Life-study of Genesis, pp. 1170, 1154-1155)

Further Reading: Life-study of Genesis, msgs. 89, 91

晨興餽養

創三五 16『他們從伯特利起行，離以法他還有一段路程，拉結臨產甚是艱難。』

18『她將近於死，魂要離開的時候，就給她兒子起名叫便俄尼；他父親卻給他起名叫便雅憫。』

雅各從伯特利起行時，經歷了非常深刻且切身的對付：他親愛的妻子拉結，在生雅各末了一個兒子便雅憫的時候死了（創三五 16～20）。這經歷是一件攸關生與死、得與失的事。雅各失去了拉結，得著了便雅憫。若是你必須選擇，你是願意保全母親呢，還是願意得著兒子？一般基督徒的觀念是母親和兒子二者都要。但在神的經綸裏，你若要得著末了一個兒子，就必須放棄母親。沒有失，就沒有得；沒有死，就沒有生。生是從死來的，因為離了死，就沒有復活。拉結若不死，便雅憫絕不能生（創世記生命讀經，一三七三至一三七四頁）。

信息選讀

毫無疑問，拉結是神命定給雅各的，但神不許可雅各照著他的作法和時間得著拉結。雅各想要立刻得著拉結。等到雅各至終得著拉結以後，當然渴望在餘生中保有她。然而到了一個時候，神似乎說，『雅各，我要從你取去拉結。』…神已經命定我們要得著天然所揀選的，但不是照著我們的作法和時間。…祂這樣作，惟一的目的就是要生出基督。神已經命定你要得著一個妻子，但祂不會允許你照著自己的作法和時間得著她。祂的目的不是要使你受苦。神不是殘忍的。祂的目的乃是要生出基督。

Morning Nourishment

Gen. 35:16 And they journeyed from Bethel. And while there was still some distance to come to Ephrath, Rachel began to give birth; and she had hard labor.

18 And as her soul was departing (for she died), she called his name Ben-oni; but his father called him Benjamin.

As Jacob was journeying on from Bethel, he experienced a very deep and personal dealing: his beloved wife, Rachel, died as she was giving birth to Jacob's last son, Benjamin (Gen. 35:16-20). This experience was a matter related to both death and birth, a matter of both loss and gain. Jacob lost Rachel and gained Benjamin. If you had to make the choice, would you prefer to keep the mother or to gain the son? The popular Christian concept is to have both the mother and the son. But in the divine economy, if you would gain the last son, you must let go of the mother. Without loss there can be no gain, and without death there can be no birth. Birth comes out of death, for apart from death there is no resurrection. If Rachel had not died, Benjamin could never have come forth. (Life-study of Genesis,

Today's Reading

Undoubtedly, Rachel was ordained by God for Jacob. But God did not permit Jacob to have Rachel according to his way and his time. Jacob wanted to have Rachel immediately. After Jacob finally had her, he certainly desired to keep her for the rest of his life. However, at a certain point God seemed to say, "Jacob, I shall take Rachel away from you."...God has ordained us to have our natural choice, but not according to our way and our time....His one purpose in doing it is to bring forth Christ. God has ordained you to have a wife, but He will not allow you to have her in your way and at your time. His purpose is not to make you suffer. God is not cruel. His purpose is to bring forth Christ.

你們有些人知道我非常喜歡甜點，尤其是冰淇淋。但神主宰的把我放在我親愛的妻子控制的手下。我會喫到冰淇淋，但不是照著我的作法或時間。…藉此我學了一個功課，就是我得著天然的揀選，不是按我的作法和時間，乃是照祂的作法和時間。祂在這事上的目的不是要使我受苦，乃是要生出基督。

〔在創世記三十五章十八節，〕這孩子有兩個名字，一個是他母親起的，一個是他父親起的。便俄尼的意思是『我苦難之子』。拉結給他起這名，因為她在受苦，在苦難中。但雅各立刻將他的名字改為便雅憫，意思是『右手之子』。在全宇宙中，只有一位既是苦難之子，又是右手之子，這一位就是基督。一面，基督是便俄尼；另一面，祂是便雅憫。基督是具有這兩面的奇妙人物。沒有一個人遭遇苦難像基督那樣多，也沒有一個人被高舉像基督那樣高。以賽亞五十三章三節描述祂『多受痛苦』，行傳二章三十三節說祂『被高舉在神的右邊』，希伯來一章三節說祂『坐在高處至尊至大者的右邊』。首先，耶穌多受痛苦，是苦難之子。拉結不是惟一經歷這苦難的人；基督的母親馬利亞也經歷過。照著路加二章三十五節，她的魂被她兒子的苦難刺透。但在三十三年半以後，基督在復活並升天裏，成了神的右手之子。因此，沒有人能否認，便雅憫是受苦並被高舉之基督的豫表（創世記生命讀經，一三八〇至一三八一、一三七五至一三七六頁）。

在右手邊，就是在榮耀和尊貴的地位。作為右手之子，便雅憫豫表基督在祂的復活、得勝和升天裏是右手之子，在諸天之上盡職，執行神救贖的應用，施行祂的救恩（來八1～2，七25）。基督成為肉體作便俄尼，多受痛苦，但在復活裏祂成了便雅憫，就是在榮耀和尊貴裏的右手之子（詩篇生命讀經，四〇八頁）。

參讀：創世記生命讀經，第九十篇。

Some of you know that I am very fond of dessert, especially ice cream. But God has sovereignly placed me under the controlling hand of my dear wife. When I do get to eat ice cream, it is not according to my way or at my time....By this I have learned the lesson of not getting my natural choice in my way and at my time, but according to His way and His time. His purpose in this is not to make me suffer; it is to bring forth Christ.

[In Genesis 35:18] this child was given two names, one from his mother and one from his father. Ben-oni means “the son of my affliction.” Rachel gave him this name because she was suffering and in sorrow. But Jacob immediately changed his name to Benjamin, which means “the son of the right hand.” In this whole universe there is only One who is both the Son of sorrow and the Son of the right hand—and that One is Christ. On the one hand Christ is Ben-oni, and on the other hand He is Benjamin. Christ is a wonderful person with these two aspects. No one has suffered as much sorrow as Christ, and no one has been exalted as high as Christ. Isaiah 53:3 describes Him as “a man of sorrows,” Acts 2:33 says that He has been “exalted to the right hand of God,” and Hebrews 1:3 says that He is seated “on the right hand of the Majesty on high.” Firstly, Jesus was the Son of sorrow, the Son of suffering. Rachel was not the only one to experience this sorrow; Mary, the mother of Christ, also experienced it. According to Luke 2:35, her soul was pierced by the sufferings of her son. But after thirty-three and a half years, in resurrection and ascension Christ became the Son of the right hand of God. Hence, no one can deny that Benjamin was a type of the suffering and exalted Christ. (Life-study of Genesis, pp. 1159, 1155)

To be at the right hand is to be in a position of glory and honor. As the son of the right hand, Benjamin typifies Christ who, as the Son of the right hand of God in His resurrection, victory, and ascension, ministers in the heavens to carry out the application of God’s redemption for His salvation. Christ was incarnated to be Ben-oni, the Man of sorrows, but in resurrection He became Benjamin, the Son of the right hand of God in glory and honor. (Life-study of the Psalms, p. 333)

Further Reading: Life-study of Genesis, msg. 90

Hymns, #840

召會—建造

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8 7 8 7 雙 (英 840)

F 大調

3/2

3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 #1 2 | 3 — — —
 一 救我 脫 離自 己、天 然, 主阿, 我 願被建 造,
 3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 4 • 3 | 1 — — —
 同眾 聖 徒作你 聖 殿, 爲着 充 滿你榮 耀。
 F₇ B^b F Dm C
 1 1 | 6 — 6 7 • 6 | 6 — 5 — 1 1 | 1 — 1 7 1 | 3 — 2 —
 救我 脫 離乖 僻 個 性, 脫離 驕 傲與單 獨;
 C₇ F Dm C₇ F
 3 4 | 5 — 5 6 • 5 | 5 — 3 — 3 3 | 5 — 2 4 • 3 | 1 — — — ||
 使我 甘 願服你 權 柄, 讓你 有 家可居 住。

二 生命供應, 活水流通, 長進、變化又配搭;
 守住等次, 盡我功用, 成全別人, 不踐踏。
 自己所經, 自己所見, 所是、所有並所能,
 不再高估, 不再稍偏, 接受一切的平衡。

三 持定元首, 聯絡供應, 享受基督的豐富;
 充滿神的一切豐盛, 因神增加得成熟,
 同嘗基督莫測大愛, 賞識基督的闊長;
 長大成人, 不作嬰孩, 滿有基督的身量。

四 作神居所, 作你身體, 主阿, 我願被建造,
 成爲你的團體大器, 讓你來顯你榮耀。
 聖城景色、新婦榮美, 今在此地就彰顯,
 透出你的榮耀光輝, 將你照耀在人間。

1 Freed from self and Adam's nature,
 Lord, I would be built by Thee
 With the saints into Thy temple,
 Where Thy glory we shall see.
 From peculiar traits deliver,
 From my independent ways,
 That a dwelling place for Thee, Lord,
 We will be thru all our days.

2 By Thy life and by its flowing
 I can grow and be transformed,
 With the saints coordinated,
 Built up, to Thee conformed;
 Keep the order in the Body,
 There to function in Thy will,
 Ever serving, helping others,
 All Thy purpose to fulfill.

3 In my knowledge and experience
 I would not exalted be,
 But submitting and accepting
 Let the Body balance me;

Holding fast the Head, and growing
 With His increase, in His way,
 By the joints and bands supplying,
 Knit together day by day.

4 By Thy Spirit daily strengthened
 In the inner man with might,
 I would know Thy love surpassing,
 Know Thy breadth and length and height;
 Ever of Thy riches taking,
 Unto all Thy fullness filled,
 Ever growing into manhood,
 That Thy Body Thou may build.

5 In God's house and in Thy Body
 Built up I long to be,
 That within this corporate vessel
 All shall then Thy glory see;
 That Thy Bride, the glorious city,
 May appear upon the earth,
 As a lampstand brightly beaming
 To express to all Thy worth.

申言稿：_____

[illegible][illegible]