

第九篇

祝福

EM 诗歌：447

读经：创四七 7、10、四八 9、14 ~ 16、20、来五 6、七 7、十一 21、民六 22 ~ 27、林后十三 14

- 创 47:7 约瑟领他父亲雅各进去，站在法老面前，雅各就给法老祝福。
- 创 47:10 雅各又给法老祝福，就从法老面前出去了。
- 创 48:9 约瑟对他父亲说，他们是神在这里赐给我的儿子。以色列说，请你领他们到我跟前，我要给他们祝福。
- 创 48:14 但以色列伸出右手来，按在以法莲的头上（以法莲乃是次子），又剪搭过左手来，按在玛拿西的头上（玛拿西原是长子）。
- 创 48:15 他就给约瑟祝福说，愿我祖亚伯拉罕和我父以撒行事为人都在祂面前的神，就是一生牧养我直到今日的神，
- 创 48:16 那救赎我脱离一切患难的使者，赐福与这两个少年人。愿他们归在我的名下，和我祖亚伯拉罕、我父以撒的名下。又愿他们在这地生养众多。
- 创 48:20 当日以色列给他们祝福说，以色列人必指着你们祝福说，愿神使你如以法莲、玛拿西一样。于是立以法莲在玛拿西之前。
- 来 5:6 就如神在另一处又说，"你是照着麦基洗德的等次，永远为祭司。"
- 来 7:7 向来都是卑小的蒙尊优的祝福，这是一无可驳的。
- 来 11:21 雅各因着信，临死的时候，给约瑟的两个儿子各自祝福，并且扶着杖头敬拜神。
- 民 6:22 耶和华对摩西说，
- 民 6:23 你要对亚伦和他儿子们说，你们要这样为以色列人祝福，说，
- 民 6:24 愿耶和华赐福给你，保护你；
- 民 6:25 愿耶和华使祂的面光照你，赐恩给你；
- 民 6:26 愿耶和华向你仰脸，赐你平安。
- 民 6:27 他们要如此将我的名赐给以色列人，好使我赐福给他们。
- 林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

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

- Gen 47:7 And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh.
- Gen 47:10 And Jacob blessed Pharaoh and went forth from Pharaoh's presence.
- Gen 48:9 And Joseph said to his father, They are my sons, whom God has given to me, please, here. And he said, Bring them to me, that I may bless them.
- 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.
- Gen 48:15 And he 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,
- Gen 48:16 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.
- 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.
- Heb 5:6 Even as also in another place He says, "You are a Priest forever according to the order of Melchizedec."
- Heb 7:7 But without any dispute the lesser is blessed by the greater.
- Heb 11:21 By faith Jacob, while he was dying, blessed each of the sons of Joseph and worshipped God, while leaning on the top of his staff.
- Num 6:22 Then Jehovah spoke to Moses, saying,
- Num 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,
- Num 6:24 Jehovah bless you and keep you;
- Num 6:25 Jehovah make His face shine upon you and be gracious to you;
- Num 6:26 Jehovah lift up His countenance upon you and give you peace.
- Num 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.
- 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.

壹 变化乃是在我们天然生命里新陈代谢的改变；成熟乃是被那改变我们的神圣生命所充满；祝福乃是生命的满溢：

一 雅各要祝福约瑟的两个儿子时，说到在他经历中的三一神——创四八9、15～16：

创 48:9 约瑟对他父亲说，他们是神在这里赐给我的儿子。以色列说，请你领他们到我跟前，我要给他们祝福。

创 48:15 他就给约瑟祝福说，愿我祖亚伯拉罕和我父以撒行事为人都在祂面前的神，就是一生牧养我直到今日的神，

创 48:16 那救赎我脱离一切患难的使者，赐福与这两个少年人。愿他们归在我的名下，和我祖亚伯拉罕、我父以撒的名下。又愿他们在这地生养众多。

1 亚伯拉罕和以撒行事为人都在祂面前的神，乃是父。

2 牧养雅各“一生…直到今日”的神，乃是灵。

3 那救赎他脱离一切患难的使者，乃是子。

二 雅各体认他的定命和生存，完全在牧养之神的手中；经历三一神，乃是为着我们能以三一神祝福别人。

贰 雅各成熟最有力的标记乃是他祝福别人：

一 雅各到了埃及以后所作的第一件事，就是祝福法老（四七7、10）；照着希伯来七章七节：“卑小的蒙尊优的祝福”；这证明在神眼中，雅各比法老大。

创 47:7 约瑟领他父亲雅各进去，站在法老面前，雅各就给法老祝福。

创 47:10 雅各又给法老祝福，就从法老面前出去了。

来 7:7 向来都是卑小的蒙尊优的祝福，这是一无可驳的。

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:

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

Gen 48:15 And he 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,

Gen 48:16 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.

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.

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

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.

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

Gen 47:10 And Jacob blessed Pharaoh and went forth from Pharaoh's presence.

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

二 要祝福别人，我们必须为生命所满溢，使生命涌流给别人；雅各成熟的生命充满了祝福；他祝福法老，祝福约瑟的两个儿子（创四八8～20），又祝福他自己的众子（四九1～28），那些对他众子的祝福乃是有关以色列十二支派之定命的预言。

创 48:8 以色列看见约瑟的两个儿子，就说，这两个是谁？

创 48:9 约瑟对他父亲说，他们是神在这里赐给我的儿子。以色列说，请你领他们到我跟前，我要给他们祝福。

创 48:10 以色列年纪老迈，眼睛昏花，不能看见；约瑟领他们接近他，他就和他们亲嘴，抱着他们。

创 48:11 以色列对约瑟说，我想不到得见你的面，不料，神又使我觉得见你的后裔。

创 48:12 约瑟把两个儿子从以色列两膝中领出来，自己面伏于地下拜。

创 48:13 随后约瑟又拉着他们两个，以法莲在他的右手里，对着以色列的左手；玛拿西在他的左手里，对着以色列的右手；领他们接近以色列。

创 48:14 但以色列伸出右手来，按在以法莲的头上（以法莲乃是次子），又剪搭过左手来，按在玛拿西的头上（玛拿西原是长子）。

创 48:15 他就给约瑟祝福说，愿我祖亚伯拉罕和我父以撒行事为人都在祂面前的神，就是一生牧养我直到今日的神，

创 48:16 那救赎我脱离一切患难的使者，赐福与这两个少年人。愿他们归在我的名下，和我祖亚伯拉罕、我父以撒的名下。又愿他们在这地生养众多。

创 48:17 约瑟见他父亲把右手按在以法莲的头上，就不喜悦，便提起他父亲的手，要从以法莲的头上挪到玛拿西的头上。

创 48:18 约瑟对他父亲说，我父，不是这样。这个才是长子，求你把右手按在他的头上。

创 48:19 他父亲不肯，说，我知道，我儿，我知道。他也必成为一族，也必昌大。只是他的弟弟将来比他还大；他弟弟的后裔必成为多国。

创 48:20 当日以色列给他们祝福说，以色列人必指着你们祝福说，愿神使你如以法莲、玛拿西一样。于是立以法莲在玛拿西之前。

创 49:1 雅各叫了他的儿子们来，说，你们都来聚集，我好把你们日后必遇的事告诉你们。

创 49:2 雅各的儿子们哪，你们要聚集而听，听你们父亲以色列的话。

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.

Gen 48:8 And when Israel saw Joseph's sons, he said, Who are these?

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

Gen 48:10 Now the eyes of Israel were dim with age, and he could not see. So Joseph brought them near to him, and he kissed them and embraced them.

Gen 48:11 And Israel said to Joseph, I never expected to see your face, and now God has let me see your seed also.

Gen 48:12 And Joseph brought them out from between his knees and bowed himself with his face to the ground.

Gen 48:13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand and Manasseh in his left hand toward Israel's right hand, and brought them near to him.

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.

Gen 48:15 And he 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,

Gen 48:16 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.

Gen 48:17 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.

Gen 48:18 And Joseph said to his father, Not so, my father, for this is the firstborn. Put your right hand upon his head.

Gen 48:19 But his father refused and said, I know, my son, I know. He also will become a people, and he also will be great. However, his younger brother will be greater than he, and his seed will become a multitude of nations.

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.

Gen 49:1 And Jacob called to his sons and said, Gather yourselves together that I may tell you what will happen to you in the last days.

Gen 49:2 Assemble yourselves, and listen, O sons of Jacob; / Yes, listen to Israel your father.

创 49:3 流便哪，你是我的长子，是我的能力，我强壮时首生的，
本当尊荣居首，权力也居首。

创 49:4 但你的情欲沸溢如水，你必不得居首；因为你上了你父亲的
床，污秽了我的榻。

创 49:5 西缅和利未是弟兄；他们的刀剑是强暴的器械。

创 49:6 我的魂哪，不要与他们共同商议；我的荣耀啊，不要与他们
联合聚集；因为他们趁怒杀害人命，任意砍断牛腿大筋。

创 49:7 他们的怒气暴烈可咒，他们的忿恨残忍可诅；我必使他们
分居在雅各家，散住在以色列地。

创 49:8 犹大啊，你弟兄们必赞美你；你手必掐住仇敌的颈项；你
父亲的儿子们必向你下拜。

创 49:9 犹大是个小狮子；我儿啊，你抓了食便上山去。他蹲伏如
公狮，又如母狮，谁敢惹他？

创 49:10 权杖必不离犹大，王杖必不离他两脚之间，直到细罗来到，
万民都必归顺。

创 49:11 犹大把小驴拴在葡萄树上，把驴驹拴在美好的葡萄树上。
他在葡萄酒中洗了衣服，在葡萄汁中洗了袍褂。

创 49:12 他的眼睛因酒红润；他的牙齿因奶白亮。

创 49:13 西布伦必住在海边，必成为停船的海口；他的境界必延到
西顿。

创 49:14 以萨迦是个强壮的驴，卧在羊圈之间。

创 49:15 他看安息之处为佳，看那地为美，便低肩背重，成为献贡
物的仆人。

创 49:16 但必判断他的民，作以色列支派之一。

创 49:17 但必作道上的蛇，路中的虺，咬伤马蹄，使骑马的向后
坠落。

创 49:18 耶和華啊，我向来等候你的救恩。

创 49:19 迦得必被追击者追击，他却要追击他们的脚跟。

创 49:20 亚设的食物丰美，他必出君王的美味。

创 49:21 拿弗他利是被释放的母鹿，他出嘉美的言语。

创 49:22 约瑟是多结果子的树枝，是泉源旁多结果子的枝子；他的
枝条探出墙外。

创 49:23 弓箭手将他苦害，向他射箭，逼迫他。

创 49:24 但他的弓仍旧坚硬，他的手臂健壮敏捷；这是因雅各之大
能者的手，那里有以色列的牧者，以色列的石头。

创 49:25 你父亲的神必帮助你；那全足者必将天上所有的福，地下
深渊所藏的福，以及生产乳养的福，都赐给你。

创 49:26 你父亲所祝的福，胜过我祖先所祝的福，直达到永世山岭
的至极边界；这些福必降在约瑟的头上，临到那与他弟兄
迎别之人的头顶。

创 49:27 便雅悯是个撕掠的狼，早晨吃他所掠夺的，晚上分他所捕获的。

Gen 49:3 Reuben, you are my firstborn, / My might and the firstfruits of my vigor, / Preeminent in dignity and
preeminent in power.

Gen 49:4 Ebullient as water, you will not have the preeminence, / Because you went up to your father's bed; /
Then you defiled it-he went up to my couch.

Gen 49:5 Simeon and Levi are brothers; / Weapons of violence are their swords.

Gen 49:6 Come not into their council, O my soul; / Be not united with their assembly, O my glory; / For in their
anger they slew men, / And in their self-will they hamstrung oxen.

Gen 49:7 Cursed be their anger, for it is fierce; / And their wrath, for it is cruel: / I will divide them in Jacob, /
And scatter them in Israel.

Gen 49:8 Judah, your brothers will praise you; / Your hand will be on the neck of your enemies; / Your father's
sons will bow down before you.

Gen 49:9 Judah is a young lion; / From the prey, my son, you have gone up. / He couches, he stretches out like a
lion, / And like a lioness; who will rouse him up?

Gen 49:10 The scepter will not depart from Judah, / Nor the ruler's staff from between his feet, / Until Shiloh
comes, / And to Him shall be the obedience of the peoples.

Gen 49:11 Binding his foal to the vine, / And his donkey's colt to the choice vine, / He washes his garment in wine,
 / And his robe in the blood of grapes.

Gen 49:12 Dark are his eyes with wine, / And white are his teeth with milk.

Gen 49:13 Zebulun will dwell at the shore of the sea, / And he will be a shore for ships, / And his flank will be
toward Sidon.

Gen 49:14 Issachar is a strong donkey, / Couching between the sheepfolds.

Gen 49:15 And he saw a resting place that was good / And the land that was pleasant, / And he bowed his
shoulder to bear, / And became a task-worker to bring tribute.

Gen 49:16 Dan will judge his people, / As one of the tribes of Israel.

Gen 49:17 Dan will be a serpent in the way, / A viper on the path, / That bites the horse's heels, / So that his rider
falls backward.

Gen 49:18 I have waited for Your salvation, O Jehovah.

Gen 49:19 Gad, raiders will raid him, / But he will raid at their heel.

Gen 49:20 Asher's food will be rich, / And he will yield royal dainties.

Gen 49:21 Naphtali is a hind let loose; / He gives beautiful words.

Gen 49:22 Joseph is a fruitful bough, / A fruitful bough by a fountain; / His branches run over the wall.

Gen 49:23 The archers bitterly attacked him, / And shot at him and harassed him;

Gen 49:24 But his bow remained firm, / And the arms of his hands were agile, / By the hands of the Mighty One of
Jacob- / From there is the Shepherd, the stone of Israel,

Gen 49:25 From the God of your father, who will help you, / And from the All-sufficient One, who will bless you / With
blessings of heaven above, / Blessings of the deep that lies beneath, / Blessings of the breasts and of the womb.

Gen 49:26 The blessings of your father surpass / The blessings of my ancestors / To the utmost bound of the
everlasting hills. / They will be on the head of Joseph, / And on the crown of the head of the one who
was separate from his / brothers.

Gen 49:27 Benjamin is a ravenous wolf, / In the morning devouring the prey / And in the evening dividing the spoil.

创 49:28 这一切就是以以色列的十二支派; 这也是他们的父亲祝福他们时, 对他们所说的话。他为他们所祝的福, 都是按着各人的福分。

Gen 49:28 All these are the twelve tribes of Israel, and this is what their father spoke to them when he blessed them; he blessed them, each one according to his blessing.

叁 祝福的原则乃是位分大的祝福位分小的——来七 7:

来 7:7 向来都是卑小的蒙尊优的祝福, 这是一无可驳的。

一 位分大或位分小, 不是年龄的问题, 乃是基督度量的问题; 我们的大小, 乃是照着我们基督的度量。

二 施浸者约翰虽然这样接近基督, 但他没有基督在他里面; 那些在诸天之国里的人, 不仅接近基督, 也有基督在他们里面; 因这缘故, 在诸天的国里最小的比约翰还大——太十一 11。

太 11:11 我实在告诉你们, 妇人所生的, 没有一个兴起来大过施浸者约翰的; 然而在诸天的国里最小的比他还大。

三 我们若多有基督而大过别人, 那么我们就有资格祝福别人; 因为位分大的总是祝福位分小的。

四 祝福别人, 意思就是把基督供应给他们; 我们用自己所有分并享受的基督祝福人; 我们若更多享受基督, 就有更多的基督供应别人。

肆 祝福的意义, 乃是神借着人生命成熟而有的满溢:

一 没有人作管道, 神就无法将祂自己流到别人里面; 神唯一可用来作管道的, 乃是被神饱和并浸透的人——腓一 23 ~ 25。

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

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

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.

Matt 11:11 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.

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

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.

腓 1:23 我正困迫于两难之间，情愿离世与基督同在，因为那是好得无比的；

腓 1:24 然而留在肉身，为你们更是需要的。

腓 1:25 我既然这样深信，就知道仍要留下，继续与你们众人同住，使你们得到信仰上的进步和喜乐，

二 生命成熟就是被神充满；当我们充满了神，我们就有神的满溢，因此我们就能祝福所遇见的每个人。

伍 圣经中第一个祝福的事例，乃是麦基洗德祝福亚伯拉罕（创十四 18～20）；麦基洗德是基督的预表（来五 6）：

创 14:18 又有撒冷王麦基洗德带着饼和酒出来迎接；他是至高神的祭司。

创 14:19 他为亚伯兰祝福，说，愿天地的主、至高的神赐福与亚伯兰；

创 14:20 至高的神把敌人交在你手里，是当受颂赞的。亚伯兰就将所得的一切，拿了十分之一给他。

来 5:6 就如神在另一处又说，"你是照着麦基洗德的等次，永远为祭司。"

一 祝福乃是神的满溢，这种满溢是借着祭司带给百姓的；我们都需要作祭司（启一 6，彼前二 5、9），将人带给神。

启 1:6 又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。

彼前 2:5 也就象活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。

彼前 2:9 惟有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德；

二 我们若要祝福别人，我们自己必须亲近神；人需要神的祝福，因为人远离了神。

三 祭司消除了神与人之间的距离；他将那些远离的人带到神面前——参出二八 9～12、15～21。

Phil 1:23 But I am constrained between the two, having the desire to depart and be with Christ, for this is far better;

Phil 1:24 But to remain in the flesh is more necessary for your sake.

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,

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):

Gen 14:18 And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High.

Gen 14:19 And he blessed him and said, Blessed be Abram of God the Most High, / Possessor of heaven and earth;

Gen 14:20 And blessed be God the Most High, / Who has delivered your enemies into your hand. And Abram gave him a tenth of all.

Heb 5:6 Even as also in another place He says, "You are a Priest forever according to the order of Melchizedec."

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.

Rev 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;

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.

出 28:9 要取两块红玛瑙，刻上以色列儿子们的名字；
 出 28:10 六个名字在这块宝石上，其余六个名字在那块宝石上，都照他们出生的次序。
 出 28:11 要用刻宝石的手工，仿佛刻图章，按着以色列儿子们的名字，刻这两块宝石，镶嵌在金框内。
 出 28:12 要将这两块宝石安在以弗得的两条肩带上，为以色列人作記念石。亚伦要在两肩上担他们的名字，在耶和華面前作为記念。
 出 28:15 你要用巧匠的手工，作一个决断的胸牌；要和以弗得一样的作法，用金线，和蓝色、紫色、朱红色线，并捻的细麻作成。
 出 28:16 这胸牌要四方的，叠为两层，长一虎口，宽一虎口。
 出 28:17 要在上面镶嵌四行宝石：第一行是红宝石、黄玉、绿宝石，
 出 28:18 第二行是红玉、蓝宝石、金钢石，
 出 28:19 第三行是紫玛瑙、白玛瑙、紫晶，
 出 28:20 第四行是黄璧玺、红玛瑙、碧玉；这些都要镶嵌在金框内。
 出 28:21 这些宝石，按着以色列儿子们的名字，要有十二块；每块刻一个名字，仿佛刻图章，代表十二个支派。

四 在祭司祝福我们以前，我们与神之间也许有一段距离；但在他祝福我们以后，这段距离被除去了，我们就被带到神面前，有分于对神的享受。

陆 在民数记六章二十二至二十七节，我们看见祭司祝福的表样；这祝福既不是旧约的福分，也不是新约的福分，乃是三一神永远的福分，就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受：

民 6:22 耶和華对摩西说，
 民 6:23 你要对亚伦和他儿子们说，你们要这样为以色列人祝福，说，
 民 6:24 愿耶和華赐福给你，保护你；
 民 6:25 愿耶和華使祂的面光照你，赐恩给你；
 民 6:26 愿耶和華向你仰脸，赐你平安。
 民 6:27 他们要如此将我的名赐给以色列人，好使我赐福给他们。

Exo 28:9 And you shall take two onyx stones and engrave on them the names of the sons of Israel,
 Exo 28:10 Six of their names on the one stone, and the names of the remaining six on the other stone, according to their birth.
 Exo 28:11 With the work of an engraver in stone, like the engravings of a signet, you shall engrave the two stones, according to the names of the sons of Israel; you shall make them enclosed in settings of gold.
 Exo 28:12 And you shall put the two stones on the shoulder pieces of the ephod as stones of remembrance for the sons of Israel. And Aaron shall bear their names before Jehovah on his two shoulders for a memorial.
 Exo 28:15 And you shall make a breastplate of judgment, the work of a skillful workman; like the work of the ephod you shall make it; of gold, of blue and purple and scarlet strands, and of fine twined linen you shall make it.
 Exo 28:16 It shall be square and doubled; a span its length and a span its width.
 Exo 28:17 And you shall enclose in it enclosures of stones, four rows of stones: the first row shall be a row of a sardius, a topaz, and an emerald;
 Exo 28:18 And the second row, a carbuncle, a sapphire, and a diamond;
 Exo 28:19 And the third row, a jacinth, an agate, and an amethyst;
 Exo 28:20 And the fourth row, a chrysolite, and an onyx, and a jasper; they shall be set in gold in their enclosures.
 Exo 28:21 And the stones shall be according to the names of the sons of Israel, twelve, according to their names; they shall be like the engravings of a signet, each according to its name, for the twelve tribes.

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.

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:

Num 6:22 Then Jehovah spoke to Moses, saying,
 Num 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,
 Num 6:24 Jehovah bless you and keep you;
 Num 6:25 Jehovah make His face shine upon you and be gracious to you;
 Num 6:26 Jehovah lift up His countenance upon you and give you peace.
 Num 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.

一 “愿耶和華賜福給你，保護你”，是說到父—24 节：

民 6:24 愿耶和華賜福給你，保護你；

- 1 父在祂的愛里，各面各方地祝福我們（參弗一 3），又在祂的能力里，各面各方地保守我們（參約十七 11、15，彼前一 5）。

弗 1:3 我們主耶穌基督的神與父，是當受頌贊的，祂在基督里，曾用諸天界里各樣屬靈的福分，祝福了我們；

約 17:11 我不再在世上，他們却在世上，我往你那里去。聖父啊，求你在你的名，就是你所賜給我的名里，保守他們，使他們成為一，象我們一樣。

約 17:15 我不求你使他們離開世界，只求你保守他們脫離那惡者。

彼前 1:5 就是你們這因信蒙神能力保守的人，得着所預備，在末後的時期要顯現的救恩。

- 2 主禱告，求父在祂的名里保守我們（約十七 11）；這就是在分賜的三一神里保守我們；主耶穌接着禱告，求父保守我們脫離那惡者（15）。

約 17:11 我不再在世上，他們却在世上，我往你那里去。聖父啊，求你在你的名，就是你所賜給我的名里，保守他們，使他們成為一，象我們一樣。

約 17:15 我不求你使他們離開世界，只求你保守他們脫離那惡者。

- 3 我們該為這福分禱告，就是在分賜的三一神里完全蒙保守，而全然在那惡者之外；這是何等的福分！

二 “愿耶和華使祂的面光照你，賜恩給你”，是說到子—民六 25：

民 6:25 愿耶和華使祂的面光照你，賜恩給你；

- 1 在路加一章七十八节，主耶穌即將出生時，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里的子；這含示神成為肉體，以光照的方式將祂自己顯示給我們——太四 16，約八 12。

路 1:78 因我們神怜悯的心腸，叫清晨的日光從高天臨到我們，

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

Num 6:24 Jehovah bless you and keep you;

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).

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.

1 Pet 1:5 Who are being guarded by the power of God through faith unto a salvation ready to be revealed at the last time;

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).

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.

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!

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

Num 6:25 Jehovah make His face shine upon you and be gracious to you;

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.

Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,

太 4:16 那坐在黑暗中的百姓，看见了大光；并且向那些坐在死亡的境域和阴影中的人，有光出现，照着他们。”

约 8:12 于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。

2 民数记六章二十五节的“面”字表征同在；子基督的面光照我们，祂就是那看不见之神看得见的同在——彼后一 16～18，太十七 1～2。

民 6:25 愿耶和華使祂的面光照你，賜恩給你；

彼后 1:16 我们曾将我们主耶稣基督的大能，和祂的来临告诉你们，并不是随从乖巧捏造的虚构无稽之事，乃是作祂威荣的亲眼见证人。

彼后 1:17 因为祂从父神领受尊贵荣耀的时候，从显赫的荣耀中，有这样的声音向祂发出：这是我的爱子，我所喜悦的。

彼后 1:18 我们同祂在圣山的时候，亲自听见这声音从天上发出。

太 17:1 过了六天，耶稣带着彼得、雅各、和雅各的兄弟约翰，暗暗地领他们上了高山，

太 17:2 就在他们面前变了形像，脸面发光如日头，衣服变白如光。

3 民数记六章二十五节不仅说到耶和華使祂的面光照我们，也说到耶和華賜恩给我们；这两点加在一起就等于约翰一章十四节、十六至十七节。

民 6:25 愿耶和華使祂的面光照你，賜恩給你；

约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

约 1:16 从祂的丰满里我们都领受了，而且恩上加恩；

约 1:17 因为律法是借着摩西赐的，恩典和实际都是借着耶稣基督来的。

4 神的成为肉体就是祂同在的光照；随着这光照有恩典；这恩典就是主耶稣基督的恩，实际上就是基督自己——林后十三 14。

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

三 “愿耶和華向你仰脸，賜你平安”，是说到圣灵——民六 26：

民 6:26 愿耶和華向你仰脸，賜你平安。

1 面是指一个人的同在，脸指那人的表情；向人仰脸，意即向那人确认、保证、应许，并将一切给他。

Matt 4:16 The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen."

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

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.

Num 6:25 Jehovah make His face shine upon you and be gracious to you;

2 Pet 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.

2 Pet 1:17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.

2 Pet 1:18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.

Matt 17:1 And after six days Jesus took with Him Peter and James and John his brother, and brought them up to a high mountain privately.

Matt 17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.

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.

Num 6:25 Jehovah make His face shine upon you and be gracious to you;

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 1:16 For of His fullness we have all received, and grace upon grace.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

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.

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.

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

Num 6:26 Jehovah lift up His countenance upon you and give you peace.

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 耶稣来，是作神的面；圣灵来，是作神的脸；我们若叫祂忧愁，祂的脸会拉下来（弗四 30）；我们若顺从祂，祂满意我们，就会向我们仰脸，而向我们确认、保证、担保、应许，并将一切给我们。

弗 4:30 并且不要叫神的圣灵忧愁，你们原是在祂里面受了印记，直到得赎的日子。

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.

Eph 4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

柒 使徒保罗的祝福见于林后十三章十四节——“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在”：

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”:

一 在使徒保罗的祝福里，三一神临到人，作他们的享受；保罗不仅将人带到神面前，也将神带到人里面。

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，祝福乃是将人带进神面前；另一方面，祝福乃是将神带进人里面作为爱、恩典和交通，使他们享受三一神——父、子、灵。

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.

三 爱、恩典和交通是神作我们享受的三个阶段——爱是里面的，恩典是爱的显出，交通是恩典传输到我们里面。

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.

四 神的爱是源头，因为神是元始；主的恩是神爱的流道，因为主是神的显出；灵的交通乃是主的恩同着神爱的分赐，因为灵是主同着神的传输，给我们经历并享受三一神——父、子、圣灵，连同祂们神圣的美德。

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.

五 圣经对神圣三一的神圣启示，不是为着神学上的研究，乃是为着叫我们领会，神在祂奥秘而奇妙的神圣三一里，如何将祂自己分赐到祂所拣选的人里面，使我们这些蒙祂拣选、救赎的人，能象使徒对哥林多信徒的祝福所指明的，有分于、经历、享受并得着经过过程的三一神，从今时直到永远。

捌 主的祝福除去人天然的操纵—创四八 13～20:

创 48:13 随后约瑟又拉着他们两个，以法莲在他的右手里，对着以色列的左手；玛拿西在他的左手里，对着以色列的右手；领他们接近以色列。

创 48:14 但以色列伸出右手来，按在以法莲的头上（以法莲乃是次子），又剪搭过左手来，按在玛拿西的头上（玛拿西原是长子）。

创 48:15 他就给约瑟祝福说，愿我祖亚伯拉罕和我父以撒行事为人都在祂面前的神，就是一生牧养我直到今日的神，

创 48:16 那救赎我脱离一切患难的使者，赐福与这两个少年人。愿他们归在我的名下，和我祖亚伯拉罕、我父以撒的名下。又愿他们在这地生养众多。

创 48:17 约瑟见他父亲把右手按在以法莲的头上，就不喜悦，便提起他父亲的手，要从以法莲的头上挪到玛拿西的头上。

创 48:18 约瑟对他父亲说，我父，不是这样。这个才是长子，求你把右手按在他的头上。

创 48:19 他父亲不肯，说，我知道，我儿，我知道。他也必成为一族，也必昌大。只是他的弟弟将来比他还大；他弟弟的后裔必成为多国。

创 48:20 当日以色列给他们祝福说，以色列人必指着你们祝福说，愿神使你如以法莲、玛拿西一样。于是立以法莲在玛拿西之前。

一 多数的时候，我们的拣选导致操纵，而神交错的手却来祝福我们所没有拣选的；长子名分从玛拿西转移给以法莲，表明主的祝福不在于人天然的操纵，乃在于神的愿望和拣选。

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:

Gen 48:13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand and Manasseh in his left hand toward Israel's right hand, and brought them near to him.

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.

Gen 48:15 And he 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,

Gen 48:16 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.

Gen 48:17 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.

Gen 48:18 And Joseph said to his father, Not so, my father, for this is the firstborn. Put your right hand upon his head.

Gen 48:19 But his father refused and said, I know, my son, I know. He also will become a people, and he also will be great. However, his younger brother will be greater than he, and his seed will become a multitude of nations.

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

二 凡我们所作的任何拣选，都可能是照着我们的口味和拣选所作的操纵；我们不要操纵，也不要失望；要相信主的手会交错过来临到我们。

三 人天然的观念拦阻主祝福的手（17～20）；我们以为最好的，也许会成为最差的；但一个反对者也许成为今日的使徒保罗；许多不合我们观念的人要兴起来。

创 48:17 约瑟见他父亲把右手按在以法莲的头上，就不喜悦，便提起他父亲的手，要从以法莲的头上挪到玛拿西的头上。

创 48:18 约瑟对他父亲说，我父，不是这样。这个才是长子，求你把右手按在他的头上。

创 48:19 他父亲不肯，说，我知道，我儿，我知道。他也必成为一族，也必昌大。只是他的弟弟将来比他还大；他弟弟的后裔必成为多国。

创 48:20 当日以色列给他们祝福说，以色列人必指着你们祝福说，愿神使你如以法莲、玛拿西一样。于是立以法莲在玛拿西之前。

玖 雅各抓夺的手最终成了祝福的手——二五 26，四七 7、10，四八 14～16，来十一 21：

创 25:26 随后以扫的弟弟也出来了，他的手抓住以扫的脚跟，因此给他起名叫雅各。利百加生下两个儿子的时候，以撒年六十岁。

创 47:7 约瑟领他父亲雅各进去，站在法老面前，雅各就给法老祝福。

创 47:10 雅各又给法老祝福，就从法老面前出去了。

创 48:14 但以色列伸出右手来，按在以法莲的头上（以法莲乃是长子），又剪搭过左手来，按在玛拿西的头上（玛拿西原是长子）。

创 48:15 他就给约瑟祝福说，愿我祖亚伯拉罕和我父以撒行事为人都在祂面前的神，就是一生牧养我直到今日的神，

创 48:16 那救赎我脱离一切患难的使者，赐福与这两个少年人。愿他们归在我的名下，和我祖亚伯拉罕、我父以撒的名下。又愿他们在这地生养众多。

来 11:21 雅各因着信，临死的时候，给约瑟的两个儿子各自祝福，并且扶着杖头敬拜神。

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.

Gen 48:17 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.

Gen 48:18 And Joseph said to his father, Not so, my father, for this is the firstborn. Put your right hand upon his head.

Gen 48:19 But his father refused and said, I know, my son, I know. He also will become a people, and he also will be great. However, his younger brother will be greater than he, and his seed will become a multitude of nations.

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.

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

Gen 25:26 And after that his brother came forth, and his hand was holding on to Esau's heel, so his name was called Jacob. And Isaac was sixty years old when she bore them.

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

Gen 47:10 And Jacob blessed Pharaoh and went forth from Pharaoh's presence.

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.

Gen 48:15 And he blessed Joseph and said, / The God before whom my fathers Abraham and Isaac walked, / The God who has shepherd me all my life to this day,

Gen 48:16 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.

Heb 11:21 By faith Jacob, while he was dying, blessed each of the sons of Joseph and worshipped God, while leaning on the top of his staff.

一 在创世记二十五章我们看见，雅各甚至在母腹中就开始抓夺；但在四十七至四十八章我们看见，这两只抓夺的手成了祝福的手，将人带到神面前，并将神供应到他们里面，使他们享受祂。

创 25 (从略。)
但 47～48 (从略。)

二 一个抓夺者，抓脚跟者，成了当时地上最伟大的人；他能祝福法老，因为他成了比法老大的；他借着生命的路成了这样的人。

三 我们需要生命的长大和生命的成熟，这样我们就能被基督充满，成为能祝福别人的人。

拾 在创世记四十九章，雅各带着祝福说预言论到他的十二个儿子时，他乃是一个神人，就是一个为神所充满、构成、浸透、甚至重组的人；无论他思想什么，都是神的思想；无论他发表什么意见，都是神的意见——参林前七 10、12、25、40：

创 49 (从略。)

林前 7:10 至于那已婚的，我吩咐他们，其实不是我吩咐，乃是主吩咐，说，妻子不可离开丈夫。

林前 7:12 我对其余的人说，不是主说，倘若某弟兄有不信的妻子，妻子也情愿和他同住，他就不要离弃妻子；

林前 7:25 关于童身的人，我没有主的命令，但我既蒙主怜悯成为忠信的，就提出我的意见。

林前 7:40 然而，按我的意见，她若守节更是有福；但我想我也有神的灵了。

一 我们要用祝福说预言，就必须认识神、神的心愿和神的定旨。

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.

Gen 25
Gen 47, 48 (be omitted.)

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.

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:

Gen 49 (be omitted.)

1 Cor 7:10 But to the married I charge, not I but the Lord, A wife must not be separated from her husband

1 Cor 7:12 But to the rest I say, I, not the Lord, If any brother has an unbelieving wife and she consents to dwell with him, he must not leave her;

1 Cor 7:25 Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.

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.

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

二 我们要用祝福说预言，就必须认识人，也就是我们必须认识每个有关之人的真实情况。

三 我们要用祝福说预言，就必须满有基督的丰富。

四 我们要用祝福说预言，就必须有刚强活跃的灵。

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.