

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

- 創 41:39 法老對約瑟說，神既將這事都指示你，可見沒有人像你這樣精明、智慧。
- 創 41:40 你必掌管我的家，我的民都必照你的話受管理；惟獨在寶座上我比你大。
- 創 41:41 法老又對約瑟說，看哪，我派你治理埃及全地。
- 創 41:42 法老就摘下手上打印的戒指，戴在約瑟的手上，給他穿上細麻衣，把金鍊戴在他的頸項上；
- 創 41:43 又叫約瑟坐他的副車，喝道的在前呼叫說，跪下。這樣，法老派他治理埃及全地。
- 創 41:44 法老對約瑟說，我是法老，在埃及全地，若沒有你的許可，人不得擅自辦事。
- 創 41:51 約瑟給長子起名叫瑪拿西，因為他說，神使我忘了一切的困苦，和我父的全家。
- 創 41:52 他給次子起名叫以法蓮，因為他說，神使我在受苦之地繁衍。
- 創 45:5 現在，不要因為你們把我賣到這裏，自憂自恨。這是神差我在你們以先來，為要保全生命。
- 創 45:6 現在這地的饑荒已經二年了，並且還有五年不能耕種，不能收成。
- 創 45:7 神差我在你們以先來，為要給你們存留餘種在地上，又要大施拯救，使你們存活。
- 創 45:8 這樣看來，差我到這裏來的不是你們，乃是神。祂又立我作法老的父，作他全家的主，並埃及全地的統治者。
- 創 47:14 約瑟收聚了埃及地和迦南地所有的銀子，就是眾人買糧的銀子；約瑟就把那銀子帶到法老的宮裏。
- 創 47:15 埃及地和迦南地的銀子都花盡了，埃及眾人都來見約瑟，說，我們的銀子都用盡了，求你給我們糧食，我們為甚麼要死在你面前呢？
- 創 47:16 約瑟說，若是銀子用盡了，可以把你們的牲畜帶來，我就給你們糧食，來換你們的牲畜。

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

- Gen 41:39 And Pharaoh said to Joseph, Since God let you know all this, there is no one as discerning and wise as you.
- Gen 41:40 You shall be over my household, and according to your word all my people shall be ruled; only in the throne will I be greater than you.
- Gen 41:41 Then Pharaoh said to Joseph, See, I have set you over all the land of Egypt.
- Gen 41:42 And Pharaoh took off his signet ring from his hand and put it upon Joseph's hand, and clothed him in garments of fine linen, and put a gold chain around his neck.
- Gen 41:43 And he made him ride in the chariot of his second-in-command, and they cried out before him, Bow the knee! And he set him over all the land of Egypt.
- Gen 41:44 And Pharaoh said to Joseph, I am Pharaoh, yet without your consent no man will lift up his hand or his foot in all the land of Egypt.
- Gen 41:51 And Joseph called the name of the firstborn Manasseh, for, he said, God has made me forget all my trouble and all my father's house.
- Gen 41:52 And he called the name of the second Ephraim, for, he said, God has made me fruitful in the land of my affliction.
- Gen 45:5 And now do not be grieved or angry with yourselves because you sold me here, for God sent me before you to preserve life.
- Gen 45:6 For the famine has been in the midst of the land these two years, and there are still five years in which there will be neither plowing nor harvest.
- Gen 45:7 And God sent me before you to preserve for you a remnant in the earth and to keep you alive by a great deliverance.
- Gen 45:8 So now it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his house and ruler over all the land of Egypt.
- Gen 47:14 And Joseph collected all the money that was to be found in the land of Egypt and in the land of Canaan for the grain which they bought, and Joseph brought the money into Pharaoh's house.
- Gen 47:15 And when the money from the land of Egypt and from the land of Canaan had been spent, all the Egyptians came to Joseph saying, Give us food, for why should we die in your presence? For our money is gone.
- Gen 47:16 And Joseph said, Bring your livestock, and I will give you food in exchange for your livestock, if your money is gone.

創 47:17 於是他們把牲畜趕到約瑟那裏，約瑟就拿糧食換了他們的馬、羊羣、牛羣和驢；那一年因換他們一切的牲畜，就用糧食養活他們。

創 47:18 那一年過去，第二年他們又來見約瑟，說，我們不瞞我主，我們的銀子都花盡了，牲畜也都歸了我主。我們在我主眼前，除了我們的身體和田地之外，一無所剩。

創 47:19 我們爲甚麼要在你面前人死地荒呢？求你用糧食買我們和我們的地，我們和我們的地就要給法老効力；並且求你給我們種子，使我們得以存活，不至死亡，土地也不至荒涼。

創 47:20 於是約瑟爲法老買了埃及所有的地；埃及人因被饑荒所迫，各都賣了自己的田地；那地就都歸了法老。

創 47:21 至於百姓，約瑟叫他們從埃及境內的這邊直到那邊，都遷移到各城裏。

創 47:22 惟有祭司的地，約瑟沒有買，因爲祭司有從法老所得的常俸。他們喫法老所給的常俸，所以他們不賣自己的地。

創 47:23 那時約瑟對百姓說，看哪，我今日爲法老買了你們和你們的地；這裏有種子給你們，你們可以種地。

創 50:15 約瑟的哥哥們見父親死了，就說，或者約瑟會懷恨我們，照著我們從前待他一切的惡，足足的報復我們。

創 50:16 他們就打發人去見約瑟，說，你父親未死以前吩咐說，

創 50:17 你們要對約瑟這樣說：從前你哥哥們惡待你，求你饒恕他們的過犯和罪。如今求你饒恕你父親的神之僕人的過犯。他們對約瑟說這話，約瑟就哭了。

創 50:18 他的哥哥們又來俯伏在他面前，說，我們是你的僕人。

創 50:19 約瑟對他們說，不要害怕，我豈能代替神呢？

創 50:20 從前你們的意思是要害我，但神的意思原是好的，要使許多人存活，成就今日的光景。

創 50:21 所以現在你們不要害怕，我必養活你們，和你們的婦人孩子。於是約瑟用親切的話安慰他們。

Gen 47:17 And they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses and for the flocks of sheep and for the herds of cattle and for the donkeys; and he fed them with food in exchange for all their livestock that year.

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

Gen 47:19 Why should we die before your eyes, both we and our land? Buy us and our land in exchange for food, and we and our land will become servants to Pharaoh. And give us seed that we may live and not die, and that the land may not be desolate.

Gen 47:20 So Joseph bought all the land of Egypt for Pharaoh; for every Egyptian sold his field, because the famine was severe upon them; and the land became Pharaoh's.

Gen 47:21 And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end.

Gen 47:22 Only the land of the priests he did not buy, for the priests had an assigned portion from Pharaoh, and they lived off their portion which Pharaoh gave them; therefore they did not sell their land.

Gen 47:23 Then Joseph said to the people, Now that I have this day bought you and your land for Pharaoh, here is seed for you that you may sow the land.

Gen 50:15 And when Joseph's brothers saw that their father was dead, they said, What if Joseph bears a grudge against us and pays us back in full for all the evil which we did to him?

Gen 50:16 And they sent a message to Joseph, saying, Your father charged before he died, saying,

Gen 50:17 Thus shall you say to Joseph, Please forgive the transgression of your brothers and their sin, for they did you wrong. So now please forgive the transgression of the servants of the God of your father. And Joseph wept when they spoke to him.

Gen 50:18 And his brothers also went and fell down before him and said, We are here as your servants.

Gen 50:19 And Joseph said to them, Do not be afraid, for am I in the place of God?

Gen 50:20 Even though you intended evil against me, God intended it for good, to do as it is this day, to preserve alive a numerous people.

Gen 50:21 Now therefore do not be afraid; I will sustain you and your little ones. And he comforted them and spoke kindly to them.

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

創 41:39 法老對約瑟說，神既將這事都指示你，可見沒有人像你這樣精明、智慧。

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

Gen 41:39 And Pharaoh said to Joseph, Since God let you know all this, there is no one as discerning and wise as you.

創 41:40 你必掌管我的家，我的民都必照你的話受管理；惟獨在寶座上我比你大。

創 41:41 法老又對約瑟說，看哪，我派你治理埃及全地。

創 41:42 法老就摘下手上打印的戒指，戴在約瑟的手上，給他穿上細麻衣，把金鍊戴在他的頸項上；

創 41:43 又叫約瑟坐他的副車，喝道的在前呼叫說，跪下。這樣，法老派他治理埃及全地。

創 41:44 法老對約瑟說，我是法老，在埃及全地，若沒有你的許可，人不得擅自辦事。

來 6:1 上 所以，我們既離開了那論到基督之開端的話，就當竭力前進，達到完全、成熟，不再立根基，...

加 6:8 為著自己的肉體撒種的，必從肉體收敗壞；為著那靈撒種的，必從那靈收永遠的生命。

加 5:22 但那靈的果子，就是愛、喜樂、和平、恆忍、恩慈、良善、信實、

加 5:23 溫柔、節制；這樣的事，沒有律法反對。

## 一 約瑟所豫表掌權的一面，乃是構成到我們全人裏面的基督——四 19。

加 4:19 我的孩子們，我為你們再受生產之苦，直等到基督成形在你們裏面。

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

創 39:2 約瑟住在他主人埃及人的家中，耶和華與他同在，他就凡事亨通。

創 39:3 他主人見耶和華與他同在，又見耶和華使他手裏所辦的盡都順利，

創 39:4 約瑟就在主人眼前蒙恩，伺候他主人；主人派他管理家務，把一切所有的都交在他手裏。

創 39:5 自從主人派約瑟管理家務和他一切所有的，耶和華就因約瑟的緣故賜福與那埃及人的家；他家里和田間一切所有的，都蒙耶和華賜福。

創 39:21 耶和華與約瑟同在，向他施恩慈，使他在獄長眼前蒙恩。

創 39:22 獄長把監裏所有的囚犯都交在約瑟手下；他們在那裏無論作甚麼事，都是經他的手作的。

創 39:23 凡在約瑟手下的事，獄長一概不察，因為耶和華與約瑟同在；耶和華使他所作的盡都順利。

Gen 41:40 You shall be over my household, and according to your word all my people shall be ruled; only in the throne will I be greater than you.

Gen 41:41 Then Pharaoh said to Joseph, See, I have set you over all the land of Egypt.

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

Gen 41:43 And he made him ride in the chariot of his second-in-command, and they cried out before him, Bow the knee! And he set him over all the land of Egypt.

Gen 41:44 And Pharaoh said to Joseph, I am Pharaoh, yet without your consent no man will lift up his hand or his foot in all the land of Egypt.

Heb 6:1a Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, ...

Gal 6:8 For he who sows unto his own flesh will reap corruption of the flesh, but he who sows unto the Spirit will of the Spirit reap eternal life.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,

Gal 5:23 Meekness, self-control; against such things there is no law.

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

Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,

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

Gen 39:2 And Jehovah was with Joseph, and he became a prosperous man; and he was in the house of his master, the Egyptian.

Gen 39:3 And his master saw that Jehovah was with him and that Jehovah caused all that he did to prosper in his hand.

Gen 39:4 And Joseph found favor in his sight, and he ministered to him; and he made him overseer of his house and put all that he had in his charge.

Gen 39:5 And from the time he made him overseer in his house and put him over all that he had, Jehovah blessed the Egyptian's house on account of Joseph; and the blessing of Jehovah was upon all that he had, in the house and in the field.

Gen 39:21 Jehovah was with Joseph; and He extended kindness to him and gave him favor in the sight of the chief jailer.

Gen 39:22 And the chief jailer put in Joseph's charge all the prisoners who were in the prison; and whatever was done there, he was the one to do it.

Gen 39:23 The chief jailer did not supervise anything that was in his charge, because Jehovah was with him; and whatever he did, Jehovah caused it to prosper.

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

創 39:2 約瑟住在他主人埃及人的家中，耶和華與他同在，他就凡事亨通。

創 39:3 他主人見耶和華與他同在，又見耶和華使他手裏所辦的盡都順利，

創 39:23 凡在約瑟手下的事，獄長一概不察，因為耶和華與約瑟同在；耶和華使他所作的盡都順利。

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

創 39:4 約瑟就在主人眼前蒙恩，伺候他主人；主人派他管理家務，把一切所有的都交在他手裏。

創 39:5 自從主人派約瑟管理家務和他一切所有的，耶和華就因約瑟的緣故賜福與那埃及人的家；他家裏和田間一切所有的，都蒙耶和華賜福。

創 39:22 獄長把監裏所有的囚犯都交在約瑟手下；他們在那裏無論作甚麼事，都是經他的手作的。

創 39:23 凡在約瑟手下的事，獄長一概不察，因為耶和華與約瑟同在；耶和華使他所作的盡都順利。

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

創 40:8 他們對他說，我們各人作了一個夢，沒有人能解。約瑟說，解夢不是神的事麼？請你們將夢告訴我。

創 41:9 那時司酒長對法老說，我今日想起我的罪來。

創 41:10 從前法老惱怒臣僕，把我和司膳長拘禁在護衛長府內。

創 41:11 我們二人同夜各作了一個夢，各夢都有講解。

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

Gen 39:2 And Jehovah was with Joseph, and he became a prosperous man; and he was in the house of his master, the Egyptian.

Gen 39:3 And his master saw that Jehovah was with him and that Jehovah caused all that he did to prosper in his hand.

Gen 39:23 The chief jailer did not supervise anything that was in his charge, because Jehovah was with him; and whatever he did, Jehovah caused it to prosper.

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

Gen 39:4 And Joseph found favor in his sight, and he ministered to him; and he made him overseer of his house and put all that he had in his charge.

Gen 39:5 And from the time he made him overseer in his house and put him over all that he had, Jehovah blessed the Egyptian's house on account of Joseph; and the blessing of Jehovah was upon all that he had, in the house and in the field.

Gen 39:22 And the chief jailer put in Joseph's charge all the prisoners who were in the prison; and whatever was done there, he was the one to do it.

Gen 39:23 The chief jailer did not supervise anything that was in his charge, because Jehovah was with him; and whatever he did, Jehovah caused it to prosper.

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

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

Gen 41:9 Then the chief cupbearer spoke to Pharaoh, saying, I do remember my sins today.

Gen 41:10 Pharaoh was angry with his servants, and he put me in custody at the house of the captain of the guard, both me and the chief baker.

Gen 41:11 And we both had a dream in one night, I and he; each of us had a dream with its own interpretation.



創 41:12 在那裏同著我們有一個希伯來的少年人，是護衛長的僕人，我們將夢告訴他，他就給我們講解，是按著各人的夢講解的。

創 41:13 後來正如他給我們講解的成就了；法老使我官復原職，卻把司膳長掛了起來。

創 41:14 於是法老差人去召約瑟，他們便急忙帶他出牢坑，他就剃頭刮臉，換衣裳，進到法老面前。

創 41:15 法老對約瑟說，我作了一個夢，沒有人能解；我聽見人說，你聽了夢就能解。

創 41:16 約瑟回答法老說，這不在於我，神必將平安的話回答法老。

創 41:17 法老對約瑟說，我夢見我站在河岸上，

創 41:18 有七隻母牛從河裏上來，又肥壯又美好，在蘆葦中喫草。

創 41:19 隨後又有七隻母牛上來，又軟弱又醜陋又乾瘦，在埃及徧地，我沒有見過這樣不好的。

創 41:20 這些又乾瘦又醜陋的母牛，喫盡了那以先的七隻肥母牛，

創 41:21 吞喫了以後，卻看不出是吞喫了，牠們醜陋的樣子仍和先前一樣；我就醒了。

創 41:22 我又夢見一棵麥子，長了七個穗子，又飽滿又佳美；

創 41:23 隨後又長了七個穗子，枯槁細弱，被東風吹焦了。

創 41:24 這些細弱的穗子，吞下了那七個佳美的穗子。我將這夢告訴了術士，卻沒有人能給我解說。

創 41:25 約瑟對法老說，法老的夢乃是一個；神已將祂要作的事指示法老了。

創 41:26 七隻好母牛是七年，七個好穗子也是七年；這夢乃是一個。

創 41:27 那隨後上來的七隻又乾瘦又醜陋的母牛是七年，那七個中空、被東風吹焦的穗子也是七年，都是七個荒年。

創 41:28 這就是我對法老所說，神已將祂要作的事顯明給法老了。

創 41:29 埃及徧地必來七個大豐年；

創 41:30 隨後又來七個荒年，甚至埃及地都忘了先前的豐收，這地必被饑荒所耗盡。

創 41:31 因那後來的饑荒極重，這地便不覺得先前的豐收了。

創 41:32 至於法老兩次重複作夢，是因這事乃神所命定，而且神必速速成就。

創 41:33 所以法老當揀選一個精明、智慧的人，派他治理埃及地。

創 41:34 法老當這樣行：派官員管理這地，在七個豐年的時候，徵收埃及地出產的五分之一；

創 41:35 叫他們把將來好年一切的糧食聚斂起來，積蓄穀物，收存在各城裏作糧食，歸於法老的手下。

創 41:36 所儲存的糧食，可以防備埃及地將有的七個荒年，免得這地被饑荒所滅。

Gen 41:12 And a young Hebrew man was there with us, a servant of the captain of the guard. And we told him our dreams, and he interpreted them for us; to each one he interpreted according to his dream.

Gen 41:13 And as he interpreted to us, so it happened; Pharaoh restored me to my office, and he hanged the baker.

Gen 41:14 Then Pharaoh sent and called for Joseph, and they brought him hastily out of the dungeon; and he shaved himself and changed his garments, and he came to Pharaoh.

Gen 41:15 And Pharaoh said to Joseph, I have had a dream, but there is no one who can interpret it; and I have heard it said of you that when you hear a dream you can interpret it.

Gen 41:16 And Joseph answered Pharaoh, saying, It is not of me; God will give Pharaoh a favorable answer.

Gen 41:17 And Pharaoh spoke to Joseph, In my dream, there I was, standing on the bank of the River.

Gen 41:18 And there came up out of the River seven cows, fat-fleshed and fine-looking; and they grazed in the reed grass.

Gen 41:19 Then there came up after them seven other cows, poor and very ugly-looking and thin-fleshed; I had never seen such in all the land of Egypt for ugliness.

Gen 41:20 And the thin and ugly-looking cows ate up the first seven fat cows.

Gen 41:21 And when they had swallowed them, no one would have known that they had swallowed them, for they were still as ugly-looking as at the beginning. Then I awoke.

Gen 41:22 And I saw this in my dream: There were seven ears of grain, coming up on one stalk, full and good.

Gen 41:23 Then there were seven ears, withered, thin, and scorched by the east wind, that sprouted after them.

Gen 41:24 And the thin ears swallowed up the seven good ears. And I told it to the magicians, but there was no one who could explain it to me.

Gen 41:25 Then Joseph said to Pharaoh, Pharaoh's dream is one dream; what God is about to do He has told Pharaoh.

Gen 41:26 The seven good cows are seven years, and the seven good ears are seven years; the dream is one.

Gen 41:27 And the seven thin and ugly-looking cows that came up after them are seven years, and so are the seven empty ears scorched by the east wind; they will be seven years of famine.

Gen 41:28 This matter is just as I have spoken to Pharaoh; what God is about to do He has shown to Pharaoh.

Gen 41:29 Seven years of great abundance are now about to come throughout all the land of Egypt.

Gen 41:30 Then seven years of famine will arise after them, and all the abundance in the land of Egypt will be forgotten, and the famine will consume the land.

Gen 41:31 And the abundance will be unknown in the land because of that famine which follows, for it will be very severe.

Gen 41:32 And as for the repeating of the dream to Pharaoh twice, it means that the matter is determined by God, and God will quickly bring it about.

Gen 41:33 Now therefore let Pharaoh look out for a discerning and wise man, and set him over the land of Egypt.

Gen 41:34 Let Pharaoh take action to appoint overseers over the land and take a fifth of the produce of the land of Egypt in the seven years of abundance.

Gen 41:35 And let them gather all the food of these coming good years and lay up grain under Pharaoh's authority for food in the cities, and let them keep it.

Gen 41:36 And let the food become a reserve for the land against the seven years of famine that will be in the land of Egypt, so that the land does not perish in the famine.

創 41:37 法老和他的眾臣僕，都以這話為美。  
創 41:38 法老對臣僕說，像這樣的人，有神的靈在他裏面，我們豈能找得著呢？  
創 41:39 法老對約瑟說，神既將這事都指示你，可見沒有人像你這樣精明、智慧。  
創 41:40 你必掌管我的家，我的民都必照你的話受管理；惟獨在寶座上我比你大。  
創 41:41 法老又對約瑟說，看哪，我派你治理埃及全地。  
創 41:42 法老就摘下手上打印的戒指，戴在約瑟的手上，給他穿上細麻衣，把金鍊戴在他的頸項上；  
創 41:43 又叫約瑟坐他的副車，喝道的在前呼叫說，跪下。這樣，法老派他治理埃及全地。  
創 41:44 法老對約瑟說，我是法老，在埃及全地，若沒有你的許可，人不得擅自辦事。  
創 41:45 法老賜名給約瑟，叫撒發那忒巴內亞，又將安城的祭司波提非拉的女兒亞西納給他為妻。約瑟就出去巡行埃及地。  
創 41:46 約瑟開始侍立在埃及王法老面前的時候，年三十歲。他從法老面前出去，遍行埃及全地。

- 1 慕安得烈（Andrew Murray）曾說過這樣的話：好的話語執事所供應的，總該超過他所經歷的；這意思是我們該照著異象說話，過於照著異象的應驗說話。
- 2 即使我們的異象尚未得著應驗，我們仍該向別人述說：時候將到，那時我們的異象必要應驗；最終約瑟的夢藉著他講解司酒長的夢得了應驗。
- 3 我們若活出基督，無論我們在那裏，我們不是帶來生命，就是帶來死亡（林後二 14～16）；對司酒長而言，約瑟帶來官復原職；對司膳長而言，約瑟帶來死刑（創四一 12～13）。

林後 2:14 感謝神，祂常在基督裏，在凱旋的行列中帥領我們，並藉著我們在各處顯揚那因認識基督而有的香氣；  
林後 2:15 因為無論在那些正在得救的人中，或是在那些正在滅亡的人中，我們都是獻給神的基督馨香之氣；  
林後 2:16 在這等人，就是出於死的香氣叫人死；在那等人，就是出於生命的香氣叫人活；對這些事，誰該資格？  
創 41:12 在那裏同著我們有一個希伯來的少年人，是護衛長的僕人，我們將夢告訴他，他就給我們講解，是按著各人的夢講解的。

Gen 41:37 And the word seemed good to Pharaoh and to all his servants.  
Gen 41:38 And Pharaoh said to his servants, Can we find such a man like this, in whom the Spirit of God is?  
Gen 41:39 And Pharaoh said to Joseph, Since God let you know all this, there is no one as discerning and wise as you.  
Gen 41:40 You shall be over my household, and according to your word all my people shall be ruled; only in the throne will I be greater than you.  
Gen 41:41 Then Pharaoh said to Joseph, See, I have set you over all the land of Egypt.  
Gen 41:42 And Pharaoh took off his signet ring from his hand and put it upon Joseph's hand, and clothed him in garments of fine linen, and put a gold chain around his neck.  
Gen 41:43 And he made him ride in the chariot of his second-in-command, and they cried out before him, Bow the knee! And he set him over all the land of Egypt.  
Gen 41:44 And Pharaoh said to Joseph, I am Pharaoh, yet without your consent no man will lift up his hand or his foot in all the land of Egypt.  
Gen 41:45 And Pharaoh called Joseph's name Zaphenath-paneah, and he gave him Asenath, the daughter of Potiphra priest of On, as his wife. And Joseph went out over the land of Egypt.  
Gen 41:46 Now Joseph was thirty years old when he stood before Pharaoh, the king of Egypt. And Joseph went out from the presence of Pharaoh and passed through all the land of Egypt.

1. Andrew Murray once said a word like this: the good minister of the Word should always minister more than he has experienced; this means that we should speak more according to the vision than according to the fulfillment of the vision.
2. Even if our vision has not been fulfilled, we should still speak of it to others; the time will come when our vision will be fulfilled; Joseph's dreams were eventually fulfilled through his interpretation of the dream of the cupbearer.
3. If we are living out Christ, we will bring either life or death wherever we are (2 Cor. 2:14-16); to the cupbearer, Joseph brought restoration; to the baker, he brought execution (Gen. 41:12-13).

2 Cor 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.  
2 Cor 2:15 For we are a fragrance of Christ to God in those who are being saved and in those who are perishing:  
2 Cor 2:16 To some a savor out of death unto death, and to the others a savor out of life unto life. And who is sufficient for these things?  
Gen 41:12 And a young Hebrew man was there with us, a servant of the captain of the guard. And we told him our dreams, and he interpreted them for us; to each one he interpreted according to his dream.

創 41:13 後來正如他給我們講解的成就了；法老使我官復原職，卻把司膳長掛了起來。

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

雅 1:12 忍受試煉的人有福了，因為他既受試驗得了稱許，就必得著生命的冠冕，這是主應許給那些愛祂之人的。

腓 3:8 不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督，

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

徒 26:16 你起來站著，我向你顯現，正是要選定你作執事和見證人，將你所看見我的事，和我將要顯現給你的事，見證出來；

徒 26:17 我要拯救你脫離百姓和外邦人。

徒 26:18 我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得著基業。

徒 26:19 亞基帕王啊，我故此沒有違背那從天上來的異象，

- 1 約瑟所看見的異象不僅控制他的生活，也維持他的信心。
- 2 因為約瑟重要且貴重，所以他受試驗的時間不能縮短。

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

創 41:42 法老就摘下手上打印的戒指，戴在約瑟的手上，給他穿上細麻衣，把金鍊戴在他的頸項上；

Gen 41:13 And as he interpreted to us, so it happened; Pharaoh restored me to my office, and he hanged the baker.

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

James 1:12 Blessed is the man who endures trial, because when he has become approved by testing, he will receive the crown of life, which He promised to those who love Him.

Phil 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

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

Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;

Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

1. The visions that Joseph saw not only controlled his life but also sustained his faith.
2. Because Joseph was important and valuable, the time of his testing could not be shortened.

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

Heb 2:9 But we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor, so that by the grace of God He might taste death on behalf of everything.

來 2:9 惟獨看見耶穌得了榮耀尊貴為冠冕，祂為著受死的苦，成為比天使微小一點的，好叫祂因著神的恩，為樣樣嘗到死味。

詩 68:18 你已經升上高處，擄掠了那些被擄的；你在人間，甚至在悖逆的人中間，受了恩賜，叫耶和華神可以住在他們中間。

徒 2:33 祂既被高舉在神的右邊，又從父領受了所應許的聖靈，就把你們所看見所聽見的，澆灌下來。

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

創 41:42 法老就摘下手上打印的戒指，戴在約瑟的手上，給他穿上細麻衣，把金鍊戴在他的頸項上；

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

徒 2:33 祂既被高舉在神的右邊，又從父領受了所應許的聖靈，就把你們所看見所聽見的，澆灌下來。

弗 1:13 你們既聽了真理的話，就是那叫你們得救的福音，也在祂裏面信了，就在祂裏面受了所應許的聖靈為印記；

弗 4:30 並且不要叫神的聖靈憂愁，你們原是在祂裏面受了印記，直到得贖的日子。

路 15:22 父親卻吩咐奴僕說，快把那上好的袍子拿出來給他穿，把戒指戴在他手上，把鞋穿在他腳上，

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

林前 1:30 但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖，

詩 45:9 有君王的女兒，在你尊貴婦女之中；王后穿戴俄斐金子，站在你右邊。

詩 45:13 王女在君尊的住處，極其榮華；她的衣服是用金線交織成的。

路 15:22 父親卻吩咐奴僕說，快把那上好的袍子拿出來給他穿，把戒指戴在他手上，把鞋穿在他腳上，

腓 3:9 並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉著信基督而有的義，就是那基於信、本於神的義，

詩 45:14 她要穿刺繡的衣服，被引到王前；隨從她的陪伴童女，也要被帶到你面前。

啓 19:7 我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。

Psa 68:18 You have ascended on high; You have led captive those taken captive; / You have received gifts among men, / Even the rebellious ones also, / That Jehovah God may dwell among them.

Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

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

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

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

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

Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

Eph 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

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

Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

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

1 Cor 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

Psa 45:9 The daughters of kings are among Your most prized; / The queen stands at Your right hand in the gold of Ophir.

Psa 45:13 The king's daughter is all glorious within the royal abode; / Her garment is a woven work inwrought with gold.

Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Phil 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Psa 45:14 She will be led to the King in embroidered clothing; / The virgins behind her, her companions, / Will be brought to You.

Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.



啓 19:8 又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。

啓 19:9 天使對我說，你要寫上，凡被請赴羔羊婚筵的有福了。又對我說，這是神真實的話。

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

徒 5:32 我們就是這些事的見證人，神賜給順從之人的聖靈，也是這些事的見證人。

創 41:42 法老就摘下手上打印的戒指，戴在約瑟的手上，給他穿上細麻衣，把金鍊戴在他的頸項上；

歌 1:10 你的兩腮，因髮辮的裝飾而秀美；你的頸項，因珠串而美麗。

箴 1:8 我兒，要聽你父親的訓誨，不可離棄你母親的指教；

箴 1:9 因為這要作你頭上的華冠，你項上的金鍊。

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

加 2:20 我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。

腓 1:20 這是照著我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，

腓 1:21 上 因為在我，活著就是基督，...

- 七 約瑟從死牢裏復起，並登高位之後，就娶亞西納為妻；亞西納描繪基督在被以色列人棄絕的期間，從外邦世界娶來的召會（創四一 45）；約瑟給長子起名叫瑪拿西（意，使之忘了），給次子起名叫以法蓮（意，加倍繁衍）；約瑟宣告說，『神使我忘了一切的困苦，和我父的全家』，又宣告說，『神使我在受苦之地繁衍』——51～52 節。

Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

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

Acts 5:32 And we are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey Him.

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

S.S. 1:10 Your cheeks are lovely with plaits of ornaments, / Your neck with strings of jewels.

Prov 1:8 Hear, my son, the instruction of your father, / And do not reject the teaching of your mother;

Prov 1:9 For they will be a wreath of grace for your head / And ornaments for your neck.

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

Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21a For to me, to live is Christ ...

- G. After being resurrected from the prison of death and ushered into the position of ascension, Joseph married Asenath, who portrays the church taken out of the Gentile world during Christ's rejection by the children of Israel (Gen. 41:45); Joseph called the name of his firstborn Manasseh (meaning "making to forget") and his second Ephraim (meaning "twice fruitful"); Joseph declared, "God has made me forget all my trouble and all my father's house," and "God has made me fruitful in the land of my affliction" (vv. 51-52).

創 41:45 法老賜名給約瑟，叫撒發那忒巴內亞，又將安城的祭司波提非拉的女兒亞西納給他為妻。約瑟就出去巡行埃及地。

創 41:51 約瑟給長子起名叫瑪拿西，因為他說，神使我忘了一切的困苦，和我父的全家。

創 41:52 他給次子起名叫以法蓮，因為他說，神使我在受苦之地繁衍。

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

羅 5:17 若因一人的過犯，死就藉著這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更要藉著耶穌基督一人，在生命中作王了。

羅 5:21 使罪怎樣在死中作王，恩典也照樣藉著義作王，叫人藉著我們的主耶穌基督得永遠的生命。

羅 14:17 因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。

羅 14:18 這樣服事基督的，就為神所喜悅，又為人所稱許。

林後 3:17 而且主就是那靈；主的靈在那裏，那裏就有自由。

林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。

提後 4:22 願主與你的靈同在。願恩典與你同在。

啓 4:1 這些事以後，我觀看，看哪，天上有門開了，我初次所聽見那如吹號的聲音，對我說，你上到這裏來，我要將這些事以後必發生的事指示你。

啓 4:2 我立刻就在靈裏；看哪，有一個寶座安置在天上，又有一位坐在寶座上。

啓 4:3 那位坐著的，顯出來的樣子好像碧玉和紅寶石，又有虹圍著寶座，顯出來的樣子好像綠寶石。

一 雖然約瑟對他的弟兄們滿了屬人的感覺和情緒，他卻保守自己和所有的感覺，都在那靈的管治之下；他清明、智慧、且有辨識的對待他的弟兄們，按著他們的需要管教他們，好成全

Gen 41:45 And Pharaoh called Joseph's name Zaphenath-paneah, and he gave him Asenath, the daughter of Potiphera priest of On, as his wife. And Joseph went out over the land of Egypt.

Gen 41:51 And Joseph called the name of the firstborn Manasseh, for, he said, God has made me forget all my trouble and all my father's house.

Gen 41:52 And he called the name of the second Ephraim, for, he said, God has made me fruitful in the land of my affliction.

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

Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Rom 14:18 For he who serves Christ in this is well pleasing to God and approved by men.

2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

2 Tim 4:22 The Lord be with your spirit. Grace be with you.

Rev 4:1 After these things I saw, and behold, a door opened in heaven, and the first voice which I heard was like a trumpet speaking with me, saying, Come up here, and I will show you the things that must take place after these things.

Rev 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;

Rev 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

A. Although Joseph was full of human feelings and sentiments toward his brothers, he kept himself with all his feelings under the rulership of the Spirit; he dealt with his brothers soberly, wisely, and with discernment, disciplining them according to

並建造他們，使他們能成為團體的子民，生活在一起，成為神在地上的見證——創四二 9、24，四三 30～31，四五 1～2、24。

創 42:9 約瑟想起從前所作關於他們的那兩個夢，就對他們說，你們是奸細，來窺探這地的虛實。

創 42:24 約瑟轉身退去，哭了一場，又回來對他們說話。他從他們中間挑出西緬來，在他們眼前把他捆綁了。

創 43:30 約瑟愛弟之情發動，就急忙尋找可哭之處，進入自己的內室，哭了一場。

創 43:31 他洗了臉出來，勉強忍住，吩咐人擺飯。

創 45:1 約瑟在左右侍立的人面前情不自禁，大聲吩咐說，各人都要離開我出去！約瑟和他弟兄們相認的時候，並沒有一個人站在他身邊。

創 45:2 他就放聲大哭，埃及人和法老家中的人都聽見了。

創 45:24 於是約瑟打發他弟兄們回去；他們走的時候，約瑟對他們說，你們在路上不要相爭。

二 約瑟否認己，把自己完全擺在神主宰的帶領下，行事為人全然為著神和祂子民的權益。

三 約瑟在神限制下的生活，是基督為人生活的描繪，彰顯神聖生命的成熟與完全，並且帶進神的國——約五 19、30 下，七 16、18，十四 10，太八 9～10。

約 5:19 耶穌對他們說，我實實在在的告訴你們，子從自己不能作甚麼，惟有看見父所作的，子才能作；父所作的事，子也照樣作。

約 5:30 下 …我的審判也是公平的，因為我不尋求自己的意思，只尋求那差我來者的意思。

約 7:16 耶穌回答說，我的教訓不是我自己的，乃是那差我來者的。

約 7:18 那從自己說的，是尋求自己的榮耀；惟有那尋求差祂來者之榮耀的，這人才是真的，在祂裏面沒有不義。

約 14:10 我在父裏面，父在我裏面，你不信麼？我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。

their need in order to perfect them and build them up that they might be a collective people living together as God's testimony on earth—Gen. 42:9, 24; 43:30-31; 45:1-2, 24.

Gen 42:9 And Joseph remembered the dreams that he had dreamed about them, and he said to them, You are spies; you have come to see the nakedness of the land.

Gen 42:24 And he turned away from them and wept. Then he returned to them and spoke to them. And he took Simeon from among them and bound him before their eyes.

Gen 43:30 And Joseph hurried-for his inward parts burned for his brother-and sought a place to weep. So he entered into his chamber and wept there.

Gen 43:31 Then he washed his face and came out, and he controlled himself and said, Serve the meal.

Gen 45:1 Then Joseph could not control himself before all those who attended him; and he cried out, Have everyone go out from me. So there was no one standing with him when Joseph made himself known to his brothers.

Gen 45:2 And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard it.

Gen 45:24 So he sent his brothers away; and as they departed, he said to them, Do not quarrel on the way.

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

C. Joseph's living under God's restriction, a portrait of the human living of Christ, manifested the maturity and perfection of the divine life and brought in God's kingdom—John 5:19, 30b; 7:16, 18; 14:10; Matt. 8:9-10.

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

John 5:30b ... and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

John 7:16 Jesus therefore answered them and said, My teaching is not Mine, but His who sent Me.

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

John 14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

太 8:9 因為我也是一個在權柄之下的人，有兵在我以下；我對這個說，去，他就去；對那個說，來，他就來；對我的奴僕說，作這事，他就作。

太 8:10 耶穌聽見，就希奇，對跟從的人說，我實在告訴你們，這樣大的信心，我在以色列中，沒有遇見人有過。

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

創 45:24 於是約瑟打發他弟兄們回去；他們走的時候，約瑟對他們說，你們在路上不要相爭。

太 16:24 於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。

代下 1:10 求你賜我智慧和知識，我好在這民前出入；不然，誰能審斷你這眾多的民呢？

賽 30:15 上主耶和華以色列的聖者如此說，你們得救在於歸回安息；你們得力在於平靜信靠；...

腓 1:9 我所禱告的，就是要你們的愛，在充足的知識並一切的辨識上，多而又多的洋溢，

提前 5:1 不可嚴責老年人，只要勸他如同父親，勸青年人如同弟兄，

提前 5:2 勸老年婦女如同母親，用全般的純潔，勸青年婦女如同姊妹。

帖前 3:12 又願主使你們彼此的愛並對眾人的愛，都能增多洋溢，正如我們對你們一樣；

帖前 4:9 關於弟兄相愛，不用我寫信給你們，因為你們自己蒙了神的教導，叫你們彼此相愛；

帖後 1:3 弟兄們，我們應當常為你們感謝神，這本是合宜的；因你們的信心格外增長，你們眾人每一位彼此相愛的心也一直增加，

羅 12:10 愛弟兄，要彼此親熱；恭敬人，要互相爭先。

約壹 4:9 神差祂的獨生子到世上來，使我們藉著祂得生並活著，在此神的愛就向我們顯明了。

來 13:1 弟兄相愛要持久。

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

Matt 8:9 For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.

Matt 8:10 Now when Jesus heard this, He marveled and said to those who followed, Truly I say to you, With no one in Israel have I found such great faith.

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

Gen 45:24 So he sent his brothers away; and as they departed, he said to them, Do not quarrel on the way.

Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

2 Chron 1:10 Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?

Isa 30:15a For thus says the Lord Jehovah, the Holy One of Israel, / In returning and rest you will be saved; / In quietness and in trust will be your strength; ...

Phil 1:9 And this I pray, that your love may abound yet more and more in full knowledge and all discernment,

1 Tim 5:1 Do not upbraid an elderly man, but exhort him as a father, younger men as brothers,

1 Tim 5:2 Elderly women as mothers, younger women as sisters, in all purity.

1 Thes 3:12 And the Lord cause you to increase and abound in love to one another and to all, just as we also to you,

1 Thes 4:9 Now concerning brotherly love, you have no need for me to write to you, for you yourselves are taught of God to love one another;

2 Thes 1:3 We ought to thank God always concerning you, brothers, even as it is fitting, because your faith grows exceedingly and the love of each one of you all to one another is increasing,

Rom 12:10 Love one another warmly in brotherly love; take the lead in showing honor one to another.

1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

Heb 13:1 Let brotherly love continue.

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



箴 16:32 不輕易發怒的，勝過勇士；治服己靈的，強如取城。

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

約 11:25 耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；

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

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

太 16:24 於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。

太 26:53 你想我不能求我父，現在爲我派遣十二營多的天使來麼？

九 約瑟曉得是神差他到埃及（雖然他哥哥們的意思是要害他——創四五 5、7，五十 19～21，參四一 51～52），這是保羅在羅馬八章二十八至二十九節之話的實際。

創 45:5 現在，不要因爲你們把我賣到這裏，自憂自恨。這是神差我在你們以先來，爲要保全生命。

創 45:7 神差我在你們以先來，爲要給你們存留餘種在地上，又要大施拯救，使你們存活。

創 50:19 約瑟對他們說，不要害怕，我豈能代替神呢？

創 50:20 從前你們的意思是要害我，但神的意思原是好的，要使許多人存活，成就今日的光景。

Prov 16:32 He who is slow to anger is better than the mighty;/ And he who rules his spirit, than he who captures a city.

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

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

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

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

Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Matt 26:53 Or do you think that I cannot beseech My Father, and He will provide Me at once with more than twelve legions of angels?

I. Joseph's realization that it was God who sent him to Egypt (even though his brothers intended evil against him——Gen. 45:5, 7; 50:19-21; cf. 41:51-52) is the reality of Paul's word in Romans 8:28-29.

Gen 45:5 And now do not be grieved or angry with yourselves because you sold me here, for God sent me before you to preserve life.

Gen 45:7 And God sent me before you to preserve for you a remnant in the earth and to keep you alive by a great deliverance.

Gen 50:19 And Joseph said to them, Do not be afraid, for am I in the place of God?

Gen 50:20 Even though you intended evil against me, God intended it for good, to do as it is this day, to preserve alive a numerous people.

創 50:21 所以現在你們不要害怕，我必養活你們，和你們的婦人孩子。於是約瑟用親切的話安慰他們。

創 41:51 約瑟給長子起名叫瑪拿西，因為他說，神使我忘了一切的困苦，和我父的全家。

創 41:52 他給次子起名叫以法蓮，因為他說，神使我在受苦之地繁衍。

羅 8:28 還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人。

羅 8:29 因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

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

創 45:5 現在，不要因為你們把我賣到這裏，自憂自恨。這是神差我在你們以先來，為要保全生命。

創 45:6 現在這地的饑荒已經二年了，並且還有五年不能耕種，不能收成。

創 45:7 神差我在你們以先來，為要給你們存留餘糧在地上，又要大施拯救，使你們存活。

創 45:8 這樣看來，差我到這裏來的不是你們，乃是神。祂又立我作法老的父，作他全家的主，並埃及全地的統治者。

創 50:15 約瑟的哥哥們見父親死了，就說，或者約瑟會懷恨我們，照著我們從前待他一切的惡，足足的報復我們。

創 50:16 他們就打發人去見約瑟，說，你父親未死以前吩咐說，

創 50:17 你們要對約瑟這樣說：從前你哥哥們惡待你，求你饒恕他們的過犯和罪。如今求你饒恕你父親的神之僕人的過犯。他們對約瑟說這話，約瑟就哭了。

創 50:18 他的哥哥們又來俯伏在他面前，說，我們是你的僕人。

創 50:19 約瑟對他們說，不要害怕，我豈能代替神呢？

創 50:20 從前你們的意思是要害我，但神的意思原是好的，要使許多人存活，成就今日的光景。

創 50:21 所以現在你們不要害怕，我必養活你們，和你們的婦人孩子。於是約瑟用親切的話安慰他們。

叁 約瑟因著受苦並否認己，得了生命供應的豐富（詩歌四六五首）；百姓為了要從約

Gen 50:21 Now therefore do not be afraid; I will sustain you and your little ones. And he comforted them and spoke kindly to them.

Gen 41:51 And Joseph called the name of the firstborn Manasseh, for, he said, God has made me forget all my trouble and all my father's house.

Gen 41:52 And he called the name of the second Ephraim, for, he said, God has made me fruitful in the land of my affliction.

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

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

Gen 45:5 And now do not be grieved or angry with yourselves because you sold me here, for God sent me before you to preserve life.

Gen 45:6 For the famine has been in the midst of the land these two years, and there are still five years in which there will be neither plowing nor harvest.

Gen 45:7 And God sent me before you to preserve for you a remnant in the earth and to keep you alive by a great deliverance.

Gen 45:8 So now it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his house and ruler over all the land of Egypt.

Gen 50:15 And when Joseph's brothers saw that their father was dead, they said, What if Joseph bears a grudge against us and pays us back in full for all the evil which we did to him?

Gen 50:16 And they sent a message to Joseph, saying, Your father charged before he died, saying,

Gen 50:17 Thus shall you say to Joseph, Please forgive the transgression of your brothers and their sin, for they did you wrong. So now please forgive the transgression of the servants of the God of your father. And Joseph wept when they spoke to him.

Gen 50:18 And his brothers also went and fell down before him and said, We are here as your servants.

Gen 50:19 And Joseph said to them, Do not be afraid, for am I in the place of God?

Gen 50:20 Even though you intended evil against me, God intended it for good, to do as it is this day, to preserve alive a numerous people.

Gen 50:21 Now therefore do not be afraid; I will sustain you and your little ones. And he comforted them and spoke kindly to them.

III. Because Joseph suffered and denied himself, he gained the riches of the life supply (Hymns, #635); in order to

瑟得糧，必須付上四種代價：他們的銀子，他們的牲畜，他們的田地，以及他們自己——四七 14 ~ 23，參啓三 18：

詩歌四六五首

1

我們現在默思葡萄一生的事：  
其路並不容易，其境也不安逸；  
生長不像野地野花，隨地隨意自由吐華；  
生成曲徑迷堂，生成款式百樣。

2

反之，葡萄開花，非常渺小無華；  
人幾不能辨省，它竟也曾有英；  
花尚未曾開得一日，即已迅速結為果實，  
不得成為驕葩，自感豐姿可誇。

3

它是拴在樁上，不能隨意生長；  
它如伸肢展臂，也是架上被繫；  
它就如此從了礫土，吸取它的養生食物；  
不能自由揀選，不能遇難思遷。

4

是的，綠衣秀美，春地披上明媚；  
因著生命豐裕，自然生長有餘；  
直至滿身嫩枝細苗，開始四向飄浮盤繞；  
在於青藍空中，嘗其甘美無窮。

5

但是園主、園工，對它並不放鬆；  
帶來刈剪、修刀，要剝它的驕傲；  
毫不顧惜它的細嫩，將它割得又深又準，  
所有多餘美穗，盡都斷折破碎。

6

在它損失期間，它並不敢自憐，  
乃是反將自己，更為完全徹底  
交付給那剝奪所有，使它成為虛空的手；  
它不浪費生活，一切都為結果。

7

那些流血的枝，漸變堅硬木質；  
那些存留的穗，也漸結果累累；  
太陽又來迫它枯乾，它葉開始敗落四散，  
使它果子盛紫，直至收成之日。

8

它因負重過甚，以致無枝不沉；

receive food from him, the people had to pay four kinds of prices: their money, their livestock, their land, and themselves—47:14-23; cf. Rev. 3:18:

Hymns, #635;

1

Let us contemplate the grape vine, From its life now let us learn,  
How its growth is fraught with suffering, Midst environment so stern;  
How unlike the untamed flowers, Growing in the wilderness  
In a maze of wild confusion, Making patterns numberless.

2

But the blossoms of the grape vine, Without glory are and small;  
Though they do have some expression, They are hardly seen withal.  
But a day since they have flowered, Into fruit the blooms have grown;  
Never may they wave corollas, With luxuriant beauty shown.

3

To a post the vine is fastened; Thus it cannot freely grow;  
When its branches are extended, To the trellis tied they go.  
To the stony soil committed, Drawing thence its food supply;  
It can never choose its own way, Or from difficulty fly.

4

Oh, how beautiful its verdure, Which in spring spreads o'er the field.  
From life's energy and fullness, Growth abundant doth it yield.  
Till it's full of tender branches, Twining freely everywhere,  
Stretching 'gainst the sky's deep azure, Tasting sweetly of the air.

5

But the master of the vineyard, Not in lenience doth abide,  
But with knife and pruning scissors, Then would strip it of its pride.  
Caring not the vine is tender, But with deep, precision stroke  
All the pretty, excess branches, From the vine are neatly broke.

6

In this time of loss and ruin, Dare the vine self-pity show?  
Nay, it gives itself more fully, To the one who wounds it so,  
To the hand that strips its branches, Till of beauty destitute,  
That its life may not be wasted, But preserved for bearing fruit.

7

Into hard wood slowly hardens, Every stump of bleeding shoot,  
Each remaining branch becoming, Clusters of abundant fruit.  
Then, beneath the scorching sunshine, Leaves are dried and from it drop;  
Thus the fruit more richly ripens, Till the harvest of the crop.

8

Bowed beneath its fruitful burden, Loaded branches are brought low-

這是長期努力，受盡琢磨來的；  
現今果實已經全美，自然它可欣喜自慰；  
但是收成就到，欣慰日子何少！

9

有手要來摘下，有腳要來踐踏，  
葡萄所有寶藏，在於酒醉之上，  
直到豐富、血紅的酒，浩蕩有如長江大流，  
終日湧溢不息，喜樂充滿大地。

10

但是葡萄形狀，乃是剝光淒涼：  
已經給了一切，又將進入黑夜，  
卻無誰人向它償還它所給人酣醉之歡，  
反而將它再砍，使成無枝禿榦。

11

然而全冬之間，它酒卻賜甘甜，  
給那寒冷之中，憂鬱愁苦之眾；  
但是葡萄卻在外面，孤獨經歷雪地冰天，  
堅定忍受一切，一切可疑、難解！

12

直到寒冬已過，它又豫備結果，  
重新萌芽生枝，再來放綠成姿；  
不因已往所受磨難，心中有了埋怨不甘；  
不因所失無限，而欲減少奉獻。

13

它的所有呼吸，盡是高天清氣，  
並不半點沾染不潔屬地情感；  
面向犧牲，依然含笑，再來接受愛的剝削，  
有如從未遇過損失、痛苦、折磨。

14

葡萄從它肢枝，流酒、流血、流汁，  
是否因已捨盡，它就變為更貧？  
世上醉人、人間浪者，從它暢飲，因它作樂，  
是否因了享福，他們就變更富？

15

估量生命原則，以失不是以得；  
不視酒飲幾多，乃視酒傾幾何；  
因為愛的最大能力，乃是在於愛的捨棄，  
誰苦受得最深，最有，可以給人。

16

誰待自己最苛，最易為神選擇；  
誰傷自己最狠，最能擦人淚痕；  
誰不熟練損失、剝奪，誰就僅是響鉦、鳴鑼；  
誰能拯救自己，誰就不能樂極。

Labor of its growth thru suff'ring, Many a purposed, cutting blow.  
Now its fruit is fully ripened, Comforted the vine would be;  
But the harvest soon is coming, And its days of comfort flee.

9

Hands will pick and feet will trample, All the riches of the vine,  
Till from out the reddened wine-press, Flows a river full of wine.  
All the day its flow continues, Bloody-red, without alloy,  
Gushing freely, richly, sweetly, Filling all the earth with joy.

10

In appearance now the grape vine, Barren is and pitiful;  
Having given all, it enters, Into night inscrutable.  
No one offers to repay it, For the cheering wine that's drunk,  
But 'tis stripped and cut e'en further, To a bare and branchless trunk.

11

Yet its wine throughout the winter, Warmth and sweetness ever bears  
Unto those in coldness shiv'ring, Pressed with sorrow, pain, and cares.  
Yet without, alone, the grape vine, Midst the ice and snow doth stand,  
Steadfastly its lot enduring, Though 'tis hard to understand.

12

Winter o'er, the vine prepareth, Fruit again itself to bear;  
Budding forth and growing branches, Beauteous green again to wear;  
Never murmuring or complaining, For the winter's sore abuse,  
Or for all its loss desiring, Its fresh off'ring to reduce.

13

Breathing air, untainted, heavenly, As it lifts its arms on high,  
Earth's impure, defiled affections, Ne'er the vine may occupy.  
Facing sacrifice, yet smiling, And while love doth prune once more,  
Strokes it bears as if it never, Suffered loss and pain before.

14

From the branches of the grape vine, Sap and blood and wine doth flow.  
Does the vine, for all it suffered, Lost, and yielded, poorer grow?  
Drunkards of the earth and wanderers, From it drink and merry make.  
From their pleasure and enjoyment, Do they richer thereby wake?

15

Not by gain our life is measured, But by what we've lost 'tis scored;  
'Tis not how much wine is drunken, But how much has been outpoured.  
For the strength of love e'er standeth, In the sacrifice we bear;  
He who has the greatest suff'ring, Ever has the most to share.

16

He who treats himself severely, Is the best for God to gain;  
He who hurts himself most dearly, Most can comfort those in pain.  
He who suffering never beareth, Is but empty "sounding brass";  
He who self-life never spareth, Has the joys which all surpass.



創 47:14 約瑟收聚了埃及地和迦南地所有的銀子，就是眾人買糧的銀子；約瑟就把那銀子帶到法老的宮裏。

創 47:15 埃及地和迦南地的銀子都花盡了，埃及眾人都來見約瑟，說，我們的銀子都用盡了，求你給我們糧食，我們為甚麼要死在你面前呢？

創 47:16 約瑟說，若是銀子用盡了，可以把你們的牲畜帶來，我就給你們糧食，來換你們的牲畜。

創 47:17 於是他們把牲畜趕到約瑟那裏，約瑟就拿糧食換了他們的馬、羊羣、牛羣和驢；那一年因換他們一切的牲畜，就用糧食養活他們。

創 47:18 那一年過去，第二年他們又來見約瑟，說，我們不瞞我主，我們的銀子都花盡了，牲畜也都歸了我主。我們在我主眼前，除了我們的身體和田地之外，一無所剩。

創 47:19 我們為甚麼要在你面前人死地荒呢？求你用糧食買我們和我們的地，我們和我們的地就要給法老効力；並且求你給我們種子，使我們得以存活，不至死亡，地土也不至荒涼。

創 47:20 於是約瑟為法老買了埃及所有的地；埃及人因被饑荒所迫，各都賣了自己的田地；那地就都歸了法老。

創 47:21 至於百姓，約瑟叫他們從埃及境內的這邊直到那邊，都遷移到各城裏。

創 47:22 惟有祭司的地，約瑟沒有買，因為祭司有從法老所得的常俸。他們喫法老所給的常俸，所以他們不賣自己的地。

創 47:23 那時約瑟對百姓說，看哪，我今日為法老買了你們和你們的地；這裏有種子給你們，你們可以種地。

啓 3:18 我勸你向我買火煉的金子，叫你富足；又買白衣穿上，叫你赤身的羞恥不露出來；又買眼藥擦你的眼睛，使你能看見。

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

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

Gen 47:14 And Joseph collected all the money that was to be found in the land of Egypt and in the land of Canaan for the grain which they bought, and Joseph brought the money into Pharaoh's house.

Gen 47:15 And when the money from the land of Egypt and from the land of Canaan had been spent, all the Egyptians came to Joseph saying, Give us food, for why should we die in your presence? For our money is gone.

Gen 47:16 And Joseph said, Bring your livestock, and I will give you food in exchange for your livestock, if your money is gone.

Gen 47:17 And they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses and for the flocks of sheep and for the herds of cattle and for the donkeys; and he fed them with food in exchange for all their livestock that year.

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

Gen 47:19 Why should we die before your eyes, both we and our land? Buy us and our land in exchange for food, and we and our land will become servants to Pharaoh. And give us seed that we may live and not die, and that the land may not be desolate.

Gen 47:20 So Joseph bought all the land of Egypt for Pharaoh; for every Egyptian sold his field, because the famine was severe upon them; and the land became Pharaoh's.

Gen 47:21 And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end.

Gen 47:22 Only the land of the priests he did not buy, for the priests had an assigned portion from Pharaoh, and they lived off their portion which Pharaoh gave them; therefore they did not sell their land.

Gen 47:23 Then Joseph said to the people, Now that I have this day bought you and your land for Pharaoh, here is seed for you that you may sow the land.

Rev 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

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

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

創 47:23 那時約瑟對百姓說，看哪，我今日為法老買了你們和你們的地；這裏有種子給你們，你們可以種地。

利 1:4 他要按手在燔祭牲的頭上，燔祭牲便蒙悅納，為他遮罪。

Gen 47:23 Then Joseph said to the people, Now that I have this day bought you and your land for Pharaoh, here is seed for you that you may sow the land.

Lev 1:4 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.

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

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