

伯特利的实际，以及生出基督
作为苦难之子和右手之子

RK 诗歌：603

读经：创三五 1 ~ 20、27

- 创 35:1 神对雅各说，起来，上伯特利去，住在那里；要在那里筑一座坛给神，就是你逃避你哥哥以扫的时候向你显现的那位。
- 创 35:2 雅各就对他家中的人，并一切与他同在的人说，你们要除掉你们中间的外邦神像，也要自洁，更换衣裳。
- 创 35:3 我们要起来，上伯特利去，在那里我要筑一座坛给神，就是在我遭难的日子应允我的祷告，在我所行的路上与我同在的那位。
- 创 35:4 他们就把手中的一切外邦神像和耳朵上的环子，交给雅各；雅各把这些都藏在示剑附近的橡树底下。
- 创 35:5 当他们起行往前时，神使周围城邑的人都惊惧，就不追赶雅各的众子。
- 创 35:6 于是雅各和一切与他同在的人，到了迦南地的路斯，就是伯特利。
- 创 35:7 他在那里筑了一座坛，并且称那地方为伊勒伯特利，因为他逃避他哥哥的时候，神在那里向他启示祂自己。
- 创 35:8 利百加的乳母底波拉死了，就葬在伯特利下边的橡树底下；那棵树名叫亚伦巴古。
- 创 35:9 雅各从巴旦亚兰回来，神又向他显现，赐福与他，
- 创 35:10 并且对他说，你的名原是雅各，从今以后不要再叫雅各，要叫以色列。这样，神就给他起名叫以色列。
- 创 35:11 神又对他说，我是全足的神；你要繁衍增多，将来有一国，有多民从你而生，又有君王从你腰中而出。
- 创 35:12 我所赐给亚伯拉罕和以撒的地，我要赐给你；我也要把这地赐给你的后裔。
- 创 35:13 神就从祂与雅各说话的地方，离开他升上去了。
- 创 35:14 雅各便在神与他说话的地方立了一根石柱，在柱上浇了奠祭，并且浇上油。
- 创 35:15 雅各就给神与他说话的地方起名叫伯特利。

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

RK Hymns: 837

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

- Gen 35:1 And God said to Jacob, Rise up, go up to Bethel, and dwell there; and make an altar there to the God who appeared to you when you fled from your brother Esau.
- Gen 35:2 Then Jacob said to his household and to all who were with him, Put away the foreign gods that are among you, and purify yourselves, and change your garments.
- Gen 35:3 And let us rise up and go up to Bethel, that I may make an altar there to the God who answered me in the day of my distress and has been with me wherever I have gone.
- Gen 35:4 So they gave Jacob all the foreign gods which were in their hand and the rings which were in their ears, and Jacob hid them under the oak that was near Shechem.
- Gen 35:5 And as they journeyed, the terror of God was upon the cities that were around them, so they did not pursue the sons of Jacob.
- Gen 35:6 And Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him.
- Gen 35:7 And he built an altar there and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother.
- Gen 35:8 And Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak; so its name was called Allon-bacuth.
- Gen 35:9 And God appeared to Jacob again when he came from Paddan-aram and blessed him.
- Gen 35:10 And God said to him, Your name is Jacob; / Your name shall no longer be called Jacob, / But Israel shall be your name. Thus He called his name Israel.
- Gen 35:11 And God said to him, I am the All-sufficient God; / Be fruitful and multiply; / A nation and a company of nations shall come from you, / And kings shall come forth from your loins.
- Gen 35:12 And the land which I gave to Abraham and to Isaac, / I will give to you; / And I will give the land to your seed after you.
- Gen 35:13 Then God went up from him in the place where He had spoken with him.
- Gen 35:14 And Jacob set up a pillar in the place where He had spoken with him, a pillar of stone; and he poured out a drink offering on it and poured oil on it.
- Gen 35:15 And Jacob called the name of the place where God had spoken with him Bethel.

创 35:16 他们从伯特利起行，离以法他还有一段路程，拉结临产甚是艰难。

创 35:17 正在艰难的时候，接生妇对她说，不要怕，你又要得一个儿子了。

创 35:18 她将近于死，魂要离开的时候，就给她儿子起名叫便俄尼；他父亲却给他起名叫便雅悯。

创 35:19 拉结死了，葬在通往以法他的路旁；以法他就是伯利恒。

创 35:20 雅各在她的坟上立了一个碑，就是拉结的墓碑，到今日还在。

创 35:27 雅各来到他父亲以撒那里，到了基列亚巴的幔利，乃是亚伯拉罕和以撒寄居的地方；基列亚巴就是希伯仑。

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

Gen 35:17 And while she was in hardest labor, the midwife said to her, Do not be afraid, for now you have another son.

Gen 35:18 And as her soul was departing (for she died), she called his name Ben-oni; but his father called him Benjamin.

Gen 35:19 So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).

Gen 35:20 And Jacob set up a pillar on her grave; that is the pillar of Rachel's grave, which is there to this day.

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

壹 在创世记三十五章，伯特利的异象再次出现；不过，这次不是一个梦，乃是一个实际—1～15节：

创 35:1～15 (从略。)

一 我们都曾两次进入召会生活—二八 12、16～17，三五 15：

创 28:12 他梦见一个梯子立在地上，梯子的顶通着天，有神的使者在梯子上，上去下来。

创 28:16 雅各睡醒了，就说，耶和華真在这地方，我竟不知道。

创 28:17 他就惧怕，说，这地方何等可畏！这不是别的，乃是神的家，也是天的门。

创 35:15 雅各就给神与他说话的地方起名叫伯特利。

1 第一次是在梦中来的，第二次是真的来了；我们需要梦，也需要实际。

2 起初的梦是一幅真实的图画；在实际里的每一件事，都和梦中的一样。

二 在伯特利，雅各的名字改为以色列，指明他的所是已经改变了；现在他在伯特利乃是以色列—三二 28，三五 10。

创 32:28 那人说，你的名不要再叫雅各，要叫以色列；因为你与神与人较力，都得了胜。

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

Gen 35:1-15 (be omitted.)

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

Gen 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

Gen 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.

Gen 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.

Gen 35:15 And Jacob called the name of the place where God had spoken with him Bethel.

1. The first time we come in a dream, and the second time we come in reality; we need both the dream and the reality.

2. The dream in the beginning was a true picture, and everything in the reality is the same as that in the dream.

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

Gen 32:28 And He said, Your name will no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.

创 35:10 并且对他说，你的名原是雅各，从今以后不要再叫雅各，要叫以色列。这样，神就给他起名叫以色列。

Gen 35:10 And God said to him, Your name is Jacob; / Your name shall no longer be called Jacob, / But Israel shall be your name. Thus He called his name Israel.

三 在创世记三十五章有一个重要且根本的转弯，就是从对神个人的经历转到对神团体的经历——经历神作伯特利的神——弗三 17～21，四 4～6:

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

创 35:1～20 (从略。)

Gen 35:1-20 (be omitted.)

创 35:21 以色列起行前往，在以得台的那一边支搭帐棚。

Gen 35:21 And Israel journeyed and pitched his tent beyond the tower of Eder.

创 35:22 以色列住在那地的时候，流便去与他父亲的妾辟拉同寝，以色列也听见了。雅各共有十二个儿子。

Gen 35:22 And while Israel dwelt in that land, Reuben went and lay with Bilhah his father's concubine, and Israel heard of it. Now the sons of Jacob were twelve:

创 35:23 利亚所生的是雅各的长子流便，还有西缅、利未、犹大、以萨迦、西布伦。

Gen 35:23 The sons of Leah: Reuben, Jacob's firstborn, and Simeon and Levi and Judah and Issachar and Zebulun.

创 35:24 拉结所生的是约瑟、便雅悯。

Gen 35:24 The sons of Rachel: Joseph and Benjamin.

创 35:25 拉结的使女辟拉所生的是但、拿弗他利。

Gen 35:25 And the sons of Bilhah, Rachel's female servant: Dan and Naphtali.

创 35:26 利亚的使女悉帕所生的是迦得、亚设。这些是雅各在巴旦亚兰所生的儿子。

Gen 35:26 And the sons of Zilpah, Leah's female servant: Gad and Asher. These are the sons of Jacob, who were born to him in Paddan-aram.

创 35:27 雅各来到他父亲以撒那里，到了基列亚巴的幔利，乃是亚伯拉罕和以撒寄居的地方；基列亚巴就是希伯仑。

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

创 35:28 以撒共活了一百八十岁。

Gen 35:28 And the days of Isaac were a hundred and eighty years.

创 35:29 以撒年纪老迈，日子满足，气绝而死，归到他本民那里；他两个儿子以扫、雅各把他埋葬了。

Gen 35:29 And Isaac expired and died and was gathered to his people, an old man and full of days; and Esau and Jacob his sons buried him.

弗 3:17 使基督借着信，安家在你心里，叫你们在爱里生根立基，

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

弗 3:18 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，

Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。

Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

弗 3:20 然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；

Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

弗 3:21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

弗 4:4 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；

Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

弗 4:5 一主，一信，一浸；

Eph 4:5 One Lord, one faith, one baptism;

弗 4:6 一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。

Eph 4:6 One God and Father of all, who is over all and through all and in all.

1 在创世记三十五章七节我们有一个新的神圣名称——伊勒伯特利，“神家的神”。

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

创 35:7 他在那里筑了一座坛，并且称那地方为伊勒伯特利，因为他逃避他哥哥的时候，神在那里向他启示祂自己。

Gen 35:7 And he built an altar there and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother.

2 在本章之前，神是个人的神；在这里，祂不再只是个人的神，乃是伊勒伯特利，就是团体身体的神，神家的神。

3 伯特利表征团体的生活，就是基督的身体；因此，雅各称神为伯特利的神时，就从个人的经历往前到团体的经历——林前十二 12：

林前 12:12 就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。

a 雅各在示剑所筑的坛称为伊勒伊罗伊以色列，那是与个人有关之神的名——创三三 17～20。

创 33:17 雅各就往疏割去，在那里为自己盖造一座房屋，又为牲畜搭棚；因此那地方名叫疏割。

创 33:18 雅各从巴旦亚兰回来的时候，平平安安地到了迦南地的示剑城，在城对面支搭帐棚，

创 33:19 就用一百块银子向示剑的父亲哈抹的子孙，买了支帐棚的那块地，

创 33:20 在那里筑了一座坛，起名叫伊勒伊罗伊以色列。

b 雅各在伯特利所筑的坛称为伊勒伯特利，那是与团体的身体有关之神的名——三五 6～7。

创 35:6 于是雅各和一切与他同在的人，到了迦南地的路斯，就是伯特利。

创 35:7 他在那里筑了一座坛，并且称那地方为伊勒伯特利，因为他逃避他哥哥的时候，神在那里向他启示祂自己。

c 在示剑的祭坛是个人的祭坛，但在伯特利的祭坛是团体的祭坛——为着神家的祭坛。

四 全足的神被启示出来，乃是为着伯特利的建造；只有在伯特利，我们才可能领悟我们神的全足——11 节上：

创 35:11 上神又对他说，我是全足的神；…

1 神启示祂自己是全足的神，目的是为着祂的建造；全足的神乃是为着神的建造。

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

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

1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

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

Gen 33:17 And Jacob journeyed to Succoth and built a house for himself and made booths for his livestock; therefore the name of the place is called Succoth.

Gen 33:18 And Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and he camped before the city.

Gen 33:19 And he bought the piece of land, where he had pitched his tent, from the hand of the children of Hamor, Shechem's father, for a hundred pieces of money.

Gen 33:20 And there he erected an altar and called it El-Elohe-Israel.

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

Gen 35:6 And Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him.

Gen 35:7 And he built an altar there and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother.

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

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

Gen 35:11a And God said to him, I am the All-sufficient God: / Be fruitful and multiply; ...

1. The purpose of God's revealing Himself as the All-sufficient One is for His building; the All-sufficient God is for God's building.

2 我们不能个人经历全足的神；要经历全足的神，我们必须得在伯特利，在召会生活中。

3 神的全足需要身体；我们需要家，需要建造，来经历祂这一方面——腓一 19。

腓 1:19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。

4 父、子、灵和召会，乃是四而一；至终，召会是与三一神联结、调和、且合并的一班人——弗四 4～6，三 16～21。

弗 4:4 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；

弗 4:5 一主，一信，一浸；

弗 4:6 一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。

弗 3:16 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，

弗 3:17 使基督借着信，安家在你心里，叫你们在爱里生根立基，

弗 3:18 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，

弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。

弗 3:20 然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的；

弗 3:21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世代，永永远远。阿们。

五 雅各在伯特利立柱子并浇奠祭在其上，指明奠祭是为着神的建造——创三五 14 上：

创 35:14 上雅各便在神与他说话的地方立了一根石柱，在柱上浇了奠祭，…

1 奠祭预表基督是在神前倾倒出来作真酒，使神满足的那一位——出二九 40～41，民十五 1～10，二八 7～10。

出 29:40 和这一只羊羔同献的，要用细面一伊法的十分之一，与捣成的油一欣的四分之一调和；又用酒一欣的四分之一，作为奠祭。

出 29:41 那一只羊羔要在黄昏的时候献上，要象在早晨的时候一样，与素祭和奠祭一同献上，作为献给耶和華怡爽香气的火祭。

2. We cannot experience the All-sufficient God in an individualistic way; in order to experience the All-sufficient God, we must be in Bethel, in the church life.

3. God's all-sufficiency requires the Body; we need the house, the building, in order to experience this aspect of Him——Phil. 1:19.

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

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

Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism;

Eph 4:6 One God and Father of all, who is over all and through all and in all.

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

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

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

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

Exo 29:40 And with the one lamb a tenth of an ephah of fine flour mingled with a fourth of a hin of beaten oil, and a fourth of a hin of wine for a drink offering.

Exo 29:41 And the other lamb you shall offer at twilight; you shall offer it with the meal offering and its drink offering as in the morning, for a satisfying fragrance, an offering by fire to Jehovah.

民 15:1 耶和華對摩西說，
民 15:2 你要對以色列人說，你們進了我所賜給你們居住的地，
民 15:3 若從牛群羊群中取牛羊作火祭，獻給耶和華，無論是燔祭或是別的祭，為要許特別的願，或是作甘心祭，或是在所定節期獻的，都要奉給耶和華為怡爽的香氣；
民 15:4 那獻供物的，就要將細面一伊法的十分之一，並油一欣的四分之一，調和作素祭，獻給耶和華。
民 15:5 無論是燔祭或是別的祭，你要為每只綿羊羔，一同預備奠祭的酒一欣的四分之一。
民 15:6 或是為公綿羊，你要預備細面一伊法的十分之二，並油一欣的三分之一，調和作素祭；
民 15:7 又用酒一欣的三分之一作奠祭，獻給耶和華為怡爽的香氣。
民 15:8 你預備公牛犍作燔祭，或是作別的祭，為要許特別的願，或是作平安祭，獻給耶和華，
民 15:9 就要把細面一伊法的十分之三，並油半欣，調和作素祭，和公牛犍一同獻上；
民 15:10 又用酒半欣作奠祭，獻給耶和華為怡爽香氣的火祭。

民 28:7 為這一只羊羔，要同獻奠祭的酒一欣的四分之一；在聖所中，你要將濃酒奉給耶和華為奠祭。
民 28:8 黃昏的時候，你要獻那一只羊羔，必象早晨一樣，與素祭和同獻的奠祭獻上，作為怡爽香氣的火祭獻給耶和華。
民 28:9 當安息日，要獻兩只沒有殘疾、一歲的公羊羔，並用調油的細面一伊法的十分之二為素祭，又將同獻的奠祭獻上；
民 28:10 這是每安息日獻的燔祭，是在常獻的燔祭和同獻的奠祭以外。

2 奠祭也預表基督以祂自己作屬天的酒浸透我們，直到祂與我們成為一而澆奠給神，為着神的享受和滿足，並為着神的建造——太九 17，腓二 17，提后四 6。

太 9:17 也沒有人把新酒裝在舊皮袋里；不然，皮袋脹裂，酒洩出來，皮袋也就壞了。人乃是把新酒裝在新皮袋里，兩樣就都得保全。
腓 2:17 然而，即使我成為奠祭，澆奠在你們信心的祭物和供奉上，也是喜樂，並且與你們眾人一同喜樂。
提后 4:6 我現在被澆奠，我离世的時候到了。

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

創 35:14 下...在柱上澆了奠祭，並且澆上油。

Num 15:1 Then Jehovah spoke to Moses, saying,
Num 15:2 Speak to the children of Israel and say to them, When you come into the land that you are to inhabit, which I am giving you,
Num 15:3 And you make an offering by fire to Jehovah, a burnt offering or a sacrifice, to make a special vow or as a freewill offering or at your appointed feasts, to make a satisfying fragrance to Jehovah, from the herd or from the flock,
Num 15:4 The one who presents his offering shall present to Jehovah a meal offering of a tenth of an ephah of fine flour mingled with a fourth of a hin of oil.
Num 15:5 And you shall prepare wine for the drink offering, a fourth of a hin, with the burnt offering or for the sacrifice, for each lamb.
Num 15:6 Or for a ram you shall prepare as a meal offering two-tenths of an ephah of fine flour mingled with a third of a hin of oil;
Num 15:7 And for the drink offering you shall present a third of a hin of wine, a satisfying fragrance to Jehovah.
Num 15:8 And when you prepare a herd animal for a burnt offering or for a sacrifice, to make a special vow or for peace offerings to Jehovah,
Num 15:9 Then you shall offer with the herd animal a meal offering of three-tenths of an ephah of fine flour mingled with half a hin of oil;
Num 15:10 And you shall present for the drink offering half a hin of wine, an offering by fire, a satisfying fragrance to Jehovah.
Num 28:7 And its drink offering shall be the fourth of a hin for the one lamb; in the sanctuary you shall pour out a drink offering of strong drink to Jehovah.
Num 28:8 And the other lamb you shall offer at twilight; you shall offer it with the meal offering and its drink offering as in the morning, an offering by fire, a satisfying fragrance to Jehovah.
Num 28:9 And on the Sabbath day two male lambs a year old without blemish, and two-tenths of an ephah of fine flour for a meal offering, mingled with oil, and its drink offering,
Num 28:10 This is the burnt offering of every Sabbath, besides the continual burnt offering and its drink offering.

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

Matt 9:17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.
Phil 2:17 But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice, and I rejoice together with you all.
2 Tim 4:6 For I am already being poured out, and the time of my departure is at hand.

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

Gen 35:14b ... and he poured out a drink offering on it and poured oil on it.

六 伯特利—神的家—的功用，乃是彰显基督—弗—22～23：

弗 1:22 将万有服在祂的脚下，并使祂向着召会作万有的头；

弗 1:23 召会是祂的身体，是那在万有中充满万有者的丰满。

- 1 神终极的目标乃是要彰显基督；基督的彰显不是个人的事，乃是在神家中团体的事—约十七 22，弗三 21，罗九 23。

约 17:22 你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一一样。

弗 3:21 愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。

罗 9:23 且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富；

- 2 产生基督为着基督团体的彰显，需要我们出代价，舍弃我们天然的拣选、天然的愿望和天然的生命。

七 雅各经历了伯特利的实际之后，就在希伯仑进入与神完全的交通里；在希伯仑的交通，意思是亲密、平安、满足和喜乐—创三五 27，林前一 9：

创 35:27 雅各来到他父亲以撒那里，到了基列亚巴的幔利，乃是亚伯拉罕和以撒寄居的地方；基列亚巴就是希伯仑。

林前 1:9 神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。

- 1 虽然我们已经在召会生活中，但我们仍需要往前，直到来到希伯仑，进入与主完全的交通里—约壹一 3。

约壹 1:3 我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。

- 2 希伯仑的交通不仅是与神的交通，也是与基督身体上别的肢体的交通—腓二 1，约壹一 7。

腓 2:1 所以在基督里若有什么鼓励，若有什么爱的安慰，若有什么灵的交通，若有什么慈心、怜悯，

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

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

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

John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

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

G. After experiencing the reality of Bethel, Jacob entered into full fellowship with God at Hebron; the fellowship at Hebron means intimacy, peace, satisfaction, and joy—Gen. 35:27; 1 Cor. 1:9:

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

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

1. Although we are in the church life, we still need to journey on until we come to Hebron and enter into full fellowship with the Lord—1 John 1:3.

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

2. The fellowship at Hebron is not only fellowship with God but also with other members of the Body of Christ—Phil. 2:1; 1 John 1:7.

Phil 2:1 If there is therefore any encouragement in Christ, if any consolation of love, if any fellowship of spirit, if any tenderheartedness and compassions,

约壹 1:7 但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。

3 如果我们认识基督身体的生命，就会看见交通的紧要，并且领悟我们若没有身体的交通，就无法生活——林前十二 14～27。

林前 12:14 身体原不是一个肢体，乃是许多肢体。

林前 12:15 倘若脚说，我不是手，所以不属于身体，它不能因此就不属于身体。

林前 12:16 倘若耳说，我不是眼，所以不属于身体，它也不能因此就不属于身体。

林前 12:17 若全身是眼，听觉在哪里？若全身是听觉，嗅觉在哪里？

林前 12:18 但如今神照着自己的意思，把肢体俱各安置在身体上了。

林前 12:19 若都是一个肢体，身体在哪里？

林前 12:20 但如今肢体是多的，身体却是一个。

林前 12:21 眼不能对手说，我不需要你；头也不能对脚说，我不需要你。

林前 12:22 不但如此，身上肢体似乎较为软弱的，更是不可少的；

林前 12:23 身上肢体我们以为比较不体面的，就给它加上更丰盈的体面；我们不俊美的肢体，就得着更丰盈的俊美；

林前 12:24 至于我们俊美的肢体，就不需要了。但神将这身体调和在一起，把更丰盈的体面加给那有缺欠的肢体，

林前 12:25 免得身体上有了分裂，总要肢体彼此同样相顾。

林前 12:26 若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。

林前 12:27 你们就是基督的身体，并且各自作肢体。

八 雅各一生将近末了的时候，宣告说主一生牧养他；主的牧养乃是为着伯特利，就是神的家——创四八 15～16，二八 10～22，三五 1、3、7～11。

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 28:10 雅各出了别是巴，向哈兰走去；

创 28:11 到了一个地方，因为太阳落了，就在那里过夜；他拾起那地方的一块石头枕在头下，在那里躺卧睡了。

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

3. If we know the life of the Body of Christ, we will see the importance of fellowship, and we will realize that apart from the fellowship of the Body, we cannot live—1 Cor. 12:14-27.

1 Cor 12:14 For the body is not one member but many.

1 Cor 12:15 If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body.

1 Cor 12:16 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body.

1 Cor 12:17 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be?

1 Cor 12:18 But now God has placed the members, each one of them, in the body, even as He willed.

1 Cor 12:19 And if all were one member, where would the body be?

1 Cor 12:20 But now the members are many, but the body one.

1 Cor 12:21 And the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you.

1 Cor 12:22 But much rather the members of the body which seem to be weaker are necessary.

1 Cor 12:23 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness,

1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

1 Cor 12:25 That there would be no division in the body, but that the members would have the same care for one another.

1 Cor 12:26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.

1 Cor 12:27 Now you are the body of Christ, and members individually.

H. Toward the end of his life, Jacob declared that the Lord had shepherded him all the days of his life; the Lord's shepherding is for Bethel, the house of God—Gen. 48:15-16; 28:10-22; 35:1, 3, 7-11.

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 28:10 And Jacob went out from Beer-sheba and went toward Haran.

Gen 28:11 And he came to a certain place and spent the night there, because the sun had set. And he took one of the stones of the place and put it under his head, and he lay down in that place.

创 28:12 他梦见一个梯子立在地上，梯子的顶通着天，有神的使者在梯子上，上去下来。

创 28:13 耶和华站在梯子以上，说，我是耶和华你祖亚伯拉罕的神，也是以撒的神；我要将你现在所躺卧之地，赐给你和你的后裔。

创 28:14 你的后裔必象地上的尘沙那样多，必向东西南北开展；地上万族必因你和你的后裔得福。

创 28:15 看哪，我与你同在；你无论往哪里去，我必保守你，使你归回这地。我总不离弃你，直到我成就了向你所应许的。

创 28:16 雅各睡醒了，就说，耶和华真在这地方，我竟不知道。

创 28:17 他就惧怕，说，这地方何等可畏！这不是别的，乃是神的家，也是天的门。

创 28:18 雅各清早起来，把所枕的石头立作柱子，浇油在上面。

创 28:19 他就给那地方起名叫伯特利；但那城起先名叫路斯。

创 28:20 雅各许愿说，神若与我同在，在我去的路上保守我，又给我食物吃，衣服穿，

创 28:21 使我平平安安地回到我父亲的家，我就必以耶和华为我的神。

创 28:22 我所立为柱子的石头，也必作神的家；凡你所赐给我的，我必将十分之一献给你。

创 35:1 神对雅各说，起来，上伯特利去，住在那里；要在那里筑一座坛给神，就是你逃避你哥哥以扫的时候向你显现的那位。

创 35:3 我们要起来，上伯特利去，在那里我要筑一座坛给神，就是在我遭难的日子应允我的祷告，在我所行的路上与我同在的那位。

创 35:7 他在那里筑了一座坛，并且称那地方为伊勒伯特利，因为他逃避他哥哥的时候，神在那里向他启示祂自己。

创 35:8 利百加的乳母底波拉死了，就葬在伯特利下边的橡树底下；那棵树名叫亚伦巴古。

创 35:9 雅各从巴旦亚兰回来，神又向他显现，赐福与他，

创 35:10 并且对他说，你的名原是雅各，从今以后不要再叫雅各，要叫以色列。这样，神就给他起名叫以色列。

创 35:11 神又对他说，我是全足的神；你要繁衍增多，将来有一国，有多民从你而生，又有君王从你腰中而出。

Gen 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.

Gen 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.

Gen 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.

Gen 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.

Gen 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.

Gen 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.

Gen 28:19 And he called the name of that place Bethel, but the name of the city was Luz previously.

Gen 28:20 And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and garments to put on,

Gen 28:21 So that I return to my father's house in peace, then Jehovah will be my God,

Gen 28:22 And this stone, which I have set up as a pillar, will be God's house; and of all that You give me I will surely give one tenth to You.

Gen 35:1 And God said to Jacob, Rise up, go up to Bethel, and dwell there; and make an altar there to the God who appeared to you when you fled from your brother Esau.

Gen 35:3 And let us rise up and go up to Bethel, that I may make an altar there to the God who answered me in the day of my distress and has been with me wherever I have gone.

Gen 35:7 And he built an altar there and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother.

Gen 35:8 And Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak; so its name was called Allon-bacuth.

Gen 35:9 And God appeared to Jacob again when he came from Paddan-aram and blessed him.

Gen 35:10 And God said to him, Your name is Jacob; / Your name shall no longer be called Jacob, / But Israel shall be your name. Thus He called his name Israel.

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

贰 便雅悯的出生，预表生出基督作为苦难之子和右手之子—16 ~ 18 节：

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

创 35:16 他们从伯特利起行，离以法他还有一段路程，拉结临产甚是艰难。

创 35:17 正在艰难的时候，接生妇对她说，不要怕，你又要得一个儿子了。

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

Gen 35:17 And while she was in hardest labor, the midwife said to her, Do not be afraid, for now you have another son.

创 35:18 她将近于死，魂要离开的时候，就给她儿子起名叫便俄尼；
他父亲却给他起名叫便雅憫。

Gen 35:18 And as her soul was departing (for she died), she called his name Ben-oni; but his father called him Benjamin.

一 便雅憫的生和拉结的死同时发生，意思是雅各乃借失去拉结，得着一个儿子—16～20节：

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

创 35:16 他们从伯特利起行，离以法他还有一段路程，拉结临产甚是艰难。

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

创 35:17 正在艰难的时候，接生妇对她说，不要怕，你又要得一个儿子了。

Gen 35:17 And while she was in hardest labor, the midwife said to her, Do not be afraid, for now you have another son.

创 35:18 她将近于死，魂要离开的时候，就给她儿子起名叫便俄尼；
他父亲却给他起名叫便雅憫。

Gen 35:18 And as her soul was departing (for she died), she called his name Ben-oni; but his father called him Benjamin.

创 35:19 拉结死了，葬在通往以法他的路旁；以法他就是伯利恒。

Gen 35:19 So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).

创 35:20 雅各在她的坟上立了一个碑，就是拉结的墓碑，到今日还在。

Gen 35:20 And Jacob set up a pillar on her grave; that is the pillar of Rachel's grave, which is there to this day.

1 拉结是雅各照着他心头愿望的天然选择—二九 18～20。

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

创 29:18 雅各爱拉结，就说，我愿为你小女儿拉结服事你七年。

Gen 29:18 And Jacob loved Rachel. And he said, I will serve you seven years for Rachel your younger daughter.

创 29:19 拉班说，我把她给你，胜过给别人；你与我同住吧。

Gen 29:19 And Laban said, It is better that I give her to you than that I should give her to another man; stay with me.

创 29:20 雅各就为拉结服事了七年；他因为深爱拉结，就看这七年如同几天。

Gen 29:20 And Jacob served seven years for Rachel, but they seemed to him only a few days because of the love he had for her.

2 拉结的死乃是雅各丧失他天然的选择，这对他是深刻而切身的对付—三五 16～20。

2. The death of Rachel, the loss of Jacob's natural choice, was a deep and personal dealing for Jacob—35:16-20.

创 35:16 他们从伯特利起行，离以法他还有一段路程，拉结临产甚是艰难。

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

创 35:17 正在艰难的时候，接生妇对她说，不要怕，你又要得一个儿子了。

Gen 35:17 And while she was in hardest labor, the midwife said to her, Do not be afraid, for now you have another son.

创 35:18 她将近于死，魂要离开的时候，就给她儿子起名叫便俄尼；
他父亲却给他起名叫便雅憫。

Gen 35:18 And as her soul was departing (for she died), she called his name Ben-oni; but his father called him Benjamin.

创 35:19 拉结死了，葬在通往以法他的路旁；以法他就是伯利恒。

Gen 35:19 So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).

创 35:20 雅各在她的坟上立了一个碑，就是拉结的墓碑，到今日还在。

Gen 35:20 And Jacob set up a pillar on her grave; that is the pillar of Rachel's grave, which is there to this day.

3 雅各失去拉结，但在这过程中却得着预表基督的便雅憫—18～19节：

3. Jacob lost Rachel, but in the process he gained Benjamin, who is a type of Christ—vv. 18-19:

创 35:18 她将近于死，魂要离开的时候，就给她儿子起名叫便俄尼；
他父亲却给他起名叫便雅憫。

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创 35:19 拉结死了，葬在通往以法他的路旁；以法他就是伯利恒。

Gen 35:19 So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).

a 同样的，神至终会取去我们天然的选择，使我们生出基督以彰显神。

a. In the same manner, God will eventually take away our natural choice so that we may bring forth Christ for His expression.

b 神的目的不是要祂拣选的人遭受损失；神的目的乃是要借着他们生出基督—腓三 7～8。

腓 3:7 只是从前我以为对我是赢得的，这些，我因基督都已经看作亏损。

腓 3:8 不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督，

二 拉结将近于死，给她孩子起名叫便俄尼，意为“我苦难之子”；但雅各立刻将孩子的名字改为便雅悯，意为“右手之子”—创三五 18：

创 35:18 她将近于死，魂要离开的时候，就给她儿子起名叫便俄尼；他父亲却给他起名叫便雅悯。

1 作为苦难之子，便雅悯预表基督在祂的成为肉体 and 地上的人性生活中，多受痛苦，成就了神永远的救赎，成功祂完满的救恩—赛五三 3，来九 12。

赛 53:3 祂被藐视，被人厌弃，多受痛苦，常经忧患；祂被藐视，好象被人掩面不看的一样；我们也不尊重祂。

来 9:12 并且不是借着山羊和牛犊的血，乃是借着祂自己的血，一次永远地进入至圣所，便得到了永远的救赎。

2 作为右手之子，便雅悯预表基督在祂的复活、得胜和升天里是右手之子，在诸天之上尽职，执行神救赎的应用，施行祂的救恩—八 1～2，七 25。

来 8:1 我们所讲之事的要点，就是我们有这样的大祭司，祂已经坐在诸天之上至尊至大者宝座的右边，

来 8:2 作了圣所，就是真帐幕的执事；这帐幕是主所支的，不是人所支的。

来 7:25 所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。

3 基督成为肉体作便俄尼，多受痛苦，但在复活里祂成了便雅悯，就是在荣耀和尊贵里的右手之子—诗六八 27，八十 17，可十六 19，徒二 33，五 31。

诗 68:27 在那里，有统管他们的小便雅悯，有犹大的首领在他们的群众中，有西布伦的首领，有拿弗他利的首领。

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

Phil 3:7 But what things were gains to me, these I have counted as loss on account of Christ.

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

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

Gen 35:18 And as her soul was departing (for she died), she called his name Ben-oni; but his father called him Benjamin.

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

Isa 53:3 He was despised and forsaken of men, / A man of sorrows and acquainted with grief; / And like one from whom men hide their faces, / He was despised; and we did not esteem Him.

Heb 9:12 And not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption.

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

Heb 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,

Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

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

Psa 68:27 There are little Benjamin, who rules them, / And the princes of Judah in their company, / The princes of Zebulun, the princes of Naphtali.

诗 80:17 愿你的手护庇你右边的人，就是你为自己所坚固的人子。

可 16:19 主耶稣对他们说完了话以后，就被接到天上，坐在神的右边。

徒 2:33 祂既被高举在神的右边，又从父领受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。

徒 5:31 这一位，神已将祂高举在自己的右边，作元首，作救主，将悔改和赦罪赐给以色列人。

Psa 80:17 Let Your hand be upon the man of Your right hand, / Upon the son of man whom You have strengthened for Yourself;

Mark 16:19 So then the Lord Jesus, after speaking to them, was taken up into heaven and sat at the right hand of God.

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.

Acts 5:31 This One God has exalted to His right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.