

伯特利的實際，以及生出基督
作為苦難之子和右手之子

RK 詩歌：603

讀經：創三五 1 ~ 20、27

- 創 35:1 神對雅各說，起來，上伯特利去，住在那裏；要在那裏築一座壇給神，就是你逃避你哥哥以掃的時候向你顯現的那位。
- 創 35:2 雅各就對他家中的人，並一切與他同在的人說，你們要除掉你們中間的外邦神像，也要自潔，更換衣裳。
- 創 35:3 我們要起來，上伯特利去，在那裏我要築一座壇給神，就是在我遭難的日子應允我的禱告，在我所行的路上與我同在的那位。
- 創 35:4 他們就把手中的一切外邦神像和耳朵上的環子，交給雅各；雅各把這些都藏在示劍附近的橡樹底下。
- 創 35:5 當他們起行往前時，神使周圍城邑的人都驚懼，就不追趕雅各的眾子。
- 創 35:6 於是雅各和一切與他同在的人，到了迦南地的路斯，就是伯特利。
- 創 35:7 他在那裏築了一座壇，並且稱那地方為伊勒伯特利，因為當他逃避他哥哥的時候，神在那裏向他啓示祂自己。
- 創 35:8 利百加的乳母底波拉死了，就葬在伯特利下邊的橡樹底下；那棵樹名叫亞倫巴古。
- 創 35:9 雅各從巴旦亞蘭回來，神又向他顯現，賜福與他，
- 創 35:10 並且對他說，你的名原是雅各，從今以後不要再叫雅各，要叫以色列。這樣，神就給他起名叫以色列。
- 創 35:11 神又對他說，我是全足的神；你要繁衍增多，將來有一國，有多民從你而生，又有君王從你腰中而出。
- 創 35:12 我所賜給亞伯拉罕和以撒的地，我要賜給你；我也要把這地賜給你的後裔。
- 創 35:13 神就從祂與雅各說話的地方，離開他升上去了。
- 創 35:14 雅各便在神與他說話的地方立了一根石柱，在柱上澆了奠祭，並且澆上油。
- 創 35:15 雅各就給神與他說話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.

創 35:16 他們從伯特利起行，離以法他還有一段路程，拉結臨產甚是艱難。

創 35:17 正在艱難的時候，接生婦對她說，不要怕，你又要得一個兒子了。

創 35:18 她將近於死，魂要離開的時候，就給她兒子起名叫便俄尼；他父親卻給他起名叫便雅憫。

創 35:19 拉結死了，葬在通往以法他的路旁；以法他就是伯利恆。

創 35:20 雅各在她的墳上立了一個碑，就是拉結的墓碑，到今日還在。

創 35:27 雅各來到他父親以撒那裏，到了基列亞巴的幔利，乃是亞伯拉罕和以撒寄居的地方；基列亞巴就是希伯崙。

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

創 35:1 ~ 15 (從畧。)

一 我們都曾兩次進入召會生活——二八 12、16 ~ 17，三五 15：

創 28:12 他夢見一個梯子立在地上，梯子的頂通著天，有神的使者在梯子上，上去下來。

創 28:16 雅各睡醒了，就說，耶和華真在這地方，我竟不知道。

創 28:17 他就懼怕，說，這地方何等可畏！這不是別的，乃是神的家，也是天的門。

創 35:15 雅各就給神與他說話的地方起名叫伯特利。

1 第一次是在夢中來的，第二次是真的來了；我們需要夢，也需要實際。

2 起初的夢是一幅真實的圖畫；在實際裏的每一件事，都和夢中的一樣。

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

創 32:28 那人說，你的名不要再叫雅各，要叫以色列；因為你與神與人較力，都得了勝。

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.

創 35:10 並且對他說，你的名原是雅各，從今以後不要再叫雅各，要叫以色列。這樣，神就給他起名叫以色列。

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

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:

創 35:1～20 (從畧。)

Gen 35:1-20 (be omitted.)

創 35:21 以色列起行前往，在以得臺的那一邊支搭帳棚。

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

創 35:22 以色列住在那地的時候，流便去與他父親的妾辟拉同寢，以色列也聽見了。雅各共有十二個兒子。

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:

創 35:23 利亞所生的是雅各的長子流便，還有西緬、利未、猶大、以薩迦、西布倫。

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

創 35:24 拉結所生的是約瑟、便雅憫。

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

創 35:25 拉結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.

創 35:26 利亞的使女悉帕所生的是迦得、亞設。這些是雅各在巴旦亞蘭所生的兒子。

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.

創 35:27 雅各來到他父親以撒那裏，到了基列亞巴的幔利，乃是亞伯拉罕和以撒寄居的地方；基列亞巴就是希伯崙。

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

創 35:28 以撒共活了一百八十歲。

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

創 35:29 以撒年紀老邁，日子滿足，氣絕而死，歸到他本民那裏；他兩個兒子以掃、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 使基督藉著信，安家在你們心裏，叫你們在愛裏生根立基，

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 使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、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 並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。

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 然而神能照著運行在我們裏面的大能，極其充盈的成就一切，超過我們所求所想的；

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 願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。

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 一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；

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 一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。

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

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

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

創 35:7 他在那裏築了一座壇，並且稱那地方為伊勒伯特利，因為當他逃避他哥哥的時候，神在那裏向他啓示祂自己。

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

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

林前 12:12 就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。

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

創 33:17 雅各就往疏割去，在那裏為自己蓋造一座房屋，又為牲畜搭棚；因此那地方名叫疏割。

創 33:18 雅各從巴旦亞蘭回來的時候，平平安安的到了迦南地的示劍城，在城對面支搭帳棚，

創 33:19 就用一百塊銀子向示劍的父親哈抹的子孫，買了支帳棚的那塊地，

創 33:20 在那裏築了一座壇，起名叫伊勒伊羅伊以色列。

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

創 35:6 於是雅各和一切與他同在的人，到了迦南地的路斯，就是伯特利。

創 35:7 他在那裏築了一座壇，並且稱那地方為伊勒伯特利，因為當他逃避他哥哥的時候，神在那裏向他啓示祂自己。

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

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

創 35:11 上神又對他說，我是全足的神；…

1 神啓示祂自己是全足的神，目的是為著祂的建造；全足的神乃是為著神的建造。

2. 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 我們不能個人經歷全足的神；要經歷全足的神，我們必須在伯特利，在召會生活中。

3 神的全足需要身體；我們需要家，需要建造，來經歷祂這一方面——腓一 19。

腓 1:19 因為我知道，這事藉著你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。

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

弗 4:4 一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；

弗 4:5 一主，一信，一浸；

弗 4:6 一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內。

弗 3:16 願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，

弗 3:17 使基督藉著信，安家在你們心裏，叫你們在愛裏生根立基，

弗 3:18 使你們滿有力量，能和眾聖徒一同領畧何為那闊、長、高、深，

弗 3:19 並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。

弗 3:20 然而神能照著運行在我們裏面的大能，極其充盈的成就一切，超過我們所求所想的；

弗 3:21 願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。

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

創 35:14 上雅各便在神與他說話的地方立了一根石柱，在柱上澆了奠祭，...

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

出 29:40 和這一隻羊羔同獻的，要用細麵一伊法的十分之一，與搗成的油一欣的四分之一調和；又用酒一欣的四分之一，作為奠祭。

出 29:41 那一隻羊羔要在黃昏的時候獻上，要像在早晨的時候一樣，與素祭和奠祭一同獻上，作為獻給耶和華怡爽香氣的火祭。

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 若從牛羣羊羣中取牛羊作火祭，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，就要將細麵一伊法的十分之一，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，你要為每隻綿羊羔，一同豫備奠祭的酒一欣的四分之一。
民 15:6 或是為公綿羊，你要豫備細麵一伊法的十分之二，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 你豫備公牛犢作燔祭，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 就要把細麵一伊法的十分之三，並油半欣，調和作素祭，和公牛犢一同獻上；
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 為這一隻羊羔，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，你要獻那一隻羊羔，必像早晨一樣，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，要獻兩隻沒有殘疾、一歲的公羊羔，並用調油的細麵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 奠祭也豫表基督以祂自己作屬天的酒浸透我們，直到祂與我們成為一而澆奠給神，為著神的享受和滿足，並為著神的建造——太九 17，腓二 17，提後四 6。

太 9:17 也沒有人把新酒裝在舊皮袋裏；不然，皮袋脹裂，酒瀉出來，皮袋也就壞了。人乃是把新酒裝在新皮袋裏，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。
提後 4:6 我現在被澆奠，我離世的時候到了。

3 我們將自己當作奠祭澆奠給神，帶來神的靈的澆灌，來為著神的建造——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，乃是彰顯基督—弗— 22 ~ 23:

弗 1:22 將萬有服在祂的腳下，並使祂向著召會作萬有的頭；

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

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

約 17:22 你所賜給我的榮耀，我已賜給他們，使他們成爲一，正如我們是一一樣。

弗 3:21 願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。

羅 9:23 且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富；

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

七 雅各經歷了伯特利的實際之後，就在希伯崙進入與神完全的交通裏；在希伯崙的交通，意思是親密、平安、滿足和喜樂—創三五 27，林前一 9:

創 35:27 雅各來到他父親以撒那裏，到了基列亞巴的幔利，乃是亞伯拉罕和以撒寄居的地方；基列亞巴就是希伯崙。

林前 1:9 神是信實的，你們乃是爲祂所召，進入了祂兒子我們主耶穌基督的交通。

- 1 雖然我們已經在召會生活中，但我們仍需要往前，直到來到希伯崙，進入與主完全的交通裏—約壹一 3。

約壹 1:3 我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。

- 2 希伯崙的交通不僅是與神的交通，也是與基督身體上別的肢體的交通—腓二 1，約壹一 7。

腓 2:1 所以在基督裏若有甚麼鼓勵，若有甚麼愛的安慰，若有甚麼靈的交通，若有甚麼慈心、憐恤，

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,

約壹 1:7 但我們若在光中行，如同神在光中，就彼此有交通，祂兒子耶穌的血也洗淨我們一切的罪。

3 如果我們認識基督身體的生命，就會看見交通的緊要，並且領悟我們若沒有身體的交通，就無法生活——林前十二 14～27。

林前 12:14 身體原不是一個肢體，乃是許多肢體。

林前 12:15 倘若腳說，我不是手，所以不屬於身體，它不能因此就不屬於身體。

林前 12:16 倘若耳說，我不是眼，所以不屬於身體，它也不能因此就不屬於身體。

林前 12:17 若全身是眼，聽覺在那裏？若全身是聽覺，嗅覺在那裏？

林前 12:18 但如今神照著自己的意思，把肢體俱各安置在身體上了。

林前 12:19 若都是一個肢體，身體在那裏？

林前 12:20 但如今肢體是多的，身體卻是一個。

林前 12:21 眼不能對手說，我不需要你；頭也不能對腳說，我不需要你。

林前 12:22 不但如此，身上肢體似乎較為軟弱的，更是不可少的；

林前 12:23 身上肢體我們以為比較不體面的，就給它加上更豐盈的體面；我們不俊美的肢體，就得著更豐盈的俊美；

林前 12:24 至於我們俊美的肢體，就不需要了。但神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體，

林前 12:25 免得身體上有了分裂，總要肢體彼此同樣相顧。

林前 12:26 若一個肢體受苦，所有的肢體就一同受苦；若一個肢體得榮耀，所有的肢體就一同歡樂。

林前 12:27 你們就是基督的身體，並且各自作肢體。

八 雅各一生將近末了的時候，宣告說主一生牧養他；主的牧養乃是為著伯特利，就是神的家——創四八 15～16，二八 10～22，三五 1、3、7～11。

創 48:15 他就給約瑟祝福說，願我祖亞伯拉罕和我父以撒行事為人都都在祂面前的神，就是一生牧養我直到今日的神，

創 48:16 那救贖我脫離一切患難的使者，賜福與這兩個少年人。願他們歸在我的名下，和我祖亞伯拉罕、我父以撒的名下。又願他們在這地生養眾多。

創 28:10 雅各出了別是巴，向哈蘭走去；

創 28:11 到了一個地方，因為太陽落了，就在那裏過夜；他拾起那地方的一塊石頭枕在頭下，在那裏躺臥睡了。

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.

創 28:12 他夢見一個梯子立在地上，梯子的頂通著天，有神的使者在梯子上，上去下來。

創 28:13 耶和華站在梯子以上，說，我是耶和華你祖亞伯拉罕的神，也是以撒的神；我要將你現在所躺臥之地，賜給你和你的後裔。

創 28:14 你的後裔必像地上的塵沙那樣多，必向東西南北開展；地上萬族必因你和你的後裔得福。

創 28:15 看哪，我與你同在；你無論往那裏去，我必保守你，使你歸回這地。我總不離棄你，直到我成就了向你所應許的。

創 28:16 雅各睡醒了，就說，耶和華真在這地方，我竟不知道。

創 28:17 他就懼怕，說，這地方何等可畏！這不是別的，乃是神的家，也是天的門。

創 28:18 雅各清早起來，把所枕的石頭立作柱子，澆油在上面。

創 28:19 他就給那地方起名叫伯特利；但那城起先名叫路斯。

創 28:20 雅各許願說，神若與我同在，在我去的路上保守我，又給我食物喫，衣服穿，

創 28:21 使我平平安安的回到我父親的家，我就必以耶和華為我的神。

創 28:22 我所立為柱子的石頭，也必作神的家；凡你所賜給我的，我必將十分之一獻給你。

創 35:1 神對雅各說，起來，上伯特利去，住在那裏；要在那裏築一座壇給神，就是你逃避你哥哥以掃的時候向你顯現的那位。

創 35:3 我們要起來，上伯特利去，在那裏我要築一座壇給神，就是在我遭難的日子應允我的禱告，在我所行的路上與我同在的那位。

創 35:7 他在那裏築了一座壇，並且稱那地方為伊勒伯特利，因為當他逃避他哥哥的時候，神在那裏向他啓示祂自己。

創 35:8 利百加的乳母底波拉死了，就葬在伯特利下邊的橡樹底下；那棵樹名叫亞倫巴古。

創 35:9 雅各從巴旦亞蘭回來，神又向他顯現，賜福與他，

創 35:10 並且對他說，你的名原是雅各，從今以後不要再叫雅各，要叫以色列。這樣，神就給他起名叫以色列。

創 35:11 神又對他說，我是全足的神；你要繁衍增多，將來有一國，有多民從你而生，又有君王從你腰中而出。

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.

貳 便雅憫的出生，豫表生出基督作為苦難之子和右手之子—16～18節：

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:

創 35:16 他們從伯特利起行，離以法他還有一段路程，拉結臨產甚是艱難。

創 35:17 正在艱難的時候，接生婦對她說，不要怕，你又要得一個兒子了。

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.

創 35:18 她將近於死，魂要離開的時候，就給她兒子起名叫便俄尼；
他父親卻給他起名叫便雅憫。

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

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:

創 35:16 他們從伯特利起行，離以法他還有一段路程，拉結臨產甚是艱難。

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.

創 35:17 正在艱難的時候，接生婦對她說，不要怕，你又要得一個兒子了。

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.

創 35:18 她將近於死，魂要離開的時候，就給她兒子起名叫便俄尼；
他父親卻給他起名叫便雅憫。

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

創 35:19 拉結死了，葬在通往以法他的路旁；以法他就是伯利恆。

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

創 35:20 雅各在她的墳上立了一個碑，就是拉結的墓碑，到今日還在。

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 拉結是雅各照著他心頭願望的天然選擇—二九 18～20。

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

創 29:18 雅各愛拉結，就說，我願為你小女兒拉結服事你七年。

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

創 29:19 拉班說，我把她給你，勝過給別人；你與我同住吧。

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.

創 29:20 雅各就為拉結服事了七年；他因為深愛拉結，就看這七年如同幾天。

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 拉結的死乃是雅各喪失他天然的選擇，這對他是深刻而切身的對付—三五 16～20。

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

創 35:16 他們從伯特利起行，離以法他還有一段路程，拉結臨產甚是艱難。

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.

創 35:17 正在艱難的時候，接生婦對她說，不要怕，你又要得一個兒子了。

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.

創 35:18 她將近於死，魂要離開的時候，就給她兒子起名叫便俄尼；
他父親卻給他起名叫便雅憫。

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

創 35:19 拉結死了，葬在通往以法他的路旁；以法他就是伯利恆。

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

創 35:20 雅各在她的墳上立了一個碑，就是拉結的墓碑，到今日還在。

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 雅各失去拉結，但在這過程中卻得著豫表基督的便雅憫—18～19 節：

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

創 35:18 她將近於死，魂要離開的時候，就給她兒子起名叫便俄尼；
他父親卻給他起名叫便雅憫。

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

創 35:19 拉結死了，葬在通往以法他的路旁；以法他就是伯利恆。

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

a 同樣的，神至終會取去我們天然的選擇，使我們生出基督以彰顯神。

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

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

腓 3:7 只是從前我以為對我是贏得的，這些，我因基督都已經看作虧損。

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，

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

創 35:18 她將近於死，魂要離開的時候，就給她兒子起名叫便俄尼；他父親卻給他起名叫便雅憫。

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

賽 53:3 祂被藐視，被人厭棄，多受痛苦，常經憂患；祂被藐視，好像被人掩面不看的一樣；我們也不尊重祂。

來 9:12 並且不是藉著山羊和牛犢的血，乃是藉著祂自己的血，一次永遠的進入至聖所，便得到了永遠的救贖。

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

來 8:1 我們所講之事的要點，就是我們有這樣的大祭司，祂已經坐在諸天之上至尊至大者寶座的右邊，

來 8:2 作了聖所，就是真帳幕的執事；這帳幕是主所支的，不是人所支的。

來 7:25 所以，那藉著祂來到神面前的人，祂都能拯救到底；因為祂是長遠活著，為他們代求。

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

詩 68:27 在那裏，有統管他們的小便雅憫，有猶大的首領在他們的羣眾中，有西布倫的首領，有拿弗他利的首領。

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.

詩 80:17 願你的手護庇你右邊的人，就是你為自己所堅固的人子。

可 16:19 主耶穌對他們說完了話以後，就被接到天上，坐在神的右邊。

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。

徒 5:31 這一位，神已將祂高舉在自己的右邊，作元首，作救主，將悔改和赦罪賜給以色列人。

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.