

讀經：創四七 7、10、四八 9、14 ~ 16、20、來五 6、
七 7、十一 21、民六 22 ~ 27、林後十三 14

創 47:7 約瑟領他父親雅各進去，站在法老面前，雅各就給法老祝福。

創 47:10 雅各又給法老祝福，就從法老面前出去了。

創 48:9 約瑟對他父親說，他們是神在這裏賜給我的兒子。以色列說，請你領他們到我跟前，我要給他們祝福。

創 48:14 但以色列伸出右手來，按在以法蓮的頭上（以法蓮乃是次子），又剪搭過左手來，按在瑪拿西的頭上（瑪拿西原是長子）。

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在他面前的神，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 48:20 當日以色列給他們祝福說，以色列人必指著你們祝福說，願神使你如以法蓮、瑪拿西一樣。於是立以法蓮在瑪拿西之前。

來 5:6 就如神在另一處又說，『你是照著麥基洗德的等次，永遠為祭司。』

來 7:7 向來都是卑小的蒙尊優的祝福，這是一無可駁的。

來 11:21 雅各因著信，臨死的時候，給約瑟的兩個兒子各自祝福，並且扶著杖頭敬拜神。

民 6:22 耶和華對摩西說，

民 6:23 你要對亞倫和他兒子們說，你們要這樣為以色列人祝福，說，

民 6:24 願耶和華賜福給你，保護你；

民 6:25 願耶和華使祂的面光照你，賜恩給你；

民 6:26 願耶和華向你仰臉，賜你平安。

民 6:27 他們要如此將我的名賜給以色列人，好使我賜福給他們。

林後 13:14 願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。

Scripture Reading: Gen. 47:7, 10; 48:9, 14-16, 20; Heb. 5:6; 7:7; 11:21; Num. 6:22-27; 2 Cor. 13:14

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

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

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

Gen 48:14 But Israel stretched out his right hand and laid it upon Ephraim's head-although he was the younger- and his left hand upon Manasseh's head, guiding his hands with insight, even though Manasseh was the firstborn.

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

Gen 48:16 The Angel who has redeemed me from all evil, bless the boys; / And may my name be named on them, and the name of my fathers Abraham and Isaac; / And may they be a teeming multitude in the midst of the earth.

Gen 48:20 And he blessed them that day, saying, By you Israel will pronounce blessings, saying, / God make you like Ephraim and like Manasseh. Thus he set Ephraim before Manasseh.

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

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

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

Num 6:22 Then Jehovah spoke to Moses, saying,

Num 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,

Num 6:24 Jehovah bless you and keep you;

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

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

Num 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

壹 變化乃是在我們天然生命裏新陳代謝的改變；成熟乃是被那改變我們的神聖生命所充滿；祝福乃是生命的滿溢：

一 雅各要祝福約瑟的兩個兒子時，說到在他經歷中的三一神——創四八9、15～16：

創 48:9 約瑟對他父親說，他們是神在這裏賜給我的兒子。以色列說，請你領他們到我跟前，我要給他們祝福。

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在他面前的神，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。

1 亞伯拉罕和以撒行事為人都在他面前的神，乃是父。

2 牧養雅各『一生…直到今日』的神，乃是靈。

3 那救贖他脫離一切患難的使者，乃是子。

二 雅各體認他的定命和生存，完全在牧養之神的手中；經歷三一神，乃是為著我們能以三一神祝福別人。

貳 雅各成熟最有力的標記乃是他祝福別人：

一 雅各到了埃及以後所作的第一件事，就是祝福法老（四七7、10）；照著希伯來七章七節：『卑小的蒙尊優的祝福』；這證明在神眼中，雅各比法老大。

創 47:7 約瑟領他父親雅各進去，站在法老面前，雅各就給法老祝福。

創 47:10 雅各又給法老祝福，就從法老面前出去了。

來 7:7 向來都是卑小的蒙尊優的祝福，這是一無可駁的。

I. To be transformed is to be metabolically changed in our natural life, to be mature is to be filled with the divine life that changes us, and blessing is the overflow of life:

A. As Jacob was about to bless the two sons of Joseph, he spoke of the Triune God in his experience—Gen. 48:9, 15-16:

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

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

Gen 48:16 The Angel who has redeemed me from all evil, bless the boys; / And may my name be named on them, and the name of my fathers Abraham and Isaac; / And may they be a teeming multitude in the midst of the earth.

1. The God before whom Abraham and Isaac walked is the Father.

2. The God who shepherded Jacob “all my life to this day” is the Spirit.

3. The Angel who redeemed him from all evil is the Son.

B. Jacob realized that his destiny and existence were absolutely in the hands of the shepherding God; the experience of the Triune God is so that we may bless others with the Triune God.

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

A. The first thing Jacob did after arriving in Egypt was to bless Pharaoh (47:7, 10); according to Hebrews 7:7, “the lesser is blessed by the greater”; this is a proof that in God’s sight Jacob was greater than Pharaoh.

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

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

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

二 要祝福別人，我們必須為生命所滿溢，使生命湧流給別人；雅各成熟的生命充滿了祝福；他祝福法老，祝福約瑟的兩個兒子（創四八 8～20），又祝福他自己的眾子（四九 1～28），那些對他眾子的祝福乃是有關以色列十二支派之定命的豫言。

創 48:8 以色列看見約瑟的兩個兒子，就說，這兩個是誰？

創 48:9 約瑟對他父親說，他們是神在這裏賜給我的兒子。以色列說，請你領他們到我跟前，我要給他們祝福。

創 48:10 以色列年紀老邁，眼睛昏花，不能看見；約瑟領他們接近他，他就和他們親嘴，抱著他們。

創 48:11 以色列對約瑟說，我想不到得見你的面，不料，神又使我得見你的後裔。

創 48:12 約瑟把兩個兒子從以色列兩膝中領出來，自己面伏於地下拜。

創 48:13 隨後約瑟又拉著他們兩個，以法蓮在他的右手裏，對著以色列的左手；瑪拿西在他的左手裏，對著以色列的右手；領他們接近以色列。

創 48:14 但以色列伸出右手來，按在以法蓮的頭上（以法蓮乃是次子），又剪搭過左手來，按在瑪拿西的頭上（瑪拿西原是長子）。

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 48:17 約瑟見他父親把右手按在以法蓮的頭上，就不喜悅，便提起他父親的手，要從以法蓮的頭上挪到瑪拿西的頭上。

創 48:18 約瑟對他父親說，我父，不是這樣。這個才是長子，求你把右手按在他的頭上。

創 48:19 他父親不肯，說，我知道，我兒，我知道。他也必成為一族，也必昌大。只是他的弟弟將來比他還大；他弟弟的後裔必成為多國。

創 48:20 當日以色列給他們祝福說，以色列人必指著你們祝福說，願神使你如以法蓮、瑪拿西一樣。於是立以法蓮在瑪拿西之前。

創 49:1 雅各叫了他的兒子們來，說，你們都來聚集，我好把你們日後必遇的事告訴你們。

創 49:2 雅各的兒子們哪，你們要聚集而聽，聽你們父親以色列的話。

B. In order to bless others, we must be filled to the brim with life so that life overflows to them; Jacob's mature life was filled with blessings; he blessed Pharaoh, the two sons of Joseph (Gen. 48:8-20), and his own sons (49:1-28); those blessings of his sons were prophecies related to the destiny of the twelve tribes of Israel.

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

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

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

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

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

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

Gen 48:14 But Israel stretched out his right hand and laid it upon Ephraim's head-although he was the younger- and his left hand upon Manasseh's head, guiding his hands with insight, even though Manasseh was the firstborn.

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

Gen 48:16 The Angel who has redeemed me from all evil, bless the boys; / And may my name be named on them, and the name of my fathers Abraham and Isaac; / And may they be a teeming multitude in the midst of the earth.

Gen 48:17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he took hold of his father's hand to remove it from Ephraim's head onto Manasseh's head.

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

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

Gen 48:20 And he blessed them that day, saying, By you Israel will pronounce blessings, saying, / God make you like Ephraim and like Manasseh. Thus he set Ephraim before Manasseh.

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

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

- 創 49:3 流便哪，你是我的長子，是我的能力，我強壯時首生的，本當尊榮居首，權力也居首。
Gen 49:3 Reuben, you are my firstborn, / My might and the firstfruits of my vigor, / Preeminent in dignity and preeminent in power.
- 創 49:4 但你的情慾沸溢如水，你必不得居首；因為你上了你父親的牀，污穢了我的榻。
Gen 49:4 Ebullient as water, you will not have the preeminence, / Because you went up to your father's bed; / Then you defiled it-he went up to my couch.
- 創 49:5 西緬和利未是弟兄；他們的刀劍是強暴的器械。
Gen 49:5 Simeon and Levi are brothers; / Weapons of violence are their swords.
- 創 49:6 我的魂哪，不要與他們共同商議；我的榮耀啊，不要與他們聯合聚集；因為他們趁怒殺害人命，任意砍斷牛腿大筋。
Gen 49:6 Come not into their council, O my soul; / Be not united with their assembly, O my glory; / For in their anger they slew men, / And in their self-will they hamstrung oxen.
- 創 49:7 他們的怒氣暴烈可咒，他們的忿恨殘忍可詛；我必使他們分居在雅各家，散住在以色列地。
Gen 49:7 Cursed be their anger, for it is fierce; / And their wrath, for it is cruel: / I will divide them in Jacob, / And scatter them in Israel.
- 創 49:8 猶大啊，你弟兄們必讚美你；你的手必掐住仇敵的頸項；你父親的兒子們必向你下拜。
Gen 49:8 Judah, your brothers will praise you; / Your hand will be on the neck of your enemies; / Your father's sons will bow down before you.
- 創 49:9 猶大是個小獅子；我兒啊，你抓了食便上山去。他蹲伏如公獅，又如母獅，誰敢惹他？
Gen 49:9 Judah is a young lion; / From the prey, my son, you have gone up. / He couches, he stretches out like a lion, / And like a lioness; who will rouse him up?
- 創 49:10 權杖必不離猶大，王杖必不離他兩腳之間，直到細羅來到，萬民都必歸順。
Gen 49:10 The scepter will not depart from Judah, / Nor the ruler's staff from between his feet, / Until Shiloh comes, / And to Him shall be the obedience of the peoples.
- 創 49:11 猶大把小驢拴在葡萄樹上，把驢駒拴在美好的葡萄樹上。他在葡萄酒中洗了衣服，在葡萄汁中洗了袍褂。
Gen 49:11 Binding his foal to the vine, / And his donkey's colt to the choice vine, / He washes his garment in wine, / And his robe in the blood of grapes.
- 創 49:12 他的眼睛因酒紅潤；他的牙齒因奶白亮。
Gen 49:12 Dark are his eyes with wine, / And white are his teeth with milk.
- 創 49:13 西布倫必住在海邊，必成為停船的海口；他的境界必延到西頓。
Gen 49:13 Zebulun will dwell at the shore of the sea, / And he will be a shore for ships, / And his flank will be toward Sidon.
- 創 49:14 以薩迦是個強壯的驢，臥在羊圈之間。
Gen 49:14 Issachar is a strong donkey, / Couching between the sheepfolds.
- 創 49:15 他看安息之處為佳，看那地為美，便低肩背重，成為獻貢物的僕人。
Gen 49:15 And he saw a resting place that was good / And the land that was pleasant, / And he bowed his shoulder to bear, / And became a task-worker to bring tribute.
- 創 49:16 但必判斷他的民，作以色列支派之一。
Gen 49:16 Dan will judge his people, / As one of the tribes of Israel.
- 創 49:17 但必作道上的蛇，路中的虺，咬傷馬蹄，使騎馬的向後墜落。
Gen 49:17 Dan will be a serpent in the way, / A viper on the path, / That bites the horse's heels, / So that his rider falls backward.
- 創 49:18 耶和華啊，我向來等候你的救恩。
Gen 49:18 I have waited for Your salvation, O Jehovah.
- 創 49:19 迦得必被追擊者追擊，他卻要追擊他們的腳跟。
Gen 49:19 Gad, raiders will raid him, / But he will raid at their heel.
- 創 49:20 亞設的食物豐美，他必出君王的美味。
Gen 49:20 Asher's food will be rich, / And he will yield royal dainties.
- 創 49:21 拿弗他利是被釋放的母鹿，他出嘉美的言語。
Gen 49:21 Naphtali is a hind let loose; / He gives beautiful words.
- 創 49:22 約瑟是多結果子的樹枝，是泉源旁多結果子的枝子；他的枝條探出牆外。
Gen 49:22 Joseph is a fruitful bough, / A fruitful bough by a fountain; / His branches run over the wall.
- 創 49:23 弓箭手將他苦害，向他射箭，逼迫他。
Gen 49:23 The archers bitterly attacked him, / And shot at him and harassed him;
- 創 49:24 但他的弓仍舊堅硬，他的手臂健壯敏捷；這是因雅各之大能者的手，那裏有以色列的牧者，以色列的石頭。
Gen 49:24 But his bow remained firm, / And the arms of his hands were agile, / By the hands of the Mighty One of Jacob- / From there is the Shepherd, the stone of Israel,
- 創 49:25 你父親的神必幫助你；那全足者必將天上所有的福，地下深淵所藏的福，以及生產乳養的福，都賜給你。
Gen 49:25 From the God of your father, who will help you, / And from the All-sufficient One, who will bless you / With blessings of heaven above, / Blessings of the deep that lies beneath, / Blessings of the breasts and of the womb.
- 創 49:26 你父親所祝的福，勝過我祖先所祝的福，直達到永世山嶺的至極邊界；這些福必降在約瑟的頭上，臨到那與他弟兄迎別之人的頭頂。
Gen 49:26 The blessings of your father surpass / The blessings of my ancestors / To the utmost bound of the everlasting hills. / They will be on the head of Joseph, / And on the crown of the head of the one who was separate from his / brothers.
- 創 49:27 便雅憫是個撕掠的狼，早晨喫他所掠奪的，晚上分他所擄獲的。
Gen 49:27 Benjamin is a ravenous wolf, / In the morning devouring the prey / And in the evening dividing the spoil.

創 49:28 這一切就是以以色列的十二支派；這也是他們的父親祝福他們時，對他們所說的話。他為他們所祝的福，都是按著各人的福分。

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

叁 祝福的原則乃是位分大的祝福位分小的——來七 7:

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

來 7:7 向來都是卑小的蒙尊優的祝福，這是一無可駁的。

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

一 位分大或位分小，不是年齡的問題，乃是基督度量的問題；我們的大小，乃是照著我們基督的度量。

A. To be greater or lesser is not a matter of age but a matter of the measure of Christ; we are greater or lesser according to our measure of Christ.

二 施浸者約翰雖然這樣接近基督，但他沒有基督在他裏面；那些在諸天之國裏的人，不僅接近基督，也有基督在他們裏面；因這緣故，在諸天的國裏最小的比約翰還大——太十一 11。

B. Although John the Baptist was so close to Christ, he did not have Christ within him; those in the kingdom of the heavens are not only close to Christ but also have Christ within them; for this reason, the least in the kingdom of the heavens is greater than John—Matt. 11:11.

太 11:11 我實在告訴你們，婦人所生的，沒有一個興起來大過施浸者約翰的；然而在諸天的國裏最小的比他還大。

Matt 11:11 Truly I say to you, Among those born of women there has not arisen one greater than John the Baptist, yet he who is least in the kingdom of the heavens is greater than he.

三 我們若多有基督而大過別人，那麼我們就有資格祝福別人；因為位分大的總是祝福位分小的。

C. If by having more of Christ we are greater than others, then we are qualified to bless them, for the greater always blesses the lesser.

四 祝福別人，意思就是把基督供應給他們；我們用自己所有分並享受的基督祝福人；我們若更多享受基督，就有更多的基督供應別人。

D. To bless others means to minister Christ to them; we bless people with the very Christ in whom we participate and whom we enjoy; if we enjoy Christ more, we have more of Christ to minister to others.

肆 祝福的意義，乃是神藉著人生命成熟而有的滿溢：

IV. The meaning of blessing is that blessing is the overflow of God through someone's maturity in life:

一 沒有人作管道，神就無法將祂自己流到別人裏面；神惟一可用來作管道的，乃是被神飽和並浸透的人——腓一 23～25。

A. God cannot flow Himself into others without a human channel; the only humanity that God can use as a channel is the one saturated and permeated with God—Phil. 1:23-25.

腓 1:23 我正困迫於兩難之間，情願離世與基督同在，因為那是好得無比的；

腓 1:24 然而留在肉身，為你們更是需要的。

腓 1:25 我既然這樣深信，就知道仍要留下，繼續與你們眾人同住，使你們得到信仰上的進步和喜樂，

二 生命成熟就是被神充滿；當我們充滿了神，我們就有神的滿溢，因此我們就能祝福所遇見的每個人。

伍 聖經中第一個祝福的事例，乃是麥基洗德祝福亞伯拉罕（創十四 18～20）；麥基洗德是基督的豫表（來五 6）：

創 14:18 又有撒冷王麥基洗德帶著餅和酒出來迎接；他是至高神的祭司。

創 14:19 他為亞伯蘭祝福，說，願天地的主、至高的神賜福與亞伯蘭；

創 14:20 至高的神把敵人交在你手裏，是當受頌讚的。亞伯蘭就將所得的一切，拿了十分之一給他。

來 5:6 就如神在另一處又說，『你是照著麥基洗德的等次，永遠為祭司。』

一 祝福乃是神的滿溢，這種滿溢是藉著祭司帶給百姓的；我們都需要作祭司（啓一 6，彼前二 5、9），將人帶給神。

啓 1:6 又使我們成為國度，作祂神與父的祭司；願榮耀權能歸與祂，直到永永遠遠。阿們。

彼前 2:5 也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉著耶穌基督獻上神所悅納的屬靈祭物。

彼前 2:9 惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德；

二 我們若要祝福別人，我們自己必須親近神；人需要神的祝福，因為人遠離了神。

三 祭司消除了神與人之間的距離；他將那些遠離的人帶到神面前——參出二八 9～12、15～21。

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

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

Phil 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

B. Maturity in life is a matter of being filled with God; when we are full of God, we have the overflow of God, and thus we are able to bless everyone we meet.

V. The first case of blessing in the Bible is Melchizedek's blessing of Abraham (Gen. 14:18-20); Melchizedek is a type of Christ (Heb. 5:6):

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

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

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

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

A. Blessing is the overflow of God, and this overflow is brought to people through the priests; we all need to be priests (Rev. 1:6; 1 Pet. 2:5, 9), those who bring people to God.

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

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

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

B. If we would bless others, we must be close to God ourselves; people need God's blessing, because they are far away from Him.

C. A priest eliminates the distance between God and the people; he brings those who are far off into the presence of God—cf. Exo. 28:9-12, 15-21.

出 28:9 要取兩塊紅瑪瑙，刻上以色列兒子們的名字；
出 28:10 六個名字在這塊寶石上，其餘六個名字在那塊寶石上，都照他們出生的次序。
出 28:11 要用刻寶石的手工，彷彿刻圖章，按著以色列兒子們的名字，刻這兩塊寶石，鑲嵌在金框內。
出 28:12 要將這兩塊寶石安在以弗得的兩條肩帶上，為以色列人作記念石。亞倫要在兩肩上擔他們的名字，在耶和華面前作為記念。
出 28:15 你要用巧匠的手工，作一個決斷的胸牌；要和以弗得一樣的作法，用金線，和藍色、紫色、朱紅色線，並撚的細麻作成。
出 28:16 這胸牌要四方的，疊為兩層，長一虎口，寬一虎口。
出 28:17 要在上面鑲嵌四行寶石：第一行是紅寶石、黃玉、綠寶石，
出 28:18 第二行是紅玉、藍寶石、金鋼石，
出 28:19 第三行是紫瑪瑙、白瑪瑙、紫晶，
出 28:20 第四行是黃璧璽、紅瑪瑙、碧玉；這些都要鑲嵌在金框內。
出 28:21 這些寶石，按著以色列兒子們的名字，要有十二塊；每塊刻一個名字，彷彿刻圖章，代表十二個支派。

四 在祭司祝福我們以前，我們與神之間也許有一段距離；但在他祝福我們以後，這段距離被除去了，我們就被帶到神面前，有分於對神的享受。

陸 在民數記六章二十二至二十七節，我們看見祭司祝福的表樣；這祝福既不是舊約的福分，也不是新約的福分，乃是三一神永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，作我們的享受：

民 6:22 耶和華對摩西說，
民 6:23 你要對亞倫和他兒子們說，你們要這樣為以色列人祝福，說，
民 6:24 願耶和華賜福給你，保護你；
民 6:25 願耶和華使祂的面光照你，賜恩給你；
民 6:26 願耶和華向你仰臉，賜你平安。
民 6:27 他們要如此將我的名賜給以色列人，好使我賜福給他們。

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

D. Before we are blessed by a priest, there may be a distance between us and God, but after he blesses us, this distance is taken away, and we are brought into the presence of God to share in the enjoyment of God.

VI. In Numbers 6:22-27 we see a pattern of blessing by the priests; this blessing is neither an Old Testament blessing nor a New Testament blessing; rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:

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

一 『願耶和華賜福給你，保護你』，是說到父—24 節：

民 6:24 願耶和華賜福給你，保護你；

- 1 父在祂的愛裏，各面各方的祝福我們（參弗一 3），又在祂的能力裏，各面各方的保守我們（參約十七 11、15，彼前一 5）。

弗 1:3 我們主耶穌基督的神與父，是當受頌讚的，祂在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們；

約 17:11 我不再在世上，他們卻在世上，我往你那裏去。聖父啊，求你在你的名，就是你所賜給我的名裏，保守他們，使他們成爲一，像我們一樣。

約 17:15 我不求你使他們離開世界，只求你保守他們脫離那惡者。

彼前 1:5 就是你們這因信蒙神能力保守的人，得著所豫備，在末後的時期要顯現的救恩。

- 2 主禱告，求父在祂的名裏保守我們（約十七 11）；這就是在分賜的三一神裏保守我們；主耶穌接著禱告，求父保守我們脫離那惡者（15）。

約 17:11 我不再在世上，他們卻在世上，我往你那裏去。聖父啊，求你在你的名，就是你所賜給我的名裏，保守他們，使他們成爲一，像我們一樣。

約 17:15 我不求你使他們離開世界，只求你保守他們脫離那惡者。

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

二 『願耶和華使祂的面光照你，賜恩給你』，是說到子—民六 25：

民 6:25 願耶和華使祂的面光照你，賜恩給你；

- 1 在路加一章七十八節，主耶穌即將出生時，撒迦利亞申言說，『清晨的日光從高天臨到我們』；這清晨的日光就是在神聖三一裏的子；這含示神成爲肉體，以光照的方式將祂自己顯示給我們—太四 16，約八 12。

路 1:78 因我們神憐憫的心腸，叫清晨的日光從高天臨到我們，

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

Num 6:24 Jehovah bless you and keep you;

1. The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15; 1 Pet. 1:5).

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

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

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

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

2. The Lord prayed that the Father would keep us in His name (John 17:11); this is to keep us in the dispensing Triune God; the Lord Jesus went on to pray that the Father would keep us out of the hands of the evil one (v. 15).

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

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

3. We should pray for the blessing of being kept absolutely in the dispensing of the Triune God and altogether outside of the evil one; what a blessing this is!

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

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

1. In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, “The rising sun will visit us from on high”; the rising sun is the Son in the Divine Trinity; this implies God’s incarnation to show Himself to us in a shining way—Matt. 4:16; John 8:12.

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

太 4:16 那坐在黑暗中的百姓，看見了大光；並且向那些坐在死亡的境域和陰影中的人，有光出現，照著他們。』

約 8:12 於是耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得著生命的光。

2 民數記六章二十五節的『面』字表徵同在；子基督的面光照我們，祂就是那看不見之神看得見的同在——彼後一 16～18，太十七 1～2。

民 6:25 願耶和華使祂的面光照你，賜恩給你；

彼後 1:16 我們曾將我們主耶穌基督的大能，和祂的來臨告訴你們，並不是隨從乖巧捏造的虛構無稽之事，乃是作祂威榮的親眼見證人。

彼後 1:17 因為祂從父神領受尊貴榮耀的時候，從顯赫的榮耀中，有這樣的聲音向祂發出：這是我的愛子，我所喜悅的。

彼後 1:18 我們同祂在聖山的時候，親自聽見這聲音從天上發出。

太 17:1 過了六天，耶穌帶著彼得、雅各、和雅各的兄弟約翰，暗暗的領他們上了高山，

太 17:2 就在他們面前變了形像，臉面發光如日頭，衣服變白如光。

3 民數記六章二十五節不僅說到耶和華使祂的面光照我們，也說到耶和華賜恩給我們；這兩點加在一起就等於約翰一章十四節、十六至十七節。

民 6:25 願耶和華使祂的面光照你，賜恩給你；

約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。

約 1:16 從祂的豐滿裏我們都領受了，而且恩上加恩；

約 1:17 因為律法是藉著摩西賜的，恩典和實際都是藉著耶穌基督來的。

4 神的成為肉體就是祂同在的光照；隨著這光照有恩典；這恩典就是主耶穌基督的恩，實際上就是基督自己——林後十三 14。

林後 13:14 願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。

三 『願耶和華向你仰臉，賜你平安』，是說到聖靈——民六 26：

民 6:26 願耶和華向你仰臉，賜你平安。

1 面是指一個人的同在，臉指那人的表情；向人仰臉，意即向那人確認、保證、應許，並將一切給他。

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

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

2. The word face in Numbers 6:25 signifies presence; as the One whose face shines upon us, Christ the Son is the visible presence of the invisible God—2 Pet. 1:16-18; Matt. 17:1-2.

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

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

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

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

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

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

3. Numbers 6:25 speaks not only of Jehovah making His face shine upon us but also of Jehovah being gracious to us; these two points added together equal John 1:14, 16-17.

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

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

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

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

4. God's incarnation was the shining of His presence, and along with this shining, there was grace; this grace is the grace of the Lord Jesus Christ, which is actually Christ Himself—2 Cor. 13:14.

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

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

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

1. The face denotes the presence of the person, and the countenance denotes the expression of the person; to lift up our countenance upon a person means that we confirm, assure, promise, and give everything to that person.

2 耶穌來，是作神的面；聖靈來，是作神的臉；我們若叫祂憂愁，祂的臉會拉下來（弗四 30）；我們若順從祂，祂滿意我們，就會向我們仰臉，而向我們確認、保證、擔保、應許，並將一切給我們。

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。

2. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God; if we grieve Him, His countenance will drop (Eph. 4:30), but if we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything.

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

柒使徒保羅的祝福見於林後十三章十四節—『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在』：

VII. The blessing of the apostle Paul is seen in 2 Corinthians 13:14—“the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all”:

一 在使徒保羅的祝福裏，三一神臨到人，作他們的享受；保羅不僅將人帶到神面前，也將神帶到人裏面。

A. In the blessing of the apostle Paul, the Triune God comes to people for their enjoyment; Paul not only brought people into the presence of God but also brought God into them.

二 一方面，祝福乃是將人帶進神面前；另一方面，祝福乃是將神帶進人裏面作為愛、恩典和交通，使他們享受三一神—父、子、靈。

B. On the one hand, to bless others is to bring them into the presence of God; on the other hand, it is to bring God into them as love, grace, and fellowship so that they may enjoy the Triune God—the Father, the Son, and the Spirit.

三 愛、恩典和交通是神作我們享受的三個階段—愛是裏面的，恩典是愛的顯出，交通是恩典傳輸到我們裏面。

C. Love, grace, and fellowship are three stages of God for our enjoyment—love is within, grace is love expressed, and fellowship is the transmission of grace into us.

四 神的愛是源頭，因為神是元始；主的恩是神愛的流道，因為主是神的顯出；靈的交通乃是主的恩同著神愛的分賜，因為靈是主同著神的傳輸，給我們經歷並享受三一神—父、子、聖靈，連同祂們神聖的美德。

D. The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit, with Their divine virtues.

五 聖經對神聖三一的神聖啓示，不是為著神學上的研究，乃是為著叫我們領會，神在祂奧秘而奇妙的神聖三一裏，如何將祂自己分賜到祂所揀選的人裏面，使我們這些蒙祂揀選、救贖的人，能像使徒對哥林多信徒的祝福所指明的，有分於、經歷、享受並得著經過過程的三一神，從今時直到永遠。

捌 主的祝福除去人天然的操縱——創四八 13 ~ 20:

創 48:13 隨後約瑟又拉著他們兩個，以法蓮在他的右手裏，對著以色列的左手；瑪拿西在他的左手裏，對著以色列的右手；領他們接近以色列。

創 48:14 但以色列伸出右手來，按在以法蓮的頭上（以法蓮乃是次子），又剪搭過左手來，按在瑪拿西的頭上（瑪拿西原是長子）。

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 48:17 約瑟見他父親把右手按在以法蓮的頭上，就不喜悅，便提起他父親的手，要從以法蓮的頭上挪到瑪拿西的頭上。

創 48:18 約瑟對他父親說，我父，不是這樣。這個才是長子，求你把右手按在他的頭上。

創 48:19 他父親不肯，說，我知道，我兒，我知道。他也必成為一族，也必昌大。只是他的弟弟將來比他還大；他弟弟的後裔必成為多國。

創 48:20 當日以色列給他們祝福說，以色列人必指著你們祝福說，願神使你如以法蓮、瑪拿西一樣。於是立以法蓮在瑪拿西之前。

一 多數的時候，我們的揀選導致操縱，而神交錯的手卻來祝福我們所沒有揀選的；長子名分從瑪拿西轉移給以法蓮，表明主的祝福不在於人天然的操縱，乃在於神的願望和揀選。

E. The divine revelation of the Divine Trinity in the holy Word is not for theological study but for the apprehending of how God in His mysterious and marvelous Divine Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated by the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity.

VIII. The Lord's blessing crosses man's natural maneuvering—Gen. 48:13-20:

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

Gen 48:14 But Israel stretched out his right hand and laid it upon Ephraim's head-although he was the younger- and his left hand upon Manasseh's head, guiding his hands with insight, even though Manasseh was the firstborn.

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

Gen 48:16 The Angel who has redeemed me from all evil, bless the boys; / And may my name be named on them, and the name of my fathers Abraham and Isaac; / And may they be a teeming multitude in the midst of the earth.

Gen 48:17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he took hold of his father's hand to remove it from Ephraim's head onto Manasseh's head.

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

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

Gen 48:20 And he blessed them that day, saying, By you Israel will pronounce blessings, saying, / God make you like Ephraim and like Manasseh. Thus he set Ephraim before Manasseh.

A. Most of the time our choosing leads to maneuvering, and God's crossing hand comes in to bless the one we did not choose; the shifting of the birthright from Manasseh to Ephraim shows that the Lord's blessing does not depend on man's natural maneuvering but on God's desire and selection.

二 凡我們所作的任何揀選，都可能是照著我們的口味和揀選所作的操縱；我們不要操縱，也不要失望；要相信主的手會交錯過來臨到我們。

三 人天然的觀念攔阻主祝福的手（17～20）；我們以為最好的，也許會成為最差的；但一個反對者也許成為今日的使徒保羅；許多不合我們觀念的人要興起來。

創 48:17 約瑟見他父親把右手按在以法蓮的頭上，就不喜悅，便提起他父親的手，要從以法蓮的頭上挪到瑪拿西的頭上。

創 48:18 約瑟對他父親說，我父，不是這樣。這個才是長子，求你把右手按在他的頭上。

創 48:19 他父親不肯，說，我知道，我兒，我知道。他也必成為一族，也必昌大。只是他的弟弟將來比他還大；他弟弟的後裔必成為多國。

創 48:20 當日以色列給他們祝福說，以色列人必指著你們祝福說，願神使你如以法蓮、瑪拿西一樣。於是立以法蓮在瑪拿西之前。

B. In any selection that we make, there is the possibility of maneuvering according to our taste and choice; we must not maneuver, and we must not be disappointed; rather, we must believe that the Lord's hand will cross over to us.

C. Man's natural concept holds back the Lord's blessing hand (vv. 17-20); the one we think is the best may turn out to be the worst, but one of the opposers may become today's apostle Paul; many will be raised up who do not fit our concept.

Gen 48:17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he took hold of his father's hand to remove it from Ephraim's head onto Manasseh's head.

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

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

Gen 48:20 And he blessed them that day, saying, By you Israel will pronounce blessings, saying, / God make you like Ephraim and like Manasseh. Thus he set Ephraim before Manasseh.

玖 雅各抓奪的手最終成了祝福的手—二五 26, 四七 7、10, 四八 14～16, 來十一 21:

創 25:26 隨後以掃的弟弟也出來了，他的手抓住以掃的腳跟，因此給他起名叫雅各。利百加生下兩個兒子的時候，以撒年六十歲。

創 47:7 約瑟領他父親雅各進去，站在法老面前，雅各就給法老祝福。

創 47:10 雅各又給法老祝福，就從法老面前出去了。

創 48:14 但以色列伸出右手來，按在以法蓮的頭上（以法蓮乃是次子），又剪搭過左手來，按在瑪拿西的頭上（瑪拿西原是長子）。

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。

來 11:21 雅各因著信，臨死的時候，給約瑟的兩個兒子各自祝福，並且扶著杖頭敬拜神。

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

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

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

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

Gen 48:14 But Israel stretched out his right hand and laid it upon Ephraim's head-although he was the younger- and his left hand upon Manasseh's head, guiding his hands with insight, even though Manasseh was the firstborn.

Gen 48:15 And he blessed Joseph and said, / The God before whom my fathers Abraham and Isaac walked, / The God who has 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.

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

一 在創世記二十五章我們看見，雅各甚至在母腹中就開始抓奪；但在四十七至四十八章我們看見，這兩隻抓奪的手成了祝福的手，將人帶到神面前，並將神供應到他們裏面，使他們享受祂。

創 25 (從畧。)
但 47~48 (從畧。)

二 一個抓奪者，抓腳跟者，成了當時地上最偉大的人；他能祝福法老，因為他成了比法老大的；他藉著生命的路成了這樣的人。

三 我們需要生命的長大和生命的成熟，這樣我們就能被基督充滿，成為能祝福別人的人。

拾 在創世記四十九章，雅各帶著祝福說豫言論到他的十二個兒子時，他乃是一個神人，就是一個為神所充滿、構成、浸透、甚至重組的人；無論他思想甚麼，都是神的思想；無論他發表甚麼意見，都是神的意見—參林前七 10、12、25、40：

創 49 (從畧。)

林前 7:10 至於那已婚的，我吩咐他們，其實不是我吩咐，乃是主吩咐，說，妻子不可離開丈夫。

林前 7:12 我對其餘的人說，不是主說，倘若某弟兄有不信的妻子，妻子也情願和他同住，他就不要離棄妻子；

林前 7:25 關於童身的人，我沒有主的命令，但我既蒙主憐憫成為忠信的，就提出我的意見。

林前 7:40 然而，按我的意見，她若守節更是有福；但我想我也有神的靈了。

一 我們要用祝福說豫言，就必須認識神、神的心願和神的定旨。

A. In Genesis 25 we see that Jacob began his supplanting even when he was in his mother's womb, but in Genesis 47 and 48 we see that these two supplanting hands have become blessing hands, bringing people into God's presence and ministering God into them so that they may enjoy Him.

Gen 25
Gen 47, 48 (be omitted.)

B. A supplanter, a heel holder, became the greatest person on the earth at that time; he was able to bless Pharaoh because he had become greater than Pharaoh; he became this kind of person by the way of life.

C. We need the growth in life and the maturity in life so that we may be filled with Christ to become those who are able to bless others.

X. At the time of Genesis 49, when Jacob prophesied concerning his twelve sons with blessing, he was a God-man, a man filled, constituted, permeated, and even reorganized with God; whatever he thought was God's thought, and whatever opinion he expressed was God's opinion—cf. 1 Cor. 7:10, 12, 25, 40:

Gen 49 (be omitted.)

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

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

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

1 Cor 7:40 But she is more blessed if she so remains, according to my opinion; but I think that I also have the Spirit of God.

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

二 我們要用祝福說豫言，就必須認識人，也就是我們必須認識每個有關之人的真實情況。

三 我們要用祝福說豫言，就必須滿有基督的豐富。

四 我們要用祝福說豫言，就必須有剛強活躍的靈。

B. In order to prophesy with blessing, we must know people; that is, we must know the actual situation of every person involved.

C. In order to prophesy with blessing, we must be full of the riches of Christ.

D. In order to prophesy with blessing, we must have a strong, active spirit.