

第六篇

因素六：爲着我們生命的長大 並事奉上的用處， 對付我們天然的個性

詩歌：

讀經：太十六 22 ~ 26，加二 20，林後一 8 ~ 9，二
15，三 3 ~ 6，四 5，五 20，弗六 20

- 太 16:22 彼得就拉祂到一邊，責勸祂說，主阿，神眷憐你，這事絕不會臨到你。
- 太 16:23 祂卻轉過來，對彼得說，撒但，退我後面去罷！你是絆跌我的，因爲你不思念神的事，只思念人的事。
- 太 16:24 於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。
- 太 16:25 因爲凡要救自己魂生命的，必喪失魂生命；凡爲我喪失自己魂生命的，必得著魂生命。
- 太 16:26 人若賺得全世界，卻賠上自己的魂生命，有甚麼益處？人還能拿甚麼換自己的魂生命？
- 加 2:20 我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，爲我捨了自己。
- 林後 1:8 弟兄們，關於我們在亞西亞所遭遇的患難，我們不願意你們不知道，就是我們被壓太重，力不能勝，甚至連活命的指望都絕了，
- 林後 1:9 自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神；
- 林後 2:15 因爲無論在那些正在得救的人中，或是在那些正在滅亡的人中，我們都是獻給神的基督馨香之氣；
- 林後 3:3 你們顯明是基督的信，由我們供職所寫的，不是用墨，乃是用活神的靈寫的，不是寫在石版上，乃是寫在肉版，就是心上。
- 林後 3:4 我們藉著基督，對神有這樣的深信。
- 林後 3:5 並不是我們憑自己較資格將甚麼估計作像是出於我們自己的；我們之所以較資格，乃是出於神；
- 林後 3:6 祂使我們較資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因爲那字句殺死人，那靈卻叫人活。
- 林後 4:5 因爲我們不是傳自己，乃是傳基督耶穌爲主，也傳自己爲耶穌的緣故，作你們的奴僕。

Message Six

The Factor of Dealing with Our Natural Disposition for Our Growth in Life and Our Usefulness in Service

Hymns:

Scripture Reading: Matt. 16:22-26; Gal. 2:20; 2 Cor. 1:8-9; 2:15; 3:3-6; 4:5; 5:20; Eph. 6:20

- Matt. 16:22 And Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!
- Matt. 16:23 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.
- Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
- Matt. 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.
- Matt. 16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?
- Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.
- 2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
- 2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;
- 2 Cor. 2:15 For we are a fragrance of Christ to God in those who are being saved and in those who are perishing:
- 2 Cor. 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
- 2 Cor. 3:4 And such confidence we have through Christ toward God,
- 2 Cor. 3:5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,
- 2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
- 2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

林後 5:20 所以我們為基督作了大使，就好像神藉我們勸你們一樣；
我們替基督求你們：要與神和好。

弗 6:20 (我為這奧祕作了帶鎖鍊的大使，) 使我在這奧祕上，照
我所當講的，放膽講說。

2 Cor. 5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you
on behalf of Christ, Be reconciled to God.

Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

壹 為着我們生命的長大並事奉上的用處，我們必須對付天然的個性：

- 一 我們天然的個性是我們與生俱來的所是，而我們的性格是我們天然個性外在的表現；天然的個性是我們裏面的所是，性格是我們外在的表現。
- 二 裏面的天然個性和外面的性格，乃是我們這人的精粹、素質；已在裏面，就是我們天然的個性，已顯於外，就是我們的性格。
- 三 在我們的基督徒生活與召會生活中，最損害我們用處的，就是照我們天然的個性而活；個性是我們在神聖生命的長大上真正的敵人，也是破壞我們在主手中用處的主要因素。
- 四 我們必須留意我們本性中，天然個性中的『瘤』；我們若對付這個『瘤』，就會長得快，在生命長大上沒有甚麼阻撓，對主也會更為有用。
- 五 個性含示於馬太十六章二十三至二十六節的『思念』、『己』、和『魂生命』這幾個辭；個性包含這一切的元素；事實上，我們可以說我們天然的個性就是我們的己。

太 16:23 祂卻轉過來，對彼得說，撒但，退我後面去罷！你是絆跌我的，因為你不思念神的事，只思念人的事。

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

太 16:25 因為凡要救自己魂生命的，必喪失魂生命；凡為我喪失自己魂生命的，必得著魂生命。

太 16:26 人若賺得全世界，卻賠上自己的魂生命，有甚麼益處？人還能拿甚麼換自己的魂生命？

I. We must deal with our natural disposition for our growth in life and our usefulness in service:

- A. Our natural disposition denotes what we are in our makeup by birth, and our character is the outward expression of our natural disposition; natural disposition is what we are within, and character is what we express without.
- B. The inward natural disposition and the outward character are the extract, the essence, of our being; the self within is our natural disposition, and the self expressed is our character.
- C. The thing that most damages our usefulness in the Christian life and church life is our living according to our natural disposition; it is the real enemy of our growth in the divine life and the major factor that spoils our usefulness in the hand of the Lord.
- D. We must learn to take care of the “burl” in our makeup, our natural disposition; if we deal with this “burl,” we will grow quickly without any hindrances to our growth in life, and we will also become more useful to the Lord.
- E. Disposition is implied in the terms used in Matthew 16:23-26—mind, himself, and soul-life; disposition includes all these elements; actually, we may say that our natural disposition is our self.

Matt. 16:23 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.

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

Matt. 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

Matt. 16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

六 對付我們天然的個性，意思就是對付我們的己、我們的魂生命、（22～26、）我們的舊人（羅六6）和『我』；（加二20；）你對主有多少用處，或對召會造成多少難處，乃在於你天然的個性有多少被治死；對付我們天然個性的路，乃是領悟並記住我們是釘了十字架的人，並且整天留在這個領悟和實際裏。（20，五24～25，羅六6，八13下。）

太 16:22 彼得就拉祂到一邊，責勸祂說，主阿，神眷憐你，這事絕不會臨到你。

太 16:23 祂卻轉過來，對彼得說，撒但，退我後面去罷！你是絆跌我的，因為你不思念神的事，只思念人的事。

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羅 6:6 知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕，

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

加 5:24 但那屬基督耶穌的人，是已經把肉體連肉體的邪情私慾，都釘了十字架。

加 5:25 我們若憑著靈活著，也就當憑著靈而行。

羅 6:6 知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕，

羅 8:13 因為你們若照肉體活著，必要死；但你們若靠著那靈治死身體的行為，必要活著。

七 我們天然的個性就是我們的己；個性在我們裏面，個性就是我們；實際的說，否認己就是否認我們天然的個性；我們基督徒必須不斷操練我們的靈而拒絕己，並憑另一個生命，就是生命樹所表徵之釘死並復活的基督而活，藉此活基督—創二9，腓一21上，啓二7，彼前二24，提前四7～8。

創 2:9 耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。

腓 1:21 因為在我，活著就是基督，死了就有益處。

F. To deal with our natural disposition means to deal with our self, our soul-life (vv. 22-26), our old man (Rom. 6:6), and the "I" (Gal. 2:20); how useful you will be to the Lord or how much trouble you will make to the church depends upon how much your natural disposition is killed; the way to deal with our natural disposition is to realize and remember that we are crucified persons and remain under that realization and reality throughout the day (v. 20; 5:24-25; Rom. 6:6; 8:13b).

Matt. 16:22 And Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!

Matt. 16:23 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.

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Matt. 16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

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

Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

G. Our natural disposition is our self; it is in us, and it is us; practically speaking, to deny the self is simply to deny our natural disposition; as Christians, we have to live Christ by continually exercising our spirit to reject our self and live by another life, the crucified and resurrected Christ, signified by the tree of life—Gen. 2:9; Phil. 1:21a; Rev. 2:7; 1 Pet. 2:24; 1 Tim. 4:7-8.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Phil. 1:21 For to me, to live is Christ and to die is gain.

啓 2:7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他喫。
彼前 2:24 祂在木頭上，在祂的身體裏，親自擔當了我們的罪，使我們既然向罪死了，就得以向義活著；因祂受的鞭傷，你們便得了醫治。
提前 4:7 只是要棄絕那世俗的言語，和老婦的虛構無稽之事，並要操練自己以至於敬虔。
提前 4:8 因為操練身體益處還少；惟獨敬虔，凡事都有益處，有今生和來生的應許。

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.
1 Tim. 4:7 But the profane and old-womanish myths refuse, and exercise yourself unto godliness.
1 Tim. 4:8 For bodily exercise is profitable for a little, but godliness is profitable for all things, having promise of the present life and of that which is to come.

貳 我們在主的工作上不該受天然的個性限制；反之，我們必須學習過反對自己，就是反對我們個性的生活；凡是我們自己的，凡是出乎我們的，都不能帶到對主的事奉中——羅一 9，七 6，林後三 3~6，四 5：

II. We should not be limited by our natural disposition in the Lord's work; instead, we should learn to live a life of opposing ourselves, our disposition; whatever we have and whatever comes out of us cannot be brought into the Lord's service—Rom. 1:9; 7:6; 2 Cor. 3:3-6; 4:5:

羅 1:9 我在祂兒子的福音上，在我靈裏所事奉的神，可以見證我怎樣在禱告中，常常不住的題到你們，
羅 7:6 但我們既然在捆我們的律法上死了，現今就脫離了律法，叫我們在靈的新樣裏服事，不在字句的舊樣裏。
林後 3:3 你們顯明是基督的信，由我們供職所寫的，不是用墨，乃是用活神的靈寫的，不是寫在石版上，乃是寫在肉版，就是心上。
林後 3:4 我們藉著基督，對神有這樣的深信。
林後 3:5 並不是我們憑自己較資格將甚麼估計作像是出於我們自己的；我們之所以較資格，乃是出於神；
林後 3:6 祂使我們較資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。
林後 4:5 因為我們不是傳自己，乃是傳基督耶穌為主，也傳自己為耶穌的緣故，作你們的奴僕。

Rom. 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,
Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.
2 Cor. 3:3 Since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh.
2 Cor. 3:4 And such confidence we have through Christ toward God,
2 Cor. 3:5 Not that we are sufficient of ourselves to account anything as from ourselves; but our sufficiency is from God,
2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

一 有的弟兄天然的個性非常自信；他們應當不斷的拒絕己並倚靠復活的三一神，藉此翻掉他們的自信——一 8~9。

A. The natural disposition of some brothers reflects a strong self-confidence; their self-confidence must be overthrown by continually rejecting their self and by relying on the resurrecting Triune God—1:8-9.

林後 1:8 弟兄們，關於我們在亞西亞所遭遇的患難，我們不願意你們不知道，就是我們被壓太重，力不能勝，甚至連活命的指望都絕了，
林後 1:9 自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神；

2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

二 人在神面前越沒有蒙光照，越以為順服神是容易的事；人越是說出便宜的話來，越是證明他還沒有出過代價；話說得與神很親近的人，恐

B. The less a man is enlightened by God, the more he thinks that he will have no trouble obeying God; the quicker a man makes loud claims, the more it proves that he has never paid any price; those whose words pretend

怕離開神最遠—太六1~6, 16~18, 路十八9~14, 腓三3。

- 太 6:1 你們要小心，不可將你們的義行在人前，故意叫他們注視；不然，在你們諸天之上的父面前，你們就沒有賞賜了。
- 太 6:2 所以你施捨的時候，不可在你前面吹號，像那假冒為善的人在會堂裏和街道上所行的，為要得人的榮耀。我實在告訴你們，他們已經充分的得了他們的賞賜。
- 太 6:3 但你施捨的時候，不要讓左手知道右手所作的，
- 太 6:4 好叫你的施捨可在隱密中，你父在隱密中察看，必要報答你。
- 太 6:5 你們禱告的時候，不可像那假冒為善的人，因為他們愛站在會堂裏，並十字街口禱告，為要叫人看見。我實在告訴你們，他們已經充分的得了他們的賞賜。
- 太 6:6 你禱告的時候，要進你的密室，關上門，禱告你在隱密中的父，你父在隱密中察看，必要報答你。
- 太 6:16 還有，你們禁食的時候，不可面帶愁容，像那假冒為善的人一樣；他們把臉裝得難看，為要叫人看出他們在禁食。我實在告訴你們，他們已經充分的得了他們的賞賜。
- 太 6:17 但你禁食的時候，要油你的頭，洗你的臉，
- 太 6:18 為要不叫人，只叫你在隱密中的父，看出你在禁食；你父在隱密中察看，必要報答你。
- 路 18:9 耶穌也向那些仗著自己是義人，藐視別人的，說了這個比喻：
- 路 18:10 有兩個人上殿裏去禱告，一個是法利賽人，另一個是稅吏。
- 路 18:11 法利賽人站著，自言自語的禱告說，神阿，我感謝你，我不像別人，勒索、不義、姦淫，也不像這個稅吏。
- 路 18:12 我一週禁食兩次，凡我所得的，都獻上十分之一。
- 路 18:13 那稅吏卻遠遠的站著，連舉目望天也不敢，只捶著胸說，神阿，寬恕我這個罪人！
- 路 18:14 我告訴你們，這人回家去，得稱為義，那人卻不然。因為凡高擡自己的，必降為卑；降卑自己的，必升為高。
- 腓 3:3 真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不依靠肉體的。

三 有的弟兄天然的個性是，若是環境不齊備、條件不穀，他就不作；我們不要有一種天然的個性，一定要怎樣纔能作工—彼前四1，林前九23~27。

- 彼前 4:1 基督既在肉身受過苦，你們也當用同樣的心思武裝自己，（因為在肉身受過苦的，就與罪斷絕了；）
- 林前 9:23 凡我所行的，都是為福音的緣故，為要與人同享這福音。
- 林前 9:24 豈不知在場上賽跑的都跑，但得獎賞的只有一人？你們應當這樣跑，好叫你們得著獎賞。
- 林前 9:25 凡較力爭勝的，諸事都有節制；他們不過是要得能壞的華

intimacy with God are probably farthest away from Him—Matt. 6:1-6, 16-18; Luke 18:9-14; Phil. 3:3.

- Matt. 6:1 But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens.
- Matt. 6:2 Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full.
- Matt. 6:3 But you, when you give alms, do not let your left hand know what your right hand is doing,
- Matt. 6:4 So that your alms may be in secret; and your Father who sees in secret will repay you.
- Matt. 6:5 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full.
- Matt. 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.
- Matt. 6:16 And when you fast, do not be like the sullen-faced hypocrites, for they disfigure their faces so that they may appear to men to be fasting. Truly I say to you, They have their reward in full.
- Matt. 6:17 But you, when you fast, anoint your head and wash your face,
- Matt. 6:18 So that you may not appear to men to be fasting, but to your Father who is in secret; and your Father who sees in secret will repay you.
- Luke 18:9 And He told this parable also to certain ones who trusted in themselves that they were righteous and despised the rest:
- Luke 18:10 Two men went up to the temple to pray, the one a Pharisee and the other a tax collector.
- Luke 18:11 The Pharisee stood and prayed these things to himself: God, I thank You that I am not like the rest of men—extortioners, unjust, adulterers, or even like this tax collector.
- Luke 18:12 I fast twice a week; I give a tenth of all that I get.
- Luke 18:13 But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!
- Luke 18:14 I tell you, This man went down to his house justified rather than that one; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.
- Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

C. The natural disposition of some brothers is one of refusing to work as long as the circumstances are not perfect or the conditions are not adequate; we must reject the natural disposition that requires a particular environment before we can work—1 Pet. 4:1; 1 Cor. 9:23-27.

- 1 Pet. 4:1 Since Christ therefore has suffered in the flesh, you also arm yourselves with the same mind (because he who has suffered in the flesh has ceased from sin),
- 1 Cor. 9:23 And I do all things for the sake of the gospel that I may become a fellow partaker of it.
- 1 Cor. 9:24 Do you not know that those who run on a racecourse all run, but one receives the prize? Run in this way, that you may lay hold.
- 1 Cor. 9:25 And everyone who contends exercises self-control in all things; they then, that they may

冠，我們卻是要得不能壞的華冠。

林前 9:26 所以我這樣奔跑，不像無定向的；我這樣鬪拳，不像打空氣的；

林前 9:27 我乃是痛擊己身，叫身為奴，免得我傳給別人，自己反不蒙稱許。

四 我們需要靠着生命與神同工，這生命能適應一切處境，忍受任何對待，接受各樣環境，在各種情形裏作工，並把握各種機會，好完成職事；我們必須學習事事處處經歷基督的祕訣—林後六 1～2，腓四 5～9，11～13。

林後 6:1 而且我們既與神同工，也就勸你們不可徒受祂的恩典，

林後 6:2 因為祂說，『在悅納的時候，我應允了你；在拯救的日子，我濟助了你。』看哪，現在正是最可蒙悅納的時候；看哪，現在正是拯救的日子。

腓 4:5 當叫眾人知道你們的謙讓宜人。主是近的。

腓 4:6 應當一無罣慮，只要凡事藉著禱告、祈求，帶著感謝，將你們所要的告訴神；

腓 4:7 神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念。

腓 4:8 末了的話，弟兄們，凡是真實的，凡是莊重的，凡是公義的，凡是純潔的，凡是可愛的，凡是有美名的；若有甚麼德行，若有甚麼稱讚，這些事你們都要思念。

腓 4:9 你們在我身上所學習的、所領受的、所聽見的、所看見的，這些事你們都要去行，平安的神就必與你們同在。

腓 4:11 我並不是因缺乏說這話，因為我已經學會了，無論在甚麼景況，都可以知足。

腓 4:12 我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣。

腓 4:13 我在那加我能力者的裏面，凡事都能作。

五 天然的個性有一類是『英雄』型，這一型的人作甚麼事都要作得令人印象深刻，作得完全而完整；另一類的天然個性是『非英雄』型，非英雄型的人作甚麼事都不徹底、不完全。

六 有些負責弟兄在他們天然的個性中有很強的成分，使他們不能與別人配搭合作；這樣的弟兄通常很能幹，但也很容易在召會生活中引起難處；他們的個性甚至會帶着支配的態

receive a corruptible crown, but we, an incorruptible.

1 Cor. 9:26 I therefore run in this way, not as though without a clear aim; I box in this way, not as though beating the air;

1 Cor. 9:27 But I buffet my body and make it my slave, lest perhaps having preached to others, I myself may become disapproved.

D. We need to work together with God by a life that is able to fit all situations, that is able to endure any kind of treatment, that is able to accept any kind of environment, that is able to work in any kind of condition, and that is able to take any kind of opportunity, for the carrying out of the ministry; we must learn the secret of experiencing Christ in everything and in every place—2 Cor. 6:1-2; Phil. 4:5-9, 11-13.

2 Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain;

2 Cor. 6:2 For He says, "In an acceptable time I listened to you, and in the day of salvation I helped you." Behold, now is the well-acceptable time; behold, now is the day of salvation.

Phil. 4:5 Let your forbearance be known to all men. The Lord is near.

Phil. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil. 4:8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

Phil. 4:9 The things which you have also learned and received and heard and seen in me, practice these things; and the God of peace will be with you.

Phil. 4:11 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.

Phil. 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Phil. 4:13 I am able to do all things in Him who empowers me.

E. One type of natural disposition is that of the "hero"; this type must do everything in an impressive, perfect, and complete way; another type of natural disposition is that of the "non-hero"; the non-hero does not do anything in a thorough or complete way.

F. Some responsible brothers have a strong element in their natural disposition that hinders them from coordinating and cooperating with others; these ones usually are very capable, and they can also easily stir up trouble in the church life; their disposition can even be one with a

度、壓制的靈、批評的說話、以及注重規條且不赦免的靈。

七 其他的負責弟兄可能有一種天然的個性，希望所有人都喜歡他們，不願意得罪任何人；這限制了他們在主工作中的功用，因為當主要藉着他們誠實坦率的向聖徒們說警戒或警告的話時，他們不會開口—參西一 27～29，帖前五 12～13，林前十 5～13，來三 7～19，十二 25：

西 1:27 神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望；

西 1:28 我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上；

西 1:29 我也為此勞苦，照着祂在我裏面大能的運行，竭力奮鬥。

帖前 5:12 弟兄們，我們還請求你們，要敬重那些在你們中間勞苦，並在主裏帶領你們，勸戒你們的人，

帖前 5:13 又因他們所作的工，在愛裏格外尊重他們；你們也要彼此和睦。

林前 10:5 但他們大多數的人，神並不喜悅，因此他們倒斃在曠野。

林前 10:6 這些事都是我們的鑑戒，叫我們不作貪戀惡事的人，像他們那樣貪戀。

林前 10:7 也不要作拜偶像的人，像他們有些人那樣；如經上所記：『百姓坐下喫喝，起來玩耍。』

林前 10:8 我們也不要行淫，像他們有些人行的，一天就倒斃了二萬三千人。

林前 10:9 我們也不要試探基督，像他們有些人試探的，就被蛇所滅。

林前 10:10 你們也不要發怨言，像他們有些人發的，就被滅命的所滅。

林前 10:11 這些發生在他們身上的事，都是鑑戒，並且寫在經上，正是為警戒我們這生在諸世代終局的人。

林前 10:12 所以自以為站得穩的，要謹慎，免得跌倒。

林前 10:13 那臨到你們的試誘，無非是人所能受的；神是信實的，必不容你們受試誘過於所能受的，祂也必隨著試誘開一條出路，叫你們能忍受得住。

來 3:7 所以，正如聖靈所說的，『你們今日若聽見祂的聲音，

來 3:8 就不可硬著心，像在曠野惹祂發怒時，試探祂的日子一樣；

來 3:9 在那裏你們的祖宗以試驗試探我，並且觀看我的作為四十年。

來 3:10 所以我厭煩那一代的人，說，他們心裏時常迷糊，竟不曉得我的法則；

來 3:11 我就在怒中起誓說，他們絕不可進入我的安息。』

來 3:12 弟兄們，你們要謹慎，免得你們中間，或有人存著不信的惡心，將活神離棄了。

dominating attitude, a suppressing spirit, critical speaking, and a legalistic and unforgiving spirit.

G. Other responsible brothers may have a natural disposition that wants everyone to like them and does not want to offend anyone; this limits their effectiveness in the Lord's work, because when the Lord wants to speak an honest or frank word of admonishment or warning to the saints through them, they will not do it—cf. Col. 1:27-29; 1 Thes. 5:12-13; 1 Cor. 10:5-13; Heb. 3:7-19; 12:25:

Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

Col. 1:29 For which also I labor, struggling according to His operation which operates in me in power.

1 Thes. 5:12 Furthermore we ask you, brothers, to acknowledge those who labor among you and take the lead among you in the Lord and admonish you,

1 Thes. 5:13 And to regard them most highly in love because of their work. Be at peace among yourselves.

1 Cor. 10:5 But with most of them God was not well pleased, for they were strewn along in the wilderness.

1 Cor. 10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.

1 Cor. 10:7 Neither become idolaters, as some of them did; as it is written, "The people sat down to eat and drink, and stood up to play."

1 Cor. 10:8 Neither let us commit fornication, as some of them committed fornication, and there fell in one day twenty-three thousand.

1 Cor. 10:9 Neither let us test Christ, as some of them tested Him and were destroyed by the serpents.

1 Cor. 10:10 Neither murmur, just as some of them murmured and perished by the destroyer.

1 Cor. 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

1 Cor. 10:12 So then let him who thinks he stands take heed lest he fall.

1 Cor. 10:13 No temptation has taken you except that which is common to man; and God is faithful, who will not allow that you be tempted beyond what you are able, but will, with the temptation, also make the way out, that you may be able to endure it.

Heb. 3:7 Therefore, even as the Holy Spirit says, "Today if you hear His voice,

Heb. 3:8 Do not harden your hearts as in the provocation, in the day of trial in the wilderness,

Heb. 3:9 Where your fathers tried Me by testing Me and saw My works for forty years.

Heb. 3:10 Therefore I was displeased with this generation, and I said, They always go astray in their heart, and they have not known My ways;

Heb. 3:11 As I swore in My wrath, They shall not enter into My rest!"

Heb. 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.

來 3:13 總要趁著還有稱為『今日』的時候，天天彼此相勸，免得你們中間有人被罪迷惑，心就剛硬了。
來 3:14 『你們今日若聽見祂的聲音，就不可硬著心，像惹祂發怒的時候一樣。』當這話還在說的時候，
來 3:15 我們若將起初的確信堅守到底，就必作基督的同夥了。
來 3:16 原來那聽見而惹祂發怒的是誰？豈不是那些藉著摩西從埃及及出來的眾人麼？
來 3:17 神四十年之久，又厭煩了誰？豈不是那些犯罪，屍首倒在曠野的人麼？
來 3:18 又向誰起誓說，他們必不得進入祂的安息？豈不是向那些不信從的人麼？
來 3:19 這樣我們看出，他們不能進入，是因為不信的緣故了。
來 12:25 你們要謹慎，不可棄絕那說話的，因為那些棄絕那在地上警戒他們者的，尚且不能逃罪，何況我們這轉離那從諸天之上警戒我們者的？

1 不僅如此，那些有這樣個性的人會對聖徒表現出天然情感的『凡火』，甚至到一個程度，使他們在照料召會、聖徒和工作時缺少正確的鑑別力與合式的監督—利二 11，十 1～2，民六 6～7，腓一 9，彼前二 25，五 2，來十三 17。

利 2:11 你們獻給耶和華的素祭都不可攙酵；因為你們不可燒一點酵、一點蜜當作火祭獻給耶和華。
利 10:1 亞倫的兒子拿答、亞比戶各拿自己的香爐，盛上火，加上香，在耶和華面前獻上凡火，是耶和華沒有吩咐他們的。
利 10:2 就有火從耶和華面前出來，把他們燒滅，他們就死在耶和華面前。
民 6:6 在他將自己分別出來歸耶和華的一切日子，不可挨近死人。
民 6:7 他的父母、兄弟、或姊妹死了的時候，他不可因他們使自己不潔淨，因為那分別出來歸神的憑據在他頭上。
腓 1:9 我所禱告的，就是要你們的愛，在充足的知識並一切的辨識上，多而又多的洋溢，
彼前 2:25 你們好像羊走迷了路，如今卻歸到你們魂的牧人和監督了。
彼前 5:2 務要牧養你們中間神的羣羊，按著神監督他們，不是出於勉強，乃是出於甘心；不是為著卑鄙的利益，乃是出於熱切；
來 13:17 你們要信從那些帶領你們的，且要服從；因他們為你們的魂儆醒，好像要交賬的人；你們要使他們歡樂的作這事，不至歎息；若歎息，就與你們無益了。

2 拿細耳人之願的主要部分乃是使自己與來自天然情感的死亡分開；（民六 6～7；）此外，素祭裏沒有蜜，意思是在基督裏沒有自然的感情或天然的良好

Heb. 3:13 But exhort one another each day, as long as it is called "today," lest any one of you be hardened by the deceitfulness of sin--
Heb. 3:14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end--
Heb. 3:15 While it is said, "Today if you hear His voice, do not harden your hearts as in the provocation."
Heb. 3:16 For who provoked Him when they heard? Indeed was it not all who came out of Egypt by Moses?
Heb. 3:17 And with whom was He displeased for forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?
Heb. 3:18 And to whom did He swear that they should not enter into His rest, except to the disobedient?
Heb. 3:19 And we see that they were not able to enter in because of unbelief.
Heb. 12:25 See that you do not refuse Him who speaks, for if those did not escape who refused Him who warned them upon the earth, much more we shall not escape who turn away from Him who warns from heaven,

1. Furthermore, those with such a disposition can express the “strange fire” of natural affection toward the saints, even to such a degree that causes them to be lacking the proper discernment and the proper oversight in their care for the church, the saints, and the work—Lev. 2:11; 10:1-2; Num. 6:6-7; Phil. 1:9; 1 Pet. 2:25; 5:2; Heb. 13:17.

Lev. 2:11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.
Lev. 10:1 And Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented strange fire before Jehovah, which He had not commanded them.
Lev. 10:2 And fire came out from before Jehovah and consumed them, and they died before Jehovah.
Num. 6:6 All the days that he separates himself to Jehovah he shall not come near a dead person.
Num. 6:7 He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is upon his head.
Phil. 1:9 And this I pray, that your love may abound yet more and more in full knowledge and all discernment,
1 Pet. 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.
1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly;
Heb. 13:17 Obey the ones leading you and submit to them, for they watch over your souls as those who will render an account, that they may do this with joy and not groaning; for this would be unprofitable to you.

2. A major part of the Nazarite vow is to separate ourselves from the deadness that comes through natural affection (Num. 6:6-7); also, the meal offering being without honey means that in Christ there is no natural

善。(利二 11，太十二 46～50，可十 18。)

- 民 6:6 在他將自己分別出來歸耶和華的一切日子，不可接近死人。
民 6:7 他的父母、兄弟、或姊妹死了的時候，他不可因他們使自己不潔淨，因為那分別出來歸神的憑據在他頭上。
利 2:11 你們獻給耶和華的素祭都不可攙酵；因為你們不可燒一點酵、一點蜜當作火祭獻給耶和華。
太 12:46 耶穌還對羣眾說話的時候，看哪，祂的母親和兄弟站在外面，要找祂說話。
太 12:47 有人對祂說，看哪，你的母親和兄弟站在外面，要找你說話。
太 12:48 祂卻回答那對祂說話的人說，誰是我的母親？誰是我的弟兄？
太 12:49 就伸手指著門徒說，看哪，我的母親，我的弟兄！
太 12:50 因為凡實行我在諸天之上父旨意的，就是我的弟兄、姊妹和母親了。
可 10:18 耶穌對他說，你為甚麼稱我是良善的？除了神一位以外，再沒有良善的。

八 我們中間任何一次背叛的源頭乃是與人天然的個性有關；要得地位的野心（從撒但來的）是每一個墮落之人天然個性的主要元素；異議的根源乃是己，天然的個性—賽十四 12～13，民十二 1～2，十六 1～3，撒十五 10～12，太十八 1～4，二十 20～28，路二 25～27，林後十 4～5。

- 賽 14:12 明亮之星，清晨之子阿，你何竟從天墜落！你這攻敗列國的，何竟被砍倒在地上！
賽 14:13 你心裏曾說，我要升到天上；我要高舉我的寶座在神眾星以上。我要坐在聚會的山上，在北方的極處。
民 12:1 米利暗和亞倫因摩西所娶的古實女子就毀謗他，（因為摩西娶了一個古實女子，）
民 12:2 他們說，難道耶和華只藉著摩西說話，祂不也藉著我們說話麼？這話耶和華聽見了。
民 16:1 利未的曾孫，哥轄的孫子，以斯哈的兒子可拉，和流便子孫中以利押的兒子大坍、亞比蘭，與比勒的兒子安，帶著人來；
民 16:2 他們同以色列人會眾中的二百五十個首領，就是有名望被選召到會中的人，在摩西面前起來，
民 16:3 聚集攻擊摩西、亞倫，說，你們太過分了；全會眾個個既是聖別的，耶和華也在他們中間，你們為甚麼高擡自己，超過耶和華的會眾呢？
撒十五 10 耶和華的話臨到撒母耳，說，
撒十五 11 我立掃羅為王，我後悔了；因為他轉去不跟從我，不履行我的話。撒母耳便甚惱怒，終夜哀求耶和華。
撒十五 12 撒母耳清早起來，要在早晨迎接掃羅。有人告訴撒母耳

affection or natural goodness (Lev. 2:11; Matt. 12:46-50; Mark 10:18).

- Num. 6:6 All the days that he separates himself to Jehovah he shall not come near a dead person.
Num. 6:7 He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is upon his head.
Lev. 2:11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.
Matt. 12:46 While He was still speaking to the crowds, behold, His mother and His brothers stood outside seeking to speak to Him.
Matt. 12:47 And someone said to Him, Behold, Your mother and Your brothers are standing outside seeking to speak to You.
Matt. 12:48 But He answered and said to him who spoke to Him, Who is My mother, and who are My brothers?
Matt. 12:49 And stretching out His hand toward His disciples, He said, Behold, My mother and My brothers!
Matt. 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.
Mark 10:18 And Jesus said to him, Why do you call Me good? No one is good except One-God.

H. The source of any rebellion among us was the natural disposition of the persons involved; ambition for position (which comes from Satan) is the primary element of every fallen person's natural disposition; the root of dissent is the self, the natural disposition—Isa. 14:12-13; Num. 12:1-2; 16:1-3; 1 Sam. 15:10-12; Matt. 18:1-4; 20:20-28; Luke 22:25-27; 2 Cor. 10:4-5.

- Isa. 14:12 How you have fallen from heaven, / O Daystar, son of the dawn! / How you have been hewn down to earth, / You who made nations fall prostrate!
Isa. 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.
Num. 12:1 And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman).
Num. 12:2 And they said, Has Jehovah indeed spoken only through Moses? Has He not also spoken through us? And Jehovah heard it.
Num. 16:1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, the sons of Reuben, took men
Num. 16:2 And rose up before Moses, with certain of the children of Israel, two hundred fifty leaders of the assembly, who were summoned to the meeting, well-known men.
Num. 16:3 And they assembled themselves together against Moses and against Aaron, and said to them, You take too much upon yourselves, for all the assembly are holy, every one of them, and Jehovah is among them. Why then do you exalt yourselves above the congregation of Jehovah?
1 Sam. 15:10 And the word of Jehovah came to Samuel, saying,
1 Sam. 15:11 I repent that I made Saul king, for he has turned back from following Me and has not fulfilled My words. And Samuel was angry, and he cried to Jehovah all night long.
1 Sam. 15:12 Then Samuel rose early to meet Saul in the morning. And it was told Samuel, saying, Saul

說，掃羅去了迦密，在那裏為自己立了紀念碑，又回來，經過這裏下到吉甲。

- 太 18:1 當時，門徒到耶穌跟前來，說，誰在諸天的國裏是最大的？
太 18:2 耶穌便叫一個小孩子來，站在他們中間，說，
太 18:3 我實在告訴你們，你們若不回轉，變成像小孩子一樣，絕不能進諸天的國。
太 18:4 所以凡降卑自己像這小孩子的，這人在諸天的國裏就是最大的。
太 20:20 那時，西庇大兒子的母親，同她兒子們進前來拜耶穌，求祂一件事。
太 20:21 耶穌就對她說，你要甚麼？她說，請叫我這兩個兒子在你國裏，一個坐在你右邊，一個坐在你左邊。
太 20:22 耶穌回答說，你們不知道所求的是甚麼。我將要喝的杯，你們能喝麼？他們說，我們能。
太 20:23 耶穌說，我的杯你們必要喝，只是坐在我的左右，不是我可以賜的；乃是我父為誰豫備的，就賜給誰。
太 20:24 那十個聽見，就惱怒這兩個兄弟。
太 20:25 於是耶穌叫了他們來，說，你們知道外邦人有君王為主治理他們，也有大臣操權管轄他們。
太 20:26 但你們中間不是這樣；反倒你們中間無論誰想要為大，就必作你們的僕役；
太 20:27 你們中間無論誰想要為首，就必作你們的奴僕。
太 20:28 正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。
路 22:25 耶穌對他們說，外邦人有君王為主治理他們，那掌權管轄他們的稱為恩主。
路 22:26 但你們不是這樣；反倒你們中間為大的，要像年幼的；為首領的，要像服事人的。
路 22:27 是誰為大？是坐席的，還是服事人的？不是坐席的大麼？然而我在你們中間，如同服事人的。
林後 10:4 我們爭戰的兵器，本不是屬肉體的，乃是在神面前有能力，可以攻倒堅固的營壘，
林後 10:5 將理論和各樣阻擋人認識神而立起的高寨，都攻倒了，又將各樣的思想擄來，使它順從基督，

九 王下四章八至十節說到書念的婦人接待以利沙的事，以利沙每從那裏經過，婦人都請他喫飯；他沒有講過一篇道，沒有行過一件神蹟，但那個婦人憑着他的喫飯，就看出他是『聖別的神人』；這就是以利沙給人的印象，所以我們也要問一問自己：『我們給人的印象是甚麼？』——參林後二 15，五 20，弗六 20。

王下 4:8 一日，以利沙經過書念，在那裏有一個大戶的婦人，強留

went to Carmel and has now set up a monument for himself, and he has returned and passed on down to Gilgal.

- Matt. 18:1 In that hour the disciples came to Jesus, saying, Who then is greatest in the kingdom of the heavens?
Matt. 18:2 And He called a little child to Him and stood him in their midst
Matt. 18:3 And said, Truly I say to you, Unless you turn and become like little children, you shall by no means enter into the kingdom of the heavens.
Matt. 18:4 He therefore who will humble himself like this little child, he is the greatest in the kingdom of the heavens.
Matt. 20:20 Then the mother of the sons of Zebedee came to Him with her sons, worshipping and asking something of Him.
Matt. 20:21 And He said to her, What do you want? She said to Him, Say that these two sons of mine will sit, one on Your right and one on Your left, in Your kingdom.
Matt. 20:22 But Jesus answered and said to them, You do not know what you are asking. Are you able to drink the cup which I am about to drink? They said to Him, We are able.
Matt. 20:23 He said to them, My cup you shall indeed drink, but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father.
Matt. 20:24 And when the ten heard this, they were indignant concerning the two brothers.
Matt. 20:25 But Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them.
Matt. 20:26 It shall not be so among you; but whoever wants to become great among you shall be your servant,
Matt. 20:27 And whoever wants to be first among you shall be your slave;
Matt. 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.
Luke 22:25 And He said to them, The kings of the Gentiles lord it over them, and those who have authority over them are called benefactors.
Luke 22:26 But you shall not be so; but let the greatest among you become like the youngest, and the one who leads like the one who serves.
Luke 22:27 For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? But I am in your midst as the one who serves.
2 Cor. 10:4 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds,
2 Cor. 10:5 As we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

I. Second Kings 4:8-10 gives the account of the Shunammite woman's reception of Elisha by providing a meal for him whenever he passed by; he did not give one message or perform one miracle, but the woman identified him as "a holy man of God" by the way he took his meal; this was the impression that Elisha gave to others, so we have to ask ourselves, "What is the impression that we give to others?"—cf. 2 Cor. 2:15; 5:20; Eph. 6:20.

2 Kings 4:8 And one day Elisha was passing through Shunem; and there was a wealthy woman there, who

他喫飯。此後，以利沙每從那裏經過，就轉進去喫飯。

王下 4:9 婦人對丈夫說，我看出那常從我們這裏經過的是聖別的神人。

王下 4:10 我們可以為他蓋一間小樓房，在其中安放牀榻、桌子、椅子和燈，他來到我們這裏，就可以進去歇息。

林後 2:15 因為無論在那些正在得救的人中，或是在那些正在滅亡的人中，我們都是獻給神的基督馨香之氣：

林後 5:20 所以我們為基督作了大使，就好像神藉我們勸你們一樣；我們替基督求你們：要與神和好。

弗 6:20 （我為這奧祕作了帶鎖鍊的大使，）使我在這奧祕上，照我所當講的，放膽講說。

十 如果主拆毀了我們外面的人連同我們天然的個性，我們和人來往的時候，就不再是以我們剛硬的己去碰人；反之，我們每一次遇見人的時候，我們的靈就能出去；我們不可能突破我們天然個性上的難處，但主能作到——約七 37 ~ 38，路十八 24 ~ 27，十九 2。

約 7:37 節期的末日，就是最大之日，耶穌站著高聲說，人若渴了，可以到我這裏來喝。

約 7:38 信入我的人，就如經上所說，從他腹中要流出活水的江河來。

路 18:24 耶穌見他甚是憂愁，就說，有錢財的人要進神的國，是何等的難！

路 18:25 駱駝穿過鍼的眼，比財主進神的國還容易。

路 18:26 聽見的人說，這樣誰能得救？

路 18:27 耶穌說，在人所不能的事，在神卻能。

路 19:2 看哪，有一個人名叫撒該，是個稅吏長，又很富足。

叁 那靈藉着複合之靈裏十字架殺死的元素，藉着那靈的管治，藉着作為那靈之基督的光照，並藉着召會生活、結果子和餵養小羊，對付我們外面的人、我們的己、我們天然的個性：

一 我們要對付天然的個性，就必須否認己並應用十字架殺死的能力；我們需要看見並在經歷中

compelled him to have a meal. So whenever he passed through, he would turn aside and have a meal there.

2 Kings 4:9 And she said to her husband, Now I know that this man who continually passes through unto us is a holy man of God.

2 Kings 4:10 Let us make a little walled upper room and put a bed and a table and a chair and a lamp for him; and when he comes to us, he can turn aside there.

2 Cor. 2:15 For we are a fragrance of Christ to God in those who are being saved and in those who are perishing:

2 Cor. 5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

J. If the Lord breaks our outer man with our natural disposition, we will no longer present others with our strong self when we touch them; instead, our spirit will flow out whenever we touch men; it is impossible for us to break through the problems of our natural disposition, but it is possible for the Lord to do it—John 7:37-38; Luke 18:24-27; 19:2.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

Luke 18:24 And Jesus, seeing that he became very sorrowful, said, How difficult it is for those who have riches to go into the kingdom of God.

Luke 18:25 For it is easier for a camel to enter through the eye of a needle than for a rich man to enter into the kingdom of God.

Luke 18:26 And those who heard said, Then who can be saved?

Luke 18:27 But He said, The things that are impossible with men are possible with God.

Luke 19:2 And behold, there was a man whose name was called Zaccheus; and he was a chief tax collector, and he was rich.

III. The Spirit deals with our outer man, our self, our natural disposition, by the killing element of the cross in the compound Spirit, by the discipline of the Spirit, by the shining of Christ as the Spirit, and by the church life, fruit-bearing, and lamb-feeding:

A. In order to deal with our natural disposition, we must deny the self and apply the killing power of the cross; we need to see and realize in our

實化，那在我們靈裏之複合且包羅萬有的靈所包含基督寶貴的死，以及基督之死的甜美和功效，這些能殺死我們天然的個性——出三十 23～25，腓一 19，羅八 13：

出 30:23 你要取上好的香料，就是流質的沒藥五百舍客勒，香肉桂一半，就是二百五十舍客勒，香薷蒲二百五十舍客勒，

出 30:24 桂皮五百舍客勒，都按著聖所的舍客勒，又取橄欖油一欣；

出 30:25 你要把這些香料，按調製香品者之法複合成香品，作成聖膏油。

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。

羅 8:13 因為你們若照肉體活著，必要死；但你們若靠著那靈治死身體的行為，必要活著。

1 基督作為複合的靈乃是醫治我們、點活我們、並殺死我們裏面一切消極事物的藥劑；當我們取用祂作藥劑，我們就享受『耶穌的治死』，或耶穌的殺死——林後四 10～11。

林後 4:10 身體上常帶著耶穌的治死，使耶穌的生命也顯明在我們的身體上。

林後 4:11 因為我們這活著的人，是常為耶穌被交於死，使耶穌的生命，也在我們這必死的肉身上顯明出來。

2 在那靈裏面有十字架殺死的元素；我們早晨拒絕己並接受神到我們裏面的時候，就在一天當中感覺到，有一個殺死的過程在我們裏面進行着。

二 聖靈管治的目的，就是叫我們作一個被破碎的人；神要把我們擺在完全無能為力、毫無辦法的地位上，祂在我們身上纔有路；我們所經過的試煉，其目的是叫我們在認識神的事上得益處，好使祂得彰顯——一 8～9，十二 9～10，賽四十 28～31，何六 1～3：

林後 1:8 弟兄們，關於我們在亞西亞所遭遇的患難，我們不願意你們不知道，就是我們被壓太重，力不能勝，甚至連活命的指望都絕了，

林後 1:9 自己裏面也斷定是必死的，叫我們不依靠自己，只信靠那叫死人復活的神；

林後 12:9 祂對我說，我的恩典較你用的，因為我的能力，是在人的軟弱上顯得完全。所以我極其喜歡誇我的軟弱，好叫基督的能力覆庇我。

experience that the compound, all-inclusive Spirit in our spirit includes the precious death of Christ and the sweetness and effectiveness of Christ's death, which can kill our natural disposition—Exo. 30:23-25; Phil. 1:19; Rom. 8:13:

Exo. 30:23 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels,

Exo. 30:24 And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.

Exo. 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

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,

Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

1. Christ as the compound Spirit is our medication to heal us, enliven us, and kill all the negative things within us; when we take Him as our medication, we enjoy “the putting to death of Jesus,” or the killing of Jesus—2 Cor. 4:10-11.

2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

2. In the Spirit there is the killing element of the cross; when we reject ourselves in the morning to receive God into us, we have the sense during the day that a killing process is going on within us.

B. The goal of the discipline of the Holy Spirit is for us to be a broken man; God has to put us in a place of total inability and total helplessness before He can have a way in us; the purpose of the trials through which we pass is so that we can receive the benefit of knowing God for Him to be expressed——1:8-9; 12:9-10; Isa. 40:28-31; Hosea 6:1-3:

2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

林後 12:10 因此，我為基督的緣故，就以軟弱、凌辱、貧困、逼迫、困苦為可喜悅的，因我甚麼時候軟弱，甚麼時候就有能力了。
賽 40:28 你豈不知道麼？你豈不曾聽見麼？永遠的神耶和華，創造地極的主，並不疲乏，也不困倦；祂的聰明無法測度。

賽 40:29 疲乏的，祂賜能力；無力的，祂加力量。
賽 40:30 就是少年人也要疲乏困倦，年輕人也必力竭跌倒；
賽 40:31 但那等候耶和華的必重新得力；他們必如鷹展翅上騰；他們奔跑卻不困倦，行走卻不疲乏。
何 6:1 來罷，我們歸向耶和華；祂撕裂我們，也必醫治；祂打傷我們，也必纏裹。
何 6:2 過兩天祂必使我們活過來，第三天祂必使我們興起，我們就在祂面前活著。
何 6:3 我們務要認識耶和華，竭力追求認識祂；祂出現確定如晨光，祂必臨到我們像甘雨，像滋潤大地的春雨。

1 外面之人的破碎就是我們天然個性的破碎；我們的天然個性使我們難以釋放我們的靈；一個沒有被神破碎的人，在主的工作上是不可信託的；我們原有的所是，包括天然的樣子和口味，都是與神配不來、與神合不來的一耶四八 11。

耶 48:11 摩押自幼年以來，常享安逸，如酒在渣滓上澄清，沒有從這器皿倒在那器皿裏，也未曾被遷徙；因此，他的原味尚存，香氣未變。

2 我們與生俱來的所是，無論好壞，無論有沒有用，都是天然的，都是攔阻聖靈將神聖的生命構成到我們這人裏面；為這緣故，我們天然的力量、天然的智慧、天然的聰明、天然的個性、天然的缺點、天然的美德，加上我們的性格和習慣，都必須被拆毀，好使聖靈在我們裏面形成新的個性、新的性格、新的習慣、新的美德、和新的屬性。

3 為了完成這重新構成的工作，神的聖靈在我們裏面運行，用神聖的生命光照、感動、引導、並浸透我們；祂也在我們的環境裏作工，安排我們處境裏的每一細節和人事物，好拆毀我們天然人的各方面，為要將我們模成神長子基督的形像—羅八 28 ~ 29。

2 Cor. 12:10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

Isa. 40:28 Do you not know, / Or have you not heard, / That the eternal God, Jehovah, / The Creator of the ends of the earth, / Does not faint and does not become weary? / There is no searching out of His understanding.

Isa. 40:29 He gives power to the faint, / And to those who have no vigor He multiplies strength.
Isa. 40:30 Although youths will faint and become weary, / And young men will collapse exhausted;
Isa. 40:31 Yet those who wait on Jehovah will renew their strength; / They will mount up with wings like eagles; / They will run and will not faint; / They will walk and will not become weary.
Hosea 6:1 Come and let us return to Jehovah; / For He has torn us, but He will heal us, / And He has stricken us, but He will bind us up.
Hosea 6:2 He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence.
Hosea 6:3 Therefore let us know, let us pursue knowing Jehovah: / His going forth is as sure as the dawn, / And He will come to us as the rain, / As the late rain which waters the earth.

1. The breaking of the outer man is the breaking of our natural disposition; our natural disposition makes it hard for us to release our spirit; a person who is not broken by God cannot be entrusted with the Lord's work; what we are originally, including our natural appearance and taste, does not match God and is not compatible with God—Jer. 48:11.

Jer. 48:11 Moab has been at ease from his youth; / And he is settled on his lees / And has not been emptied from vessel to vessel; / Nor has he gone into exile. / Therefore his taste remains in him, / And his scent is not changed.

2. Whatever we are by birth, whether good or bad, whether useful or not, is natural and altogether a hindrance to the Holy Spirit in constituting the divine life into our being; for this reason our natural strength, natural wisdom, natural cleverness, natural disposition, natural shortcomings, natural virtues, plus our character and habits, must all be torn down in order that the Holy Spirit may form in us a new disposition, new character, new habits, new virtues, and new attributes.

3. In order to accomplish the work of reconstitution, the Holy Spirit of God moves within us to enlighten, inspire, lead, and saturate us with the divine life; He also works in our environment to arrange every detail, person, matter, and thing in our situation to tear down all aspects of our natural being in order that He might conform us to the image of Christ as the firstborn Son of God—Rom. 8:28-29.

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

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

4 我們環境中所有的事都是我們的神量給我們的；祂定規一切臨到我們身上的事，惟一的目的，就是要打掉我們那個突出點，那個剛硬的地方，那個難對付的地方——詩三九 9，太十 29 ~ 30，路十二 6。

詩 39:9 因為這是你所作的，我就閉口不語。

太 10:29 兩隻麻雀不是賣一個銅錢麼？沒有你們父的許可，一隻也不會掉在地上。

太 10:30 就是連你們的頭髮，也都被數過了。

路 12:6 五隻麻雀不是賣二個銅錢麼？在神面前一隻也不會忘記。

5 外面的人不破碎，裏面的人就不能出來；瓦器需要打破，寶貝纔能顯出；（林後四 7；）香膏只要在玉瓶裏，香氣就不能出來。（約十二 3。）

林後 4:7 但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們；

約 12:3 那時，馬利亞就拿著一磅至貴的真哪噠香膏，抹耶穌的腳，又用自己的頭髮去擦祂的腳，屋裏就滿了膏的香氣。

6 一個沒有被破碎的人，不能服從別人；惟有那些經歷基督作他們服從生命的人，認識他們天然個性的背叛——腓二 5 ~ 8。

腓 2:5 你們裏面要思念基督耶穌裏面所思念的：

腓 2:6 祂本有神的形狀，不以自己與神同等為強奪之珍，緊持不放，

腓 2:7 反而倒空自己，取了奴僕的形狀，成為人的樣式；

腓 2:8 既顯為人的樣子，就降卑自己，順從至死，且死在十字架上。

7 凡能誇口的人，都是沒有被破碎的人；會責怪別人的人，都是沒有被破碎的人；人若不是甚麼，還以為是甚麼，就是沒有被破碎的人；常與別人相爭的人，都是沒有被破碎的人——三 3，林前六 7，加五 25 ~ 26，六 3。

腓 3:3 真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的。

林前 6:7 你們彼此爭訟，這已全然是你們的失敗了。為甚麼不寧願

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

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

4. Everything in our environment has been measured to us by our God; He orders everything around us, the only purpose of which is to break our conspicuous, obtuse, and hard spots—Psa. 39:9; Matt. 10:29-30; Luke 12:6.

Psa. 39:9 I was dumb; I did not open my mouth; / For You have done this.

Matt. 10:29 Are not two sparrows sold for an assarion? And not one of them will fall to the earth apart from your Father.

Matt. 10:30 But even the hairs of your head are all numbered.

Luke 12:6 Are not five sparrows sold for two assaria? And not one of them is forgotten before God.

5. If the outer man is not broken, the inner man will not be released; the earthen vessel has to be broken before the treasure can be released (2 Cor. 4:7); as long as the ointment is in the alabaster box, the fragrance will not be released (John 12:3).

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

John 12:3 Then Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment.

6. A person who is not broken cannot submit to others; only those who have experienced Christ as their life of submission know the rebelliousness of their natural disposition—Phil. 2:5-8.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus,

Phil. 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

Phil. 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

7. Anyone who is boastful has not been broken, anyone who blames others has not been broken, anyone who thinks he is something when he is nothing has not been broken, and anyone who competes with others has not been broken—3:3; 1 Cor. 6:7; Gal. 5:25-26; 6:3.

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

1 Cor. 6:7 Already then it is altogether a defeat to you that you have lawsuits with one another. Why not

受冤枉？為甚麼不寧願被虧負？

加 5:25 我們若憑著靈活著，也就當憑著靈而行。

加 5:26 不要貪圖虛榮，彼此惹氣，互相嫉妒。

加 6:3 人若不是甚麼，還以為是甚麼，就是自欺了。

8 凡沒有受過壓，沒有受過委屈，沒有被貶低過，沒有受過人難為的，在神手中是生的、野的，都沒有用處；我們不要有一個錯誤的觀念，以為自己是受神差遣、蒙神呼召、受神付託祂工作的人，所有聖徒都該佩服和尊敬我們；可能今天敬佩我們的人，明天就是恥笑我們、將我們踏在腳底下的人；這就是事奉主之人的道路—約二 23 ~ 25，徒十四 11 ~ 13，18 ~ 21，可十一 8 ~ 10，參十五 9 ~ 15。

約 2:23 當耶穌在耶路撒冷逾越節的時候，有許多人看見祂所行的神蹟，就信入了祂的名。

約 2:24 耶穌卻不將自己信託他們，因為祂知道萬人，

約 2:25 也用不著誰見證人怎樣，因祂知道在人裏面的是甚麼。

徒 14:11 羣眾看見保羅所作的事，就用呂高尼的話高聲說，有神成了人形，降到我們這裏來了。

徒 14:12 於是稱巴拿巴為丟斯，稱保羅為希耳米，因為他是帶頭說話的。

徒 14:13 有城外丟斯廟的祭司，帶著牛和花圈，來到門口，想要和羣眾一同獻祭。

徒 14:18 二人說了這些話，纔勉強攔住羣眾不向他們獻祭。

徒 14:19 但有些猶太人從安提阿和以哥念來，挑唆羣眾，就用石頭打保羅，以為他已經死了，便拖出城外。

徒 14:20 門徒正圍著他，他就起來，進城裏去。第二天，同巴拿巴往特庇去。

徒 14:21 他們對那城傳了福音，使好些人作了門徒；就回路司得、以哥念、安提阿去，

可 11:8 有許多人把衣服鋪在路上，另有人從田間砍下滿帶嫩葉的樹枝，一層一層的鋪在路上。

可 11:9 前行後隨的人喊著說，和歡那！在主名裏來的，是當受頌讚的！

可 11:10 那將要來的我們祖宗大衛的國，是當受頌讚的！至高之處的和歡那！

可 15:9 彼拉多回答他們說，你們要我釋放猶太人的王給你們麼？

可 15:10 他原知道祭司長是因嫉妒纔把耶穌解了來。

可 15:11 只是祭司長挑唆羣眾，寧可要他釋放巴拉巴給他們。

可 15:12 彼拉多又回答他們說，那麼，你們所稱為猶太人的王，你們要我怎麼辦祂？

可 15:13 他們又喊著說，釘祂十字架！

rather be wronged? Why not rather be defrauded?

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

Gal. 5:26 Let us not become vainglorious, provoking one another, envying one another.

Gal. 6:3 For if anyone thinks he is something when he is nothing, he deceives himself.

8. Someone who has never been pressed, mistreated, depreciated, or wronged by others is raw, wild, and useless to God; we should not have the mistaken concept that all the saints will admire and respect us because we have been sent by God, called by God, and entrusted with His work; one who respects us today may deride and trample us under his feet tomorrow; this is the way of one who serves the Lord—John 2:23-25; Acts 14:11-13, 18-21; Mark 11:8-10; cf. 15:9-15.

John 2:23 Now when He was in Jerusalem at the Passover, during the feast, many believed into His name when they saw the signs which He did.

John 2:24 But Jesus Himself did not entrust Himself to them, for He knew all men,

John 2:25 And because He did not need anyone to testify concerning man, for He Himself knew what was in man.

Acts 14:11 And when the crowds saw what Paul had done, they lifted up their voice, saying in Lycaonian, The gods have become like men and have come down to us.

Acts 14:12 And they called Barnabas, Zeus, and Paul, Hermes, since he was the one who took the lead in the discourse.

Acts 14:13 And the priest of Zeus, whose temple was before the city, brought bulls and garlands to the gates and wanted to offer a sacrifice with the crowds.

Acts 14:18 And saying these things, they restrained the crowds only with difficulty from offering sacrifices to them.

Acts 14:19 But Jews from Antioch and Iconium came there; and having persuaded the crowds, they stoned Paul and dragged him outside the city, supposing that he was dead.

Acts 14:20 But as the disciples surrounded him, he rose up and entered into the city. And on the next day he went out with Barnabas to Derbe.

Acts 14:21 And when they had announced the gospel to that city and had made a considerable number of disciples, they returned to Lystra and to Iconium and to Antioch,

Mark 11:8 And many spread their garments in the road, and others spread layers of branches full of tender leaves, having cut them out of the fields.

Mark 11:9 And those who went before and those who followed cried out, Hosanna! Blessed is He who comes in the name of the Lord!

Mark 11:10 Blessed is the coming kingdom of our father David! Hosanna in the highest!

Mark 15:9 But Pilate answered them, saying, Do you want me to release to you the King of the Jews?

Mark 15:10 For he knew that it was because of envy that the chief priests had delivered Him up.

Mark 15:11 But the chief priests stirred up the crowd that instead he should release Barabbas to them.

Mark 15:12 And Pilate again answered and said to them, What then do you want me to do with Him whom you call the King of the Jews?

Mark 15:13 And again they cried out, Crucify Him!

可 15:14 彼拉多對他們說，為甚麼？祂作了甚麼惡事？他們卻更加喊叫：釘祂十字架！

可 15:15 彼拉多想要叫羣眾滿意，就釋放巴拉巴給他們，將耶穌鞭打了，交給人釘十字架。

三 從我們天然的個性得救，也是由於作為大光之基督內裏的光照；這光照就是叫我們看見神所看見的一箴四 18，二十 27，詩十八 28～29，太四 16，路十一 34～36，徒九 3～5，二二 6～10，二六 13～19，弗五 13，腓二 15～16：

箴 4:18 但義人的途徑好像黎明的光，越照越明，直到日午。

箴 20:27 人的靈是耶和華的燈，鑒察人的深處。

詩 18:28 你必點亮我的燈；耶和華我的神必照明我的黑暗。

詩 18:29 我藉著你衝入敵軍，藉著我的神跳過牆垣。

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。』

路 11:34 你的眼睛就是身上的燈，你的眼睛單一的時候，全身就明亮；但你的眼睛不專的時候，身體就黑暗。

路 11:35 所以你要察看，你裏面的光是否黑暗了。

路 11:36 若是你全身明亮，毫無黑暗，就必完全明亮，如同燈的明光照亮你。

徒 9:3 掃羅行路，將近大馬色，忽然有光從天上四面照著他，

徒 9:4 他就仆倒在地，聽見有聲音對他說，掃羅，掃羅，你為甚麼逼迫我？

徒 9:5 他說，主阿，你是誰？主說，我就是你所逼迫的耶穌。

徒 22:6 我將到大馬色，正走的時候，約在中午，忽然從天上發出一道大光，四面照著我，

徒 22:7 我就仆倒在地，聽見有聲音對我說，掃羅，掃羅，你為甚麼逼迫我？

徒 22:8 我回答說，主阿，你是誰？祂對我說，我就是你所逼迫的拿撒勒人耶穌。

徒 22:9 與我同行的人看見了那光，卻沒有聽明那對我說話者的聲音。

徒 22:10 我說，主阿，我當作甚麼？主對我說，起來，進大馬色去，在那裏要將所派你作的一切事都告訴你。

徒 26:13 王阿，正午的時候，我在路上看見一道光，比日頭還亮，從天上四面照著我和與我同行的人。

徒 26:14 我們都仆倒在地上，我就聽見有聲音，用希伯來語向我說，掃羅，掃羅，你為甚麼逼迫我？你踢犁棒是難的。

徒 26:15 我說，主阿，你是誰？主說，我就是你所逼迫的耶穌。

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

Mark 15:14 But Pilate said to them, Why, what evil has He done? But they cried out the more, Crucify Him!

Mark 15:15 And Pilate, wishing to satisfy the crowd, released to them Barabbas and scourged Jesus and delivered Him up to be crucified.

C. Deliverance from our natural disposition also comes from the inner shining of Christ as a great light; this shining is seeing what God sees— Prov. 4:18; 20:27; Psa. 18:28-29; Matt. 4:16; Luke 11:34-36; Acts 9:3-5; 22:6-10; 26:13-19; Eph. 5:13; Phil. 2:15-16:

Prov. 4:18 But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.

Prov. 20:27 The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being.

Psa. 18:28 For it is You who light my lamp; / Jehovah my God lights up my darkness;

Psa. 18:29 For by You I can run up against a troop; / Indeed by my God I can leap over a wall.

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."

Luke 11:34 The lamp of the body is your eye. When your eye is single, your whole body also is full of light; but when it is evil, your body also is dark.

Luke 11:35 Watch out therefore that the light which is in you is not darkness.

Luke 11:36 If therefore your whole body is full of light and does not have any dark part, the whole will be full of light as when the lamp with its rays illuminates you.

Acts 9:3 And as he went, he drew near to Damascus, and suddenly a light from heaven flashed around him.

Acts 9:4 And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me?

Acts 9:5 And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.

Acts 22:6 And as I journeyed and drew near to Damascus about midday, suddenly a great light flashed out of heaven around me;

Acts 22:7 And I fell to the ground and heard a voice saying to me, Saul, Saul, why are you persecuting Me?

Acts 22:8 And I answered, Who are You, Lord? And He said to me, I am Jesus the Nazarene, whom you persecute.

Acts 22:9 And those who were with me beheld the light, but did not hear the voice of the One who was speaking to me.

Acts 22:10 And I said, What shall I do, Lord? And the Lord said to me, Rise up and go into Damascus, and there it will be told to you concerning all the things which have been appointed to you to do.

Acts 26:13 At midday, on the way, I saw, O King, a light from heaven beyond the brightness of the sun, shining around me and those who journeyed with me.

Acts 26:14 And when we all fell to the ground, I heard a voice saying to me in the Hebrew dialect, Saul, Saul, why are you persecuting Me? It is hard for you to kick against the goads.

Acts 26:15 And I said, Who are You, Lord? And the Lord said, I am Jesus, whom you persecute.

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

徒 26:17 我要拯救你脫離百姓和外邦人。
徒 26:18 我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得著基業。
徒 26:19 亞基帕王阿，我故此沒有違背那從天上來的異象，
弗 5:13 一切事受了責備，就被光顯明了；因為凡將事顯明的，就是光。
腓 2:15 使你們無可指摘、純潔無雜，在彎曲悖謬的世代中，作神無瑕疵的兒女；你們在其中好像發光之體顯在世界裏，
腓 2:16 將生命的話表明出來，叫我在基督的日子，好誇我沒有空跑，也沒有徒勞。

1 神聖之光的照耀所帶來的殺死，乃是基督徒經歷中最大的事；光照也就是拯救，看見也就是脫離；每一個真正看見在榮耀中的主這異象的人，都會在良心裏蒙光照，看見自己的不潔—賽六 1～8。

賽 6:1 當烏西雅王崩的那年，我看見主坐在高高的寶座上，祂的衣袍垂下，遮滿聖殿。
賽 6:2 其上有撒拉弗侍立，各有六個翅膀：用兩個翅膀遮臉，兩個翅膀遮腳，兩個翅膀飛翔。
賽 6:3 彼此呼喊說，聖哉，聖哉，聖哉，萬軍之耶和華；祂的榮光充滿全地。
賽 6:4 因呼喊者的聲音，門檻的根基震動，殿充滿了煙雲。

賽 6:5 那時我說，禍哉，我滅亡了！因為我是嘴唇不潔的人，又住在嘴唇不潔的民中；又因我眼見大君王萬軍之耶和華。
賽 6:6 撒拉弗中有一位飛到我跟前，手裏拿著紅炭，是用火剪從壇上取下來的。
賽 6:7 他用炭沾我的口，說，看哪，這炭沾了你的嘴唇，你的罪孽便除掉，你的罪就遮蓋了。
賽 6:8 我又聽見主的聲音，說，我可以差遣誰呢？誰肯為我們去呢？我說，我在這裏，請差遣我。

2 主多給我們光，就把我們暴露出來，叫我們謙卑；惟有這種光照纔會除掉我們的驕傲，惟有這光會叫我們肉體的活動停止，纔會破碎我們外面的殼子連同我們天然的個性；我們越看見神、認識神並愛神，就越厭惡自己，就越否認自己—伯四二 5～6，太十六 24，路九 23，十四 26。

伯 42:5 我從前風聞有你，現在親眼看見你。
伯 42:6 因此我厭惡自己，在塵土和爐灰中懊悔。
太 16:24 於是耶穌對門徒說，若有人要跟從我，就當否認己，背起

Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,
Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,
Eph. 5:13 But all things which are reprov'd are made manifest by the light; for everything that makes manifest is light.
Phil. 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,
Phil. 2:16 Holding forth the word of life, so that I may have a boast in the day of Christ that I did not run in vain nor labor in vain.

1. The greatest thing in the Christian experience is the killing that comes from the shining of the divine light; the shining is the saving, and the seeing is the deliverance; everyone who truly sees a vision of the Lord in His glory is enlightened in his conscience regarding his uncleanness—Isa. 6:1-8.

Isa. 6:1 In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple.
Isa. 6:2 Seraphim hovered over Him, each having six wings: With two he covered his face, and with two he covered his feet, and with two he flew.
Isa. 6:3 And one called to the other, saying: Holy, holy, holy, Jehovah of hosts; / The whole earth is filled with His glory.
Isa. 6:4 And the foundations of the threshold shook at the voice of him who called, and the house was filled with smoke.
Isa. 6:5 Then I said, Woe is me, for I am finished! / For I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell; / Yet my eyes have seen the King, Jehovah of hosts.
Isa. 6:6 Then one of the seraphim flew to me with an ember in his hand, which he had taken from the altar with a pair of tongs.
Isa. 6:7 And he touched my mouth with it and said, Now that this has touched your lips, / Your iniquity is taken away, and your sin is purged.
Isa. 6:8 Then I heard the voice of the Lord, saying, Whom shall I send? Who will go for Us? And I said, Here am I; send me.

2. The Lord grants us much light to expose us and to humble us; only this kind of shining will remove our pride, and only this light will stop our fleshly activities and break our outer shell with our natural disposition; the more we see God, know God, and love God, the more we abhor ourselves and the more we deny ourselves—Job 42:5-6; Matt. 16:24; Luke 9:23; 14:26.

Job 42:5 I had heard of You by the hearing of the ear, / But now my eye has seen You;
Job 42:6 Therefore I abhor myself, and I repent / In dust and ashes.
Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and

他的十字架，並跟從我。

路 9:23 耶穌又對眾人說，若有人要跟從我，就当否認己，天天背起他的十字架，並跟從我。

路 14:26 人到我這裏來，若不恨自己的父親、母親、妻子、兒女、弟兄、姊妹，甚至自己的魂生命，就不能作我的門徒。

3 我們絕不要憑自己的努力、自己天然的個性學習涵養或容忍，乃要學習伏在神的光中，接受祂的破碎，讓環境在我們身上拆毀、破碎我們這人。

四 我們在主的手中若沒有用處，不能照顧別人，乃是由於我們天然的個性；召會生活、結果子、餵養小羊這三件事治死我們天然的個性；我們要對付天然的個性，就必須愛神，藉着接觸神而被作為恩典的神所注入，也必須愛人，藉着接觸他們而將神作為恩典注入到他們裏面——約二一 15～17，弗三 2，四 29，彼前四 10。

約 21:15 他們喫完了早飯，耶穌對西門彼得說，約翰的兒子西門，你愛我比這些更深麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你餵養我的小羊。

約 21:16 耶穌第二次又對他說，約翰的兒子西門，你愛我麼？彼得對祂說，主阿，是的，你知道我愛你。耶穌對他說，你牧養我的羊。

約 21:17 耶穌第三次對他說，約翰的兒子西門，你愛我麼？彼得因為耶穌第三次對他說，你愛我麼？就憂愁，對耶穌說，主阿，你是無所不知的，你知道我愛你。耶穌對他說，你餵養我的羊。

弗 3:2 諒必你們曾聽見那為著你們所賜給我，神恩典的管家職分，

弗 4:29 敗壞的話一句都不可出口，只要按需要說建造人的好話，好將恩典供給聽見的人。

彼前 4:10 各人要照所得的恩賜，將這恩賜彼此供應，作神諸般恩典的好管家。

肆 神對付雅各乃是一幅完整的圖畫，表明聖靈在新約信徒裏面管教和變化的工作，以對付他們天然的個性，好叫基督成形在他們裏面，並在他們裏面完全長大而達到成熟；這乃是神賜福與我們，並使我們叫別

take up his cross and follow Me.

Luke 9:23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

Luke 14:26 If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, and moreover, even his own soul-life, he cannot be My disciple.

3. We should not try to be magnanimous or forbearing by the effort of our self, our natural disposition; rather, we should learn to prostrate ourselves in God's light, receive His breaking, and allow the environment to break us and tear us down.

D. If we are not useful in the Lord's hand for taking care of people, it is due to our natural disposition; the church life, fruit-bearing, and lamb-feeding are three matters that kill our natural disposition; to deal with our natural disposition, we must love God by contacting God to be infused with Him as grace, and we must love people by contacting them to infuse them with God as grace—John 21:15-17; Eph. 3:2; 4:29; 1 Pet. 4:10.

John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.

John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.

John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,

Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

IV. God's dealing with Jacob is a full picture of the Holy Spirit's discipline and His transforming work in the New Testament believers to deal with their natural disposition so that Christ may be formed in them, fully grown in them, unto maturity; this is God's blessing us and making

人得福，使他們能得着神聖三一之神聖分賜的供應—羅十二2，林後三18，來六1上，創十二1～3，結三四26，民六22～27：

羅 12:2 不要模倣這世代，反要藉著心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。
林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。
來 6:1 所以，我們既離開了那論到基督之開端的話，就當竭力前進，達到完全、成熟，不再立根基，就是悔改脫開死行，信靠神，
創 12:1 耶和華對亞伯蘭說，你要離開本地、親族、父家，往我所要指示你的地去。
創 12:2 我必使你成為大國；我必賜福給你，使你的名為大；你也要使別人得福。
創 12:3 那為你祝福的，我必賜福與他；那咒詛你的，我必咒詛他。地上的萬族都必因你得福。
結 34:26 我必使他們與我山的四圍成為福源，我也必叫雨按時落下；那必是賜福的雨。
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。

一 雅各的一生表明一個生來天然的人必須經過破碎，纔能成為『以色列』，就是神的王子；神藉着我們的環境所拆毀的，不過是我們沒有價值的己，我們天然的個性；然而，神所建造到我們裏面的，乃是祂自己這至寶、卓越、無限量者—林前三12。

林前 3:12 然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造，

二 神命定雅各終生要過掙扎的生活；祂主宰安排了雅各一生中的每一個環境、遭遇和人物，並使這些都互相効力，叫雅各得益處，使祂可以將雅各這抓奪者，抓腳跟的人，變化成以色列，神的王子—創二五26，三二24～32。

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

us a blessing to others that they may be supplied with the divine dispensing of the Divine Trinity—Rom. 12:2; 2 Cor. 3:18; Heb. 6:1a; Gen. 12:1-3; Ezek. 34:26; Num. 6:22-27:

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God,
Gen. 12:1 Now Jehovah said to Abram, Go from your land / And from your relatives / And from your father's house / To the land that I will show you;
Gen. 12:2 And I will make of you a great nation, / And I will bless you / And make your name great; / And you shall be a blessing.
Gen. 12:3 And I will bless those who bless you, / And him who curses you I will curse; / And in you all the families of the earth will be blessed.
Ezek. 34:26 And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.
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.

A. Jacob's life shows that a natural person must pass through breaking in order to become Israel, a prince of God; what God tears down through our environment is our worthless self, our natural disposition; however, what God builds into us is Himself, the peerless, supereminent, and infinite One—1 Cor. 3:12.

1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

B. God destined Jacob to live a struggling life all his days; He sovereignly arranged every circumstance, situation, and person in Jacob's life and caused them all to work together for Jacob's good so that He could transform Jacob, a supplanter and a heel holder, into Israel, a prince of God—Gen. 25:26; 32:24-32.

Gen. 25:26 And after that his brother came forth, and his hand was holding on to Esau's heel, so his name

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 32:24 只剩下雅各一人，有一個人和他摔跤，直到黎明。
- 創 32:25 那人見自己勝不過他，就將他的大腿窩摸了一把；雅各正與那人摔跤的時候，他的大腿窩就脫了節。
- 創 32:26 那人說，天快亮了，讓我去罷。雅各卻說，你若不給我祝福，我就不讓你去。
- 創 32:27 那人對他說，你名叫甚麼？他說，我名叫雅各。
- 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。
- 創 32:29 雅各問祂說，請將你的名告訴我。但那人說，你何必問我的名？於是祂在那裏給雅各祝福。
- 創 32:30 雅各便給那地方起名叫毘努伊勒，因為他說，我面對面看見了神，我的性命仍得保全。
- 創 32:31 日頭升起，照在雅各身上，那時他渡過毘努伊勒，他的大腿就癩了。
- 創 32:32 故此，以色列人不喫大腿窩的筋，直到今日，因為那人摸了雅各大腿窩的筋。

三 雅各生命成熟（變化的最後階段）最有力的表顯，乃是他的祝福每一個人；他抓奪的手變成祝福的手；祝福是藉着在生命裏成熟而將作生命的神湧流給人—四七 7, 10, 四八 14 ~ 16, 四九 1 ~ 28。

- 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 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。
- 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。
- 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。
- 創 49:5 西緬和利未是弟兄；他們的刀劍是強暴的器械。
- 創 49:6 我的魂哪，不要與他們共同商議；我的榮耀阿，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。
- 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。
- 創 49:8 猶大阿，你弟兄們必讚美你；你手必掐住仇敵的頸項；你

was called Jacob. And Isaac was sixty years old when she bore them.

- Gen. 32:24 And Jacob was left alone, and a man wrestled with him until the break of dawn.
- Gen. 32:25 And when the man saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was dislocated as he wrestled with Him.
- Gen. 32:26 And the man said, Let Me go, for the dawn is breaking. But Jacob said, I will not let You go unless You bless me.
- Gen. 32:27 And He said to him, What is your name? And he said, Jacob.
- 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.
- Gen. 32:29 And Jacob asked Him and said, Please tell me Your name. But He said, Why is it that you ask My name? And He blessed him there.
- Gen. 32:30 And Jacob called the name of the place Peniel, for, he said, I have seen God face to face, and yet my life has been preserved.
- Gen. 32:31 And the sun rose upon him as he crossed over Peniel, and he limped because of his hip.
- Gen. 32:32 Therefore the children of Israel do not eat the thigh muscle, which is upon the socket of the hip, to this day, because He touched the socket of Jacob's hip at the thigh muscle.

C. The strongest manifestation of Jacob's maturity in life (the last stage of transformation) is the fact that Jacob blessed everyone; his supplanting hands became blessing hands; blessing is the overflow of God as life to others through the maturity in life—47:7, 10; 48:14-16; 49:1-28.

- 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.
- 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.
- Gen. 49:3 Reuben, you are my firstborn, / My might and the firstfruits of my vigor, / Preeminent in dignity and preeminent in power.
- Gen. 49:4 Ebullient as water, you will not have the preeminence, / Because you went up to your father's bed; / Then you defiled it-he went up to my couch.
- Gen. 49:5 Simeon and Levi are brothers; / Weapons of violence are their swords.
- Gen. 49:6 Come not into their council, O my soul; / Be not united with their assembly, O my glory; / For in their anger they slew men, / And in their self-will they hamstrung oxen.
- Gen. 49:7 Cursed be their anger, for it is fierce; / And their wrath, for it is cruel: / I will divide them in Jacob, / And scatter them in Israel.
- Gen. 49:8 Judah, your brothers will praise you; / Your hand will be on the neck of your enemies; / Your

父親的兒子們必向你下拜。
創 49:9 猶大是個小獅子；我兒阿，你抓了食便上山去。他蹲伏如公獅，又如母獅，誰敢惹他？
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。
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。
創 49:12 他的眼睛因酒紅潤；他的牙齒因奶白亮。
創 49:13 西布倫必住在海邊，必成爲停船的海口；他的境界必延到西頓。
創 49:14 以薩迦是個強壯的驢，臥在羊圈之間。
創 49:15 他看安息之處爲佳，看那地爲美，便低肩背重，成爲獻貢物的僕人。
創 49:16 但必判斷他的民，作以色列支派之一。
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。
創 49:18 耶和華阿，我向來等候你的救恩。
創 49:19 迦得必被追擊者追擊，他卻要追擊他們的腳跟。
創 49:20 亞設的食物豐美，他必出君王的美味。
創 49:21 拿弗他利是被釋放的母鹿，他出嘉美的言語。
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。
創 49:23 弓箭手將他苦害，向他射箭，逼迫他。
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。
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。
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，臨到那與他弟兄迥別之人的頭頂。
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。
創 49:28 這一切就是以色列的十二支派；這也是他們的父親祝福他們時，對他們所說的話。他爲他們所祝的福，都是按著各人的福分。

father's sons will bow down before you.
Gen. 49:9 Judah is a young lion; / From the prey, my son, you have gone up. / He couches, he stretches out like a lion, / And like a lioness; who will rouse him up?
Gen. 49:10 The scepter will not depart from Judah, / Nor the ruler's staff from between his feet, / Until Shiloh comes, / And to Him shall be the obedience of the peoples.
Gen. 49:11 Binding his foal to the vine, / And his donkey's colt to the choice vine, / He washes his garment in wine, / And his robe in the blood of grapes.
Gen. 49:12 Dark are his eyes with wine, / And white are his teeth with milk.
Gen. 49:13 Zebulun will dwell at the shore of the sea, / And he will be a shore for ships, / And his flank will be toward Sidon.
Gen. 49:14 Issachar is a strong donkey, / Couching between the sheepfolds.
Gen. 49:15 And he saw a resting place that was good / And the land that was pleasant, / And he bowed his shoulder to bear, / And became a task-worker to bring tribute.
Gen. 49:16 Dan will judge his people, / As one of the tribes of Israel.
Gen. 49:17 Dan will be a serpent in the way, / A viper on the path, / That bites the horse's heels, / So that his rider falls backward.
Gen. 49:18 I have waited for Your salvation, O Jehovah.
Gen. 49:19 Gad, raiders will raid him, / But he will raid at their heel.
Gen. 49:20 Asher's food will be rich, / And he will yield royal dainties.
Gen. 49:21 Naphtali is a hind let loose; / He gives beautiful words.
Gen. 49:22 Joseph is a fruitful bough, / A fruitful bough by a fountain; / His branches run over the wall.
Gen. 49:23 The archers bitterly attacked him, / And shot at him and harassed him;
Gen. 49:24 But his bow remained firm, / And the arms of his hands were agile, / By the hands of the Mighty One of Jacob- / From there is the Shepherd, the stone of Israel -
Gen. 49:25 From the God of your father, who will help you, / And from the All-sufficient One, who will bless you / With blessings of heaven above, / Blessings of the deep that lies beneath, / Blessings of the breasts and of the womb.
Gen. 49:26 The blessings of your father surpass / The blessings of my ancestors / To the utmost bound of the everlasting hills. / They will be on the head of Joseph, / And on the crown of the head of the one who was separate from his / brothers.
Gen. 49:27 Benjamin is a ravenous wolf, / In the morning devouring the prey / And in the evening dividing the spoil.
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.