

第五周

约瑟一生中所见 成熟生命掌权的一面

诗歌：诗 747

读经：创四一 39 ~ 44, 51 ~ 52, 四五 5 ~ 8,
四七 14 ~ 23, 五十 15 ~ 21

【周一】

壹 按照属灵的经历，雅各和约瑟乃是一个人；约瑟代表成熟的以色列掌权的一面，就是基督构成在雅各成熟的性情里；作为由基督这完全者所构成的成熟圣徒，雅各借着约瑟掌权—创四一 39 ~ 44，来六 1 上，加六 8，五 22 ~ 23：

一 约瑟所预表掌权的一面，乃是构成到我们全人里面的基督—四 19。

二 约瑟这“作梦的”（创三七 19）梦见，按照神的眼光，祂的子民乃是满了生命的禾捆，也是满了光的天体；（5 ~ 11；）约瑟的两个梦（7, 9）都是出于神，向他揭示神对祂地上子民之性情、地位、功用、和目标的神圣眼光：

1 我们必须用神圣的“望远镜”，透过时间来看，就会看见新耶路撒冷，在那里没有别的，只有满了生命的禾捆，和满了

Week Five

The Reigning Aspect of the Mature Life Seen in the Life of Joseph

Hymns: 943

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

§ Day 1

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

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

B. Joseph, a “master of dreams” (Gen. 37:19), dreamed that, according to God's view, His people are sheaves of wheat full of life and heavenly bodies full of light (vv. 5-11); Joseph's two dreams (vv. 7, 9), both from God, unveiled to him God's divine view concerning the nature, position, function, and goal of God's people on earth:

1. We have to use the “divine telescope” to see through time and behold the New Jerusalem, where there is nothing but sheaves full of life and stars full

光的众星；因此，成熟生命掌权的一面绝不会消极地说到圣徒或召会—参三八 27 ~ 30，太七 1 ~ 5，彼前三 8 ~ 9。

【周二】

2 约瑟的梦支配他的一生，并指引他的行为；约瑟的行事为人这样超特美妙，乃因他受梦中所见异象的指引；（参徒二六 19；）他的哥哥们发泄怒气，（创三七 18 ~ 31，）并放纵情欲，（三八 15 ~ 18，）但约瑟制伏怒气，并胜过情欲，（三九 7 ~ 23，）行事为人如同满了生命的禾捆，也如天上的星在黑暗中照耀。

三 约瑟在属天异象之下的生活，就是马太五至七章所描述诸天之国的生活；他过着这样的生活，充分预备好作王掌权；照着马太这几章所启示属天之国的宪法，我们的怒气必须被制伏，我们的情欲必须被征服。（五 21 ~ 32。）

四 成熟生命掌权的一面，就是一直享受主同在的生活；（徒七 9；）哪里有祂的同在，哪里就有权柄，就有管治的能力—创三九 2 ~ 5，21 ~ 23：

1 在主的同在中，约瑟靠主亨通；当约瑟受到苦待时，他享受了那在主的主宰之下临到他的亨通。

2 在主的同在中，约瑟无论在哪里，都蒙恩得主祝福；当约瑟得享亨通时，他和那些与他有关的人都蒙了祝福—4 ~ 5，22 ~ 23 节。

【周三】

五 虽然约瑟自己的梦尚未得着应验，他却有信心和胆量讲解他两个狱中同伴的梦；（四十 8；）至终，约瑟间接借着凭信说话，讲解司酒长的

of light; thus, the reigning aspect of the mature life never speaks negatively concerning the saints or the church—cf. 38:27-30; Matt. 7:1-5; 1 Pet. 3:8-9.

§ Day 2

2. Joseph's dreams controlled his life and directed his behavior; he behaved so excellently and marvelously because he was directed by the vision that he saw in his dreams (cf. Acts 26:19); his brothers vented their anger (Gen. 37:18-31) and indulged in their lust (38:15-18), but Joseph subdued his anger and conquered his lust (39:7-23), behaving as a sheaf full of life and conducting himself like a heavenly star shining in the darkness.

C. Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5—7; by living such a life, he was fully prepared to reign as a king; according to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be subdued, and our lust must be conquered (5:21-32).

D. The reigning aspect of the mature life is a life that always enjoys the presence of the Lord (Acts 7:9); wherever His presence is, there is authority, the ruling power (Gen. 39:2-5, 21-23):

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

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

§ Day 3

E. Although his own dreams were not yet fulfilled, Joseph had the faith and the boldness to interpret the dreams of his two companions in prison (40:8); eventually, Joseph was released from prison indirectly through

梦，而从狱中得了释放，（四一9～13，）也直接借着放胆讲解法老的梦，被引到宝座；（14～46；）释放和权柄临到他，都是借着他的说话：

- 1 慕安得烈（Andrew Murray）曾说过这样的话：好的话语执事所供应的，总该超过他所经历的；这意思是我们该照着异象说话，过于照着异象的应验说话。
- 2 即使我们的异象尚未得着应验，我们仍该向别人述说；时候将到，那时我们的异象必要应验；最终约瑟的梦借着他讲解司酒长的梦得了应验。
- 3 我们不该照着我们的感觉说话，乃该照着属天的异象说话；我们是有异象的人，是看见神永远经纶的人，所以我们应当照着神经纶绝对的真理说话—徒二六16～19。

六 我们若活出基督，无论我们在哪里，我们不是带来生命，就是带来死亡；（林后二14～16；）对司酒长而言，约瑟带来官复原职；对司膳长而言，约瑟带来死刑。（创四一12～13。）

七 我们若寻求主，主要把我们下在“监”里；没有监牢，我们无法登宝座；我们不要作“逃狱的人”；我们必须留在狱中，直到我们毕业得着冠冕—弗三1，四1，雅一12。

【周四】

贰 约瑟是多结果子的树枝，（创四九22，）预表基督是枝子，（赛十一1～2，）借着祂的信徒作祂的枝子，（约十五1，5，）将神伸展出去；在创世记四十九章二十二节里，泉源表征神这

his speaking by faith in interpreting the cupbearer's dream (41:9-13), and he was ushered to the throne directly through his speaking boldly in interpreting Pharaoh's dreams (vv. 14-46); both release and authority came to him through his speaking:

1. Andrew Murray once said a word like this: the good minister of the Word should always minister more than he has experienced; this means that we should speak more according to the vision than according to the fulfillment of the vision.
2. Even if our vision has not been fulfilled, we should still speak of it to others; the time will come when our vision will be fulfilled; Joseph's dreams were eventually fulfilled through his interpretation of the dream of the cupbearer.
3. We should not speak according to our feelings but according to the heavenly vision; we are visionaries, seers, of God's eternal economy, so we should speak according to the absoluteness of the truth of His economy—Acts 26:16-19.

F. If we are living out Christ, we will bring either life or death wherever we are (2 Cor. 2:14-16); to the cupbearer, Joseph brought restoration; to the baker, he brought execution (Gen. 41:12-13).

G. If we seek the Lord, He will put us into a “dungeon”; without the dungeon we cannot ascend to the throne; we must not be a “dungeon dropout”; we must stay in the dungeon until we graduate and receive the crown—Eph. 3:1; 4:1; James 1:12.

§ Day 4

II. **Joseph as a fruitful bough (Gen. 49:22) typifies Christ as the branch (Isa. 11:1-2) for the branching out of God through His believers as His branches (John 15:1, 5); in Genesis 49:22 the fountain signifies God, the source of fruitfulness**

多结果子的源头；（诗三六 9，耶二 13；）枝条探出墙外，表征基督的信徒作祂的枝子，将基督扩展出去，越过各种限制，在一切环境中显大基督（腓一 20，四 22，门 10）：

一 约瑟登宝座时得着荣耀并领受恩赐，（创四一 42，）预表基督在祂的升天里得着荣耀（来二 9）并领受恩赐（诗六八 18，徒二 33）：

1 戒指、衣服和金链，描绘基督升上诸天时所领受的恩赐，祂已将这些恩赐传给召会—创四一 42：

a 打印的戒指，表征圣灵在基督的信徒里面和身上作印记—徒二 33，弗一 13，四 30，参路十五 22。

b 衣服表征基督作我们客观的义，使我们在神面前得称义，（林前一 30，参诗四五 9，13，路十五 22，）并且作我们活出来的主观的义，使我们够资格有分于羔羊的婚娶。（腓三 9，诗四五 14，后十九 7~9。）

c 金链表征赐给顺从之人圣灵的美丽，彰显于服从上；（参徒五 32；）戴链子的颈项表征已被征服并制伏的意志，以服从神的命令。（创四一 42，参歌一 10，箴一 8~9。）

2 照着属灵经历的顺序，首先我们接受盖印的灵，使我们得着救恩；然后我们接受义袍，开始活基督；（加二 20，腓一 20~21 上；）为着活基督，我们的颈项必须戴上链子，我们的意志必须被圣灵征服并制伏。

二 约瑟从死牢里复起，并登高位之后，就娶亚西纳为妻；亚西纳描绘基督在被以色列人弃

(Psa. 36:9; Jer. 2:13), and the branches' running over the wall signifies that Christ's believers as His branches spread Christ over every restriction, magnifying Him in all circumstances (Phil. 1:20; 4:22; Philem. 10):

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

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

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

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

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

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

B. After being resurrected from the prison of death and ushered into the position of ascension, Joseph married Asenath, who portrays the church

绝的期间，从外邦世界娶来的召会；（创四一45；）约瑟给长子起名叫玛拿西（意，使之忘了），给次子起名叫以法莲（意，加倍繁衍）；约瑟宣告说，“神使我忘了一切的困苦，和我父的全家，”又宣告说，“神使我在受苦之地〔加倍〕繁衍。”（51～52。）

【周五】

叁 约瑟一生的记载乃是那灵管治的启示，因为那灵的管治乃是成熟圣徒掌权的一面；那灵的管治（在生命中作王的生活，就是在神国的实际里，受神圣生命约束并限制），比那灵任何其他方面都高一罗五 17，21，十四 17～18，参林后三 17～18，提后四 22，启四 1～3：

一 虽然约瑟对他的弟兄们满了属人的感觉和情绪，他却保守自己和所有的感觉，都在那灵的管治之下；他清明、智慧、且有辨识地对待他的弟兄们，按着他们的需要管教他们，好成全并建造他们，使他们能成为团体的子民，生活在一起，成为神在地上的见证；在约瑟的故事中所表显的生命，乃是复活的生命，神的生命—创四二 9，24，四三 30～31，四五 1～2，24。

二 约瑟在神限制下的生活，是基督为人生活的描绘，彰显神圣生命的成熟与完全，并且带进神的国—约五 19，30下，七 16，18，十四 10，太八 9～10。

三 在约瑟对待他哥哥们的事例中，我们看见他过一种镇静的生活、清明的生活、有辨识的生活，带着对

taken out of the Gentile world during Christ's rejection by the children of Israel (Gen. 41:45); Joseph called the name of his firstborn Manasseh (meaning "making to forget") and the name of his second Ephraim (meaning "twice fruitful"); Joseph declared, "God has made me forget all my trouble and all my father's house," and "God has made me [twice] fruitful in the land of my affliction" (vv. 51-52).

§ Day 5

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

A. Although Joseph was full of human feelings and sentiments toward his brothers, he kept himself with all his feelings under the rulership of the Spirit; he dealt with his brothers soberly, wisely, and with discernment, disciplining them according to their need in order to perfect them and build them up that they might be a collective people living together as God's testimony on earth; the life manifested in the story of Joseph is the resurrection life, the life of God—Gen. 42:9, 24; 43:30-31; 45:1-2, 24.

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

C. In Joseph's dealings with his brothers, we see that he lived a calm life, a sober life, and a discerning life with love for the brothers—a self-denying

他哥哥们的爱—这是一种否认己的生活，作为国度生活的实行—创四五 24，太十六 24，代下一 10，赛三十 15 上，腓一 9，提前五 1~2，帖前三 12，四 9，帖后一 3，罗十二 10，约壹四 9，来十三 1。

四 最有能力的人有力量不作他所能作的事—这是真正的否认己，真实的背十字架—太十六 24，参二六 53，林后二 12~16。

【周六】

五 约瑟晓得是神差他到埃及；在创世记五十章二十节他对他的弟兄们说，“从前你们的意思是要害我，但神的意思原是好的；”（四五 5, 7, 五十 19~21，参四一 51~52；）这是保罗在罗马八章二十八至二十九节之话的实际；约瑟接受他弟兄们对他所作的一切，好像从神接受的一样，他也安慰那些得罪他的人；（创四五 5~8，五十 15~21；）他有何等的恩典！他的灵何等超绝！

肆 约瑟因着受苦并否认己，得了生命供应的丰富；（诗歌四六五首；）百姓为了要从预表基督的约瑟得粮，必须付上四种代价：他们的银子，他们的牲畜，他们的田地，以及他们自己—四七 14~23，参启三 18：

一 银子代表便利，牲畜表征生活的凭借，田地代表资源；我们若要从主这分赐者接受生命的供应，就必须把我们的便利、我们谋生的凭借、以及我们的资源给祂；我们给祂越多，就从祂得着越多生命的供应。

二 最后，为了要从主领受最好的分，包括使人饱

life as the practice of the kingdom life—Gen. 45:24; Matt. 16:24; 2 Chron. 1:10; Isa. 30:15a; Phil. 1:9; 1 Tim. 5:1-2; 1 Thes. 3:12; 4:9; 2 Thes. 1:3; Rom. 12:10; 1 John 4:9; Heb. 13:1.

D. The most powerful person is the one who has the strength not to do what he is able to do—this is the real denial of the self and the genuine bearing of the cross—Matt. 16:24; cf. 26:53; 2 Cor. 2:12-16.

§ Day 6

E. Joseph's realization was that it was God who sent him to Egypt; in Genesis 50:20 he said to his brothers, “Even though you intended evil against me, God intended it for good” (45:5, 7; 50:19-21; cf. 41:51-52); this is the reality of Paul's word in Romans 8:28-29; Joseph received as from God all that his brothers had done to him, and he comforted those who had offended him (Gen. 45:5-8; 50:15-21); what grace, and what an excellent spirit, he had!

IV. Because Joseph suffered and denied himself, he gained the riches of the life supply (Hymns, #635); in order to receive food from him as a type of Christ, the people had to pay four kinds of prices: their money, their livestock, their land, and themselves—47:14-23; cf. Rev. 3:18:

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

B. Ultimately, in order to receive the best portion from the Lord, including

足的食物和为别人有所生产的种子，（创四七23，）我们必须把我们自己，我们全人的每一部分，都交给祂。（利一4。）

三 当我们把我们全人的每一部分交给祂，而付出最高的代价，我们就得享对基督之享受上好的分。

伍 赐给约瑟之宇宙的祝福，终极完成于新天新地里的新耶路撒冷，其中一切都是新的，作基督和祂信徒的福—创四九25～26，申三三13～16，启二一5：

一 变化是在神圣生命的新样里新陈代谢的改变，成熟是被那改变我们之神圣生命的新样所充满，祝福是生命的满溢；雅各连同约瑟生命的结局乃是祝福的生命，这是他发亮到了顶点—箴四18，来十一21，创四七7，四八15～16。

二 只有神是新的；任何远离神的事物都是旧的，但任何归向神的事物都是新的；（林后五17；）得更新的意思就是归向神，并且有属神的东西放进我们里面，使我们与神调和并与神是一，为着身体的生活。（四16，罗十二1～2。）

三 接受神作我们新样之祝福的秘诀，乃是把每一事物带给神，并让神进入每一事物；赐给约瑟之“宇宙的”福，意思是到处都是福；我们的赞美会把一切堕落的咒诅转为祝福—弗五20，帖前五16～18。

food for satisfaction and seed to produce something for others (Gen. 47:23), we must hand ourselves, every part of our being, over to Him (Lev. 1:4).

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

V. The universal blessing on Joseph consummates in the New Jerusalem in the new heaven and new earth, in which everything will be new as a blessing to Christ and His believers—Gen. 49:25-26; Deut. 33:13-16; Rev. 21:5:

A. Transformation is to be metabolically changed with the newness of the divine life, maturity is to be filled with the newness of the divine life that changes us, and blessing is the overflow of life; the ending of Jacob's life with Joseph was a life of blessing as the zenith of his shining—Prov. 4:18; Heb. 11:21; Gen. 47:7; 48:15-16.

B. Only God is new; anything that is kept away from God is old, but anything that comes back to God is new (2 Cor. 5:17); to be renewed means to come back to God and have something of God put into us so that we are mingled with God and one with God for the Body life (4:16; Rom. 12:1-2).

C. The secret of receiving God as our blessing of newness is to bring everything to God and let Him get into everything; the universal blessing on Joseph means that blessing is everywhere; our praises turn everything of the curse of the fall into a blessing—Eph. 5:20; 1 Thes. 5:16-18.

第五周■周一

晨兴喂养

创三七7~8 “我们在田里捆禾稼，忽然间我的禾捆起来站着，你们的禾捆来围着我的禾捆下拜。他的哥哥们对他说，难道你真要作我们的王，真要管辖我们么？…”

当雅各成熟时，他的名字就改了。不仅他的性情变化了，他的名字也从雅各（抓夺者）改为以色列（神成熟的王子，能为神掌权的人）。…成熟的以色列掌权的一面…完全描绘在约瑟的传记里。…因为约瑟代表雅各的一面，我们就不该认为约瑟是与雅各分开的人。创世记末后十四章，将约瑟生平的记载与雅各生平的记载结合在一起，原因就在这里。

约瑟作基督的预表，表征成熟的圣徒，成熟的以色列掌权的一面。这样的人掌权的一面必然是完美的。当然，我们没有一个人是完美的。然而，在我们掌权的一面，我们是完美的。每当我们在灵里掌权的时候，我们就是完美的。（创世记生命读经，一六七八至一六八〇页。）

信息选读

成熟的圣徒…经过了亚伯拉罕、以撒、雅各的生平所代表的经历，…就有单单由基督构成的一面。因为他这一面是基督的构成，所以是完美的。约瑟代表成熟圣徒这构成的一面。在我们每个人里面，都有由基督构成的一面。即使你刚重生，你也有一部分，就是你重生的灵，已经由基督所构成。这是基督在你里面构成的开始。由基督构成的过程要一直持续到顶点，那时掌权的一面就要在你身上出来。

WEEK 5 — DAY 1

Morning Nourishment

Gen. 37:7-8 There we were, binding sheaves in the field, when suddenly my sheaf rose up and remained standing; and then your sheaves gathered around and bowed down to my sheaf. And his brothers said to him, Will you indeed reign over us and actually be a ruler among us?...

When Jacob was matured, his name was changed. Not only was his disposition transformed, but his name was changed from Jacob, a supplanter, to Israel, a matured prince of God, one who could reign for God. The reigning aspect of...the matured Israel [is] portrayed in the biography of Joseph. Because Joseph represents an aspect of Jacob, we should not consider Joseph a person separate from Jacob. This is the reason the last fourteen chapters of Genesis combine the record of Joseph's life with the record of Jacob's.

As a type of Christ, Joseph signifies the reigning aspect of a matured saint, the mature Israel. Certainly the reigning aspect of such a person must be perfect. None of us, of course, is perfect. However, in our reigning aspect we are perfect. Whenever we are reigning in the spirit, we are perfect. (Life-study of Genesis, pp. 1406-1408)

Today's Reading

A matured saint who has passed through the experiences represented by Abraham, Isaac, and Jacob...has an aspect that is constituted solely of Christ. Because this aspect of him is the constitution of Christ, it is perfect. Joseph represents this constituted aspect of a matured saint. In each of us there is a part that is constituted of Christ. Even if you have just been regenerated, a part of you, your regenerated spirit, has been constituted of Christ. This is the beginning of Christ's constitution in you. The process of being constituted of Christ will continue until it reaches its climax when the reigning aspect comes

当你完全成熟时，你就有这拔尖的一分，拔尖的一面。…约瑟代表基督在雅各成熟生命里的构成。基督在成熟圣徒里面构成的这一面是完美的。因此，这一面完美的预表基督。

虽然神的子民是位于天上的太阳、月亮与众星，却是活在地上的禾捆，（腓三 20，二 15，）因为禾捆生长在田里。今天我们乃是活在地上的属天子民。…我们是神的子民。…你若说弟兄姊妹不行，这意思就是你非常短视。你若用神圣的望远镜，透过时间来看，你会看见新耶路撒冷，在那里没有别的，只有禾捆和众星。在新耶路撒冷，没有“地鼠”或“蝎子”。在那里，每样东西都满了生命和光。…唯有神能使约瑟有这些梦。

成熟的生命有掌权的一面。你越在生命里成熟，越不会消极地说到圣徒或召会。…在神眼中，信徒都是禾捆。他们也是太阳、月亮与众星。…我看见这样的异象之后，有时候还会说，“不错，我已经看见召会是美妙的，但事实上召会并非如此。”我这样说，就把“尾巴”露出来了。甚至这“尾巴”也使我发死。最终，我完全被征服且被折服，我说，“主，我忘掉我的短视，我要使用神圣的望远镜。召会是超特、奇妙、美好的。召会一点也没有问题，她既完美又完全。”我这样说，就满有生命，并且享受生命。对我而言，每位弟兄姊妹都是美妙的，我爱他们所有的人，包括退后的在内。我越这样说到弟兄姊妹，就越满有生命。我相信我们许多人都经历过这事。我们不是审判人的，神才是审判者。而祂不是审判圣徒，乃是在他们身上作工，将“蝎子”变化为禾捆，将“地鼠”变化为众星。最终，我们都要成为禾捆和众星。愿我们都有这永远的眼光。（创世记生命读经，一六八二、一六九二、一六九四至一六九五页。）

参读：创世记生命读经，第一百一十篇。

forth in you. When you are fully matured, you will have this top portion, this top aspect. Joseph represents the constitution of Christ in Jacob's mature life. This aspect, Christ constituted in the matured saints, is perfect. Hence, it perfectly typifies Christ.

Although God's people are positioned in heaven as the sun, the moon, and the stars, they are living on earth as sheaves (Phil. 3:20; 2:15), for sheaves grow in the field. Today we are the heavenly people living on earth. We are God's people...If you say that the brothers and sisters are so bad, it means that you are extremely shortsighted. But if you use the divine telescope to see through time, you will behold the New Jerusalem where there is nothing but sheaves and stars. In the New Jerusalem there are no "gophers" or "scorpions." There, everything is full of life and light...Only God could have caused Joseph to have these dreams.

The mature life has a reigning aspect. The more mature in life you become, the less you will speak negatively concerning the saints or the church...In God's eyes the believers are all sheaves. They are also the sun, the moon, and the stars. After seeing such a vision, I have nevertheless said at times, "Yes, I have seen that the church is wonderful. But actually it is not so." In saying this, the "tail" was exposed. Even this "tail" caused me to suffer death. Eventually, I was completely subdued and convinced, and I said, "Lord, I forget my short sight and use the divine telescope. The church is excellent, marvelous, and wonderful. There is nothing wrong with the church. It is perfect and complete." When I speak like this, I am full of life and I enjoy life. To me, every brother and sister is wonderful, and I love them all, including the backsliders. The more I speak this way about the brothers and sisters, the more I am full of life. I believe many of us have experienced this. We are not the ones to judge. God is the Judge. And He is not judging the saints; He is working on them to transform the "scorpions" into sheaves and the "gophers" into stars. Eventually, we all shall be sheaves and stars. May we all have this eternal view. (Life-study of Genesis, pp. 1409-1410, 1418-1420)

Further Reading: Life-study of Genesis, msg. 110

第五周■周二

晨兴喂养

太五 21 ~ 22 “你们听见有对古人说的话：‘不可杀人；凡杀人的，难逃审判。’但是我告诉你们，凡向弟兄动怒的，难逃审判。…”

创三九 21 “耶和与约瑟同在，向他施恩慈，使他在狱长眼前蒙恩。”

约瑟的行事为人这样超特美妙，乃因他受梦中所见异象的指引。…那青年人约瑟…受属天异象的影响。…在异象中，他是站着、满了生命的禾捆，也是受众星敬拜的星！…他那两个梦的异象控制他的生活，并指引他的行为。他的行为如同站着且满了生命的禾捆，他的举止好像照耀在黑暗里的属天之星。（创世记生命读经，一七〇〇至一七〇一页。）

信息选读

我们如何有怒气，也如何有情欲。你若没有情欲，那么你必是板凳或石头。每个人都有情欲。控制我们情欲的路，乃是受异象所征服、控制并指引。…没有异象，民就放肆。因为我们已经看见异象，我们就很难放纵情欲。…在召会生活这里，我们有禾捆的异象和星的异象。

约瑟在属天异象之下的生活，就是马太五至七章所描述诸天之国的生活。照着马太这几章所启示属天之国的宪法，我们的怒气必须被制伏，我们的情欲必须被征服。（五 21 ~ 32。）我们若声称是国度的子民，却不能制伏我们的怒气，或征服我们的情欲，我们就了了；我们就不是在国度里，而是在海边。我们是发

WEEK 5 — DAY 2

Morning Nourishment

Matt. 5:21-22 You have heard that it was said to the ancients, “You shall not murder, and whoever murders shall be liable to the judgment.” But I say to you that everyone who is angry with his brother shall be liable to the judgment…

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

Joseph behaved so excellently and marvelously because he was directed by the vision he saw in his dreams…The young man Joseph [was] influenced by the heavenly vision, the vision that he was a sheaf rising up full of life and that he was a star worshipped by all the other stars!…The vision of his two dreams controlled his life and directed his behavior. He behaved as the sheaf standing up and full of life, and he conducted himself like a heavenly star shining in the darkness. (Life-study of Genesis, pp. 1424-1425)

Today's Reading

Just as we all have anger, we also have lust. If you have no lust, then you must be a bench or a stone. Every human being has lust. The way to control our lust is to be subdued, controlled, and directed by the vision…The people perish when they do not have a vision. Because we have seen the vision, it is very difficult for us to indulge in lust…Here in the church life we have the vision of the sheaf and the vision of the star.

Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5, 6, and 7. According to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be subdued and our lust conquered (Matt. 5:21-32). If we claim to be the kingdom people, yet we cannot subdue our anger or conquer our lust, we are finished. Instead of being in the kingdom, we are on the seashore. We are those giving

泄怒气，并放纵情欲的人。但所有国度的子民都制伏他们的怒气，并征服他们的情欲。这就是国度的生活。

在今天国度的生活里，君王正在受训练。我们在国度生活里的国度子民，正在受训练，要作君王，作约瑟，成为成熟生命掌权的一面。为此，我们必须制伏我们的怒气，并征服我们的情欲。约瑟的生平是我们今日经历一幅何等美妙的图画！…我们不赞同我们的怒气，不与我们的情欲合作，反倒弃绝我们的怒气，并定罪我们的情欲，因为我们是成熟生命掌权的一面。在我们里面有基督的构成，我们正预备作王掌权。

约瑟这样的生活总有主的同在。（创三九 2 ~ 5, 21 ~ 23。）哪里有主的同在，哪里就有权柄。你若有的同在，主的权柄就必与你同在。例如，在被掳时，但以理有主的同在；所以，主的权柄与他同在。…在约瑟的事例中，法老宫中的内臣波提乏是管理事务的。然而，最终波提乏是在约瑟的管治之下，因为约瑟有主的同在。…虽然有管治监狱的狱长，但最终狱长并不是真正的管治者，那有神同在的囚犯约瑟，反而成了管治者。在波提乏家里，在监狱里，约瑟都成了君王。

哪里有基督的构成与神的同在，哪里就有掌权的部分。在要来的国度里，与基督在诸天的国里一同作王的，就是这部分。因此，成熟生命掌权的一面，就是一直享受主同在的生活。在这宇宙中的权柄乃是主自己。哪里有祂的同在，哪里就有权柄，就有管治的能力。只要我们有主的同在，我们就有权柄，即使我们是在监狱里。虽然我们也许是囚犯，但最终我们要成为管治者。无论我们在哪里，我们都要管治。这指明我们是成熟生命掌权的一面。（创世记生命读经，一七〇五至一七〇七页。）

参读：创世记生命读经，第一百十一篇。

vent to our anger and indulging in lust. But all the kingdom people subdue their anger and conquer their lust. This is the kingdom life.

In the kingdom life today, kings are being trained. We, the kingdom people in the kingdom life, are being trained to be kings, to be Josephs, to be the reigning aspect of the mature life. For this, we must subdue our anger and conquer our lust. What a wonderful picture Joseph's life is of our experience today!... Instead of agreeing with our anger or cooperating with our lust, we reject our anger and condemn our lust, because we are the reigning aspect of the mature life. We have the constitution of Christ within us, and we are being prepared to reign as kings.

A life such as Joseph's always has the presence of the Lord (Gen. 39:2-5, 21-23). Wherever the presence of the Lord is, there is authority. If you have the presence of the Lord, the authority of the Lord will be with you. For example, in captivity Daniel had the Lord's presence; therefore, the Lord's authority was with him...In the case of Joseph, Potiphar, an officer in Pharaoh's palace, was in control of things. Eventually, however, Potiphar was under Joseph's control because Joseph had the Lord's presence...Although there was a ruler over the prison, eventually this ruler was not the actual ruler. Instead, Joseph, a prisoner who had the presence of God, became the ruler. Both in Potiphar's house and in the prison Joseph became king.

Wherever the constitution of Christ goes with the presence of God, there will be the reigning part. In the coming kingdom it will be this part that will be the co-kings with Christ in the kingdom of the heavens. Thus, the reigning aspect of the mature life is a life that always enjoys the presence of the Lord. The authority in this universe is the Lord Himself. Wherever His presence is, there is authority, the ruling power. As long as we have the Lord's presence, we have authority, even if we are in prison. Although we may be prisoners, we shall eventually become rulers. We shall rule wherever we are. This indicates that we are the reigning aspect of the mature life. (Life-study of Genesis, pp. 1428-1429)

Further Reading: Life-study of Genesis, msg. 111

第五周■周三

晨兴喂养

创四十 8 “…我们各人作了一个梦，没有人能解。约瑟说，解梦不是神的事么？请你们将梦告诉我。”

四一 16 “约瑟回答法老说，这不在于我，神必将平安的话回答法老。”

约瑟与司酒长和司膳长一同被监禁。…〔司酒长和司膳长〕无法领会他们的梦，但约瑟能解梦。虽然约瑟的梦还没有应验，但他有信心和胆量为他的同伴解梦。〔创四十 8～9。〕倘若我是约瑟，我会说，“我曾为自己解梦，但这些解释还没有应验。…即使我确知梦的意义，我也没有把握告诉他们，因为我不知道我的解释会不会应验。”然而，约瑟对自己梦的解释虽然还没有应验，但仍有胆量对他的同伴说，“解梦不是神的事么？请你们将梦告诉我。”（8。）约瑟似乎说，“我有两个梦，神也将梦的解释告诉了我。虽然这些解释还没有应验，但我仍然相信。我有信心为你们解梦。”（创世记生命读经，一七一七至一七一八页。）

信息选读

我们该照着异象说话，过于照着异象的应验说话。即使我们的异象还没有应验，我们仍该向别人述说。时候将到，那时我们的异象必要应验。最终约瑟的梦借着给司酒长解梦得了应验。…司酒长和司膳长的梦不过几天之后就得了应验。当约瑟同伴的梦应验时，约瑟得着了坚固并加强。倘若我是约瑟，我定然会得着鼓励。

WEEK 5 — DAY 3

Morning Nourishment

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

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

During his imprisonment...Joseph was joined in his confinement by the chief cupbearer and the baker...They could not understand their dreams, but Joseph was able to interpret them. Although Joseph's dreams had not yet been fulfilled, he had the faith and the boldness to interpret the dreams of his companions [Gen. 40:8-19]. If I had been Joseph, I would have said, "I interpreted my own dreams, but these interpretations have not been fulfilled...Even if I did know the meaning of their dreams, I would not have the assurance to tell them, because I don't know that my interpretations will be fulfilled." However, although Joseph's interpretation of his own dreams had not been fulfilled, he still had the boldness to say to his companions, "Do not interpretations belong to God? Please tell it to me" (40:8). Joseph seemed to be saying, "I had two dreams, and God gave me the interpretation of them. I still believe in these interpretations, although they have not yet been fulfilled. I have the faith to interpret your dreams for you." (Life-study of Genesis, pp. 1437-1438)

Today's Reading

We should speak more according to the vision than according to the fulfillment of the vision. Even if our vision has not been fulfilled, we should still speak of it to others. The time will come when our vision will be fulfilled. Joseph's dreams were eventually fulfilled through his interpretation of the dream of the cupbearer. It was just a matter of days before the dreams of the cupbearer and the baker were fulfilled. When the dreams of Joseph's companions were fulfilled, Joseph was confirmed and strengthened.

约瑟的说话不仅使他从监狱中得释放，并且把他引到宝座。约瑟把自己说到宝座上去。他是直接借着为法老解梦，得着了权柄。（创四—25～44。）倘若我是为法老解梦的人，我会非常小心，唯恐法老问起我自己的梦。…然而，约瑟放胆说话，为法老解梦，就借着说话得着了权柄。…你越说没有资格，越说你在监牢中，就越留在监牢中。但你越说话，就越得释放。

给约瑟权柄的，就是说话。他的说话不仅使他登宝座，也使他得着权柄治理全地。你越说话，就越有权柄。释放和权柄都是借着说话而来。

无论你在哪里，你不是带来生命，就是带来死亡。对司酒长而言，约瑟带来生命。在司酒长的梦里，我们看见满了生命的葡萄树。但对司膳长而言，约瑟带来死亡，因为司膳长被飞鸟吞吃了。作约瑟不是微不足道的事，因为无论你到哪里，人不是领受生命，就是遭受死亡。他们不是到满了生命的葡萄树所预表的基督那里，就是被空中飞鸟所代表的撒但吞吃了。

有些人读到创世记四十章，也许想要…问主为什么把约瑟留在监牢里这么久。…你若寻求主，主要把你下在监里。也许在你周围所有的人—你的妻子、儿女、长老和弟兄姊妹—都想要尊重你；然而，他们所作的，不过把你下在监里。我们对此无话可说。没有监牢，我们无法登宝座。不要作“逃狱的人”；要留在狱中，直到你毕业得着冠冕。（创世记生命读经，一七一—一七四三至一七四四、一七二二至一七二三、一七三八至一七三九页。）

参读：创世记生命读经，第一百十二、一百十四篇；倪柝声文集第三辑第十一册，第十二篇。

Joseph's speaking not only released him from prison, but also ushered him to the throne. Joseph spoke himself to the throne. He was given authority directly through his interpretation of Pharaoh's dreams (Gen. 41:25-44). If I had been the one interpreting dreams for Pharaoh, I would have been very cautious, fearing that Pharaoh would ask me about my own dreams...Joseph, however, was bold to speak, to interpret Pharaoh's dreams, and through his speaking he was given authority...The more you say that you are not qualified and that you are in the dungeon, the longer you will remain in the dungeon. But the more you speak, the more released you will be.

Speaking is what gave Joseph his authority. His speaking not only put him on the throne, but it secured for him authority over all the land. The more you speak, the more authority you will have. Release and authority both come through speaking.

Wherever you are, you will bring either life or death. To the cupbearer, Joseph brought life. In the cupbearer's dream we see a vine full of life. But to the baker, Joseph brought death, because the baker was devoured by birds. It is not an insignificant matter to be a Joseph, for wherever you go, people will either receive life or suffer death. Either they will go to Christ, typified by the vine full of life, or they will be devoured by Satan, represented by the birds of the air. When some read Genesis 40, they may...ask the Lord why He kept Joseph in prison for such a long time.

If you seek the Lord, the Lord will put you into a dungeon. Perhaps all who are around you—your wife, your children, the elders, and the brothers and sisters—intend to respect you; however, whatever they do only serves to put you into a dungeon. We have nothing to say about this. Without the dungeon, we cannot ascend to the throne. Do not be a dungeon dropout; stay in the dungeon until you graduate and receive the crown. (Life-study of Genesis, pp. 1439, 1461-1462, 1442, 1457-1458)

Further Reading: Life-study of Genesis, msgs. 112, 114; CWWN, vol. 57, ch. 12

第五周■周四

晨兴喂养

创四九 22 “约瑟是多结果子的树枝，是泉源旁多结果子的枝子；他的枝条探出墙外。”

四一 42 “法老就摘下手上打印的戒指，戴在约瑟的手上，给他穿上细麻衣，把金链戴在他的颈项上。”

约瑟是多结果子的树枝，预表基督是枝子，（赛十一 1，）借着祂的信徒作祂的枝子，（约十五 1， 5，）将神伸展出去。创世记四十九章二十二节的泉源表征神这多结果子的源头；（诗三六 9， 耶二 13；）枝条探出墙外，表征基督的信徒作祂的枝子，将基督扩展出去，越过各种限制，在一切环境中显大基督。（腓一 20， 四 22， 门 10。）（圣经恢复本，创四九 22 注 1。）

约瑟登宝座时，得着了荣耀并且领受恩赐，预表基督在祂的升天里得着荣耀，（来二 9，）并领受恩赐。（诗六八 18， 徒二 33。）戒指、衣服和金链，描绘基督升上诸天时所领受的恩赐，祂已将这些恩赐传给召会。打印的戒指，表征圣灵在基督的信徒里面和身上作印记。（徒二 33， 弗一 13， 四 30， 参路十五 22。）衣服表征基督作我们客观的义，使我们在神面前得称义，（林前一 30， 参诗四五 9， 13， 路十五 22，）并且作我们活出来的主观的义，使我们够资格有分于羔羊的婚娶。（诗四五 14 与注 1， 启十九 7～9 与 8 注 2。）金链表征赐给顺从之人圣灵的美丽，彰显于服从上。（参徒五 32。）（创四一 42 注 1。）

信息选读

WEEK 5 — DAY 4

Morning Nourishment

Gen. 49:22 Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall.

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

Joseph as a fruitful bough typifies Christ as the branch (Isa. 11:1) for the branching out of God through His believers as His branches (John 15:1, 5). In Genesis 49:22 the fountain signifies God, the source of fruitfulness (Psa. 36:9; Jer. 2:13), and the branches' running over the wall signifies that Christ's believers as His branches spread Christ over every restriction, magnifying Him in all circumstances (Phil. 1:20; 4:22; Philem. 10). (Gen. 49:22, footnote 1)

In his receiving glory and gifts in his enthronement, Joseph typifies Christ, who received glory (Heb. 2:9) and gifts (Psa. 68:18; Acts 2:33) in His ascension. The ring, the garments, and the gold chain portray the gifts that Christ received in His ascension to the heavens, which gifts He has passed on to the church. The signet ring signifies the Holy Spirit as a seal within and upon Christ's believers (Acts 2:33; Eph. 1:13; 4:30; cf. Luke 15:22). The garments signify Christ as our objective righteousness for our justification before God (1 Cor. 1:30; cf. Psa. 45:9, 13; Luke 15:22) and as our subjective righteousness lived out of us that we may be qualified to participate in the marriage of the Lamb (Psa. 45:14 and footnote 1; Rev. 19:7-9 and footnote 82). The golden chain signifies the beauty of the Holy Spirit given for obedience expressed in submission (cf. Acts 5:32). (Gen. 41:42, footnote 1)

Today's Reading

照着属灵经历的顺序，首先我们接受盖印的灵，使我们得着救恩；然后我们接受义袍，开始活基督。（加二 20，腓一 20 ~ 21 上。）为着活基督，我们的颈项必须戴上链子，我们的意志必须被圣灵征服。（圣经恢复本，创四一 42 注 1。）

当以色列人不顺从时，主说他们是硬着颈项的百姓。（出三二 9。）…戴着链子的颈项，表征被征服并降服以顺从神命令的意志。当你的颈项这样被征服并降服时，就是戴上了链子。…行传五章三十二节说，那灵是赐给顺从神的人。因此，那灵作为恩赐赐下，不仅是为着得救，也是为着顺从。

在创世记四十一章四十五节，我们看见约瑟娶了安城祭司波提非拉的女儿亚西纳为妻。约瑟的妻子是异教徒，是埃及人。约瑟在被弟兄们弃绝的期间娶了她。这也是一个预表，描绘基督如何在祂被以色列人弃绝的时候，从外邦人中娶召会为妻。当祂与外邦人在一起时，从他们中间得了一个妻子。…亚西纳描绘基督在被以色列人弃绝的期间，从外邦世界娶来的召会。基督在被弃绝的期间，来到外邦世界，留在那里，并且从外邦世界得着召会。

约瑟从他的妻子亚西纳生了两个儿子，玛拿西和以法莲。玛拿西这名的意思是“使之忘了”。在玛拿西出生时，约瑟说，“神使我忘了一切的困苦，和我父的全家。”（51。）这指明玛拿西的出生，使约瑟忘了一切的患难。…这启示当召会有生产时，基督就要宣告祂忘了祂的患难。

约瑟的次子名叫以法莲，意思是“繁衍”。（52。）在以法莲出生时，约瑟说，“神使我在受苦之地繁衍。”…当我们传福音并结果子，基督就要喜乐并宣告：“不再有患难了。看看所有的果子！”（创世记生命读经，一七三一至一七三二、一七三五至一七三六页。）

参读：创世记生命读经，第一百十三篇。

According to the sequence of spiritual experience, we first receive the sealing Spirit for salvation; then we receive the garment of righteousness and begin to live Christ (Gal. 2:20; Phil. 1:20-21a). In order for us to live Christ, our neck must be chained, our will must be subdued, by the Holy Spirit. (Gen. 41:42, footnote 1)

When the children of Israel were disobedient, the Lord referred to them as a stiff-necked people (Exo. 32:9)...The chained neck signifies a will that has been conquered and subdued to obey God's commandment...When your neck has been conquered and subdued in this way, it is chained...Acts 5:32 says that the Spirit is given to those who obey God. Hence, the Spirit is given not only as a gift for salvation, but also for obedience.

In Genesis 41:45 we see that Joseph took as his wife Asenath, the daughter of Potipherah, priest of On. Joseph's wife was a heathen, an Egyptian. Joseph took her during the time he was rejected by his brothers. This also is a type portraying how Christ has taken the Gentiles as His wife during the time of His rejection by the Israelites. As He was staying with the Gentiles, He obtained a wife from among them. Asenath portrays the church taken out of the Gentile world by Christ during His rejection by the children of Israel. During the time of this rejection, Christ came to the Gentile world, stayed there, and received the church out of the Gentile world.

Of his wife, Asenath, Joseph begot two sons, Manasseh and Ephraim. The name Manasseh means, "making to forget." When Manasseh was born, Joseph said, "God has made me forget all my trouble and all my father's house" (41:51). This indicates that with the birth of Manasseh Joseph forgot all his afflictions... This reveals that when the church is productive, Christ will declare that He has forgotten His afflictions.

The name of Joseph's second son was Ephraim, which means "Fruitful" (41:52). When Ephraim was born, Joseph said, "God has made me fruitful in the land of my affliction."...When we preach the gospel and produce fruit, Christ will be happy and declare, "There is no more affliction. But look at all the fruit!" (Life-study of Genesis, pp. 1450-1451, 1453-1454)

Further Reading: Life-study of Genesis, msg. 113

第五周■周五

晨兴喂养

罗五 17 “...那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

21 “使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。”

约瑟看见他的梦应验，必定非常喜乐。创世记四十二章启示他的哥哥们来到他面前，向他下拜。约瑟作梦的时候是十七岁。他在三十岁被高举，治理埃及地。大约九年后，约瑟的哥哥们向他下拜。这就是说，当约瑟的哥哥们来到他面前时，他可能是三十九岁。因此，大约在约瑟作梦后二十二年，直到他被出卖、被监禁以后，他才看见这些梦应验。他在监牢中度过多年，最终被高举登了宝座。但那时约瑟还没有看见他的梦应验。...约瑟必须经过长期的试验。在我们看来，他的忍耐也许会用尽。你能为你梦的应验等候二十二年么？约瑟这样等候了。

然后有一天，他的哥哥们来了，向他下拜。倘若我们是约瑟，我们会无法克制自己。...然而，约瑟看见他的梦应验，并没有失去控制。他很镇静，他克制自己的激动。他能这样克制自己，因为他是受那灵管治的人。（创世记生命读经，一七五九至一七六〇页。）

信息选读

在约瑟的故事里所表显的生命，不是人的生命，更不是堕落的生命。不仅如此，这甚至也不是善良的

WEEK 5 — DAY 5

Morning Nourishment

Rom. 5:17...Those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

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

Joseph must have been very happy to see the fulfillment of his dreams. Genesis 42 reveals that his brothers came to him and bowed down to him. Joseph was seventeen years old when he had his dreams. At the age of thirty he was exalted to rule over the land of Egypt. About nine years later Joseph's brothers bowed themselves down to him. This means that Joseph would have been probably thirty-nine years of age when his brothers came to him. Thus, about twenty-two years after his dreams, Joseph saw them fulfilled, but not until he had been betrayed and imprisoned. Then he spent many years in the dungeon and eventually was elevated to the throne at the time of his exaltation. But still Joseph did not see the fulfillment of his dreams...Joseph had to pass through a long period of testing. It may seem to us that his patience would have been exhausted. Could you have waited twenty-two years for the fulfillment of your dreams? Joseph did.

Then on a certain day his brothers came and bowed down to him. If we had been Joseph, we would not have been able to contain our excitement...Joseph, however, was not out of control when he saw the fulfillment of his dreams. Rather, he was calm and his excitement was under control. He was able to control himself in such a way because he was a person with the rulership of the Spirit. (Life-study of Genesis, pp. 1477-1478)

Today's Reading

The life manifested in the story of Joseph is not the human life, much less the fallen life. Moreover, it is not even the good natural life. Rather, it

天然生命。这是复活的生命，神的生命。虽然约瑟是在激动的情景中，但他没有表现得放松。这是生命。在约瑟身上，我们不仅看见生命，也看见生命的路，这路使我们自己受到控制。…他满了人的感觉和感情，但他把自己和一切的感觉摆在那灵的管治之下。所以，我们在约瑟身上，不仅看见成熟的生命，也看见掌权的生命，以及这掌权生命的路。我们众人，尤其是青年人，需要这样的生命和这样的路，就是成熟的人掌权的一面。这生命不容易激动，…这生命在激动中仍保持镇静，克制自己，并且隐藏荣耀。

约瑟是完全在神约束之下的人，所以神的国能借着他带进来。要实际地实现国度，需要有生活在约束之下并否认己的人。

约瑟有地位和能力作他所想要作的。然而，他没有为自己作什么。…最刚强的事，就是能不作你所能作的事。你有能力、地位、和机会作一件事，但你仍然不作。…约瑟登宝座以后，即使与父亲分别十三年之久，仍不作什么以拯救自己脱离孤寂。当哥哥们头一次下来见他，他仍然不作什么。…这指明他是最有能力的人，他有力量不作他所能作的事。约瑟是这样的人，因为他在神的手下，在神的约束之下。

在约瑟治理埃及的前九年，他必定一再地接触神。…甚至他父亲来埃及见他的时候到了，约瑟也没有出去，在途中迎接他。我相信这是他受主约束的结果。约瑟知道他不需作什么，来应验他的梦。这是真正的否认己，真实的背十字架。（创世记生命读经，一七六一至一七六二、一八〇八至一八一〇页。）

参读：创世记生命读经，第一百十五至一百十九篇。

is the resurrection life, the life of God. Although Joseph was in an exciting situation, he did not display any looseness. This is life. With Joseph we see not only life but also the way of life, which is to keep ourselves under control...He was full of human feelings and sentiments, but he kept himself with all his feelings under the rulership of the Spirit. Therefore, in Joseph we see not only the mature life but a reigning life and the way of this reigning life. We all, especially the young people, need such a life and such a way that is the reigning aspect of a mature person. This life is not easily excited...Instead, in the midst of excitement it remains calm, controls itself, and conceals its glory.

Joseph was a person wholly under God's restriction. Therefore, the kingdom of God could be brought in through him. In order for the kingdom to be realized in a practical way, there had to be a person who lived under restriction and who denied himself...

Joseph had the position and the power to do whatever he desired. However, he did not do anything for himself...The strongest thing is to be able not to do something that you can do. You have the power, the position, and the opportunity to do a certain thing, yet you still do not do it...After Joseph was enthroned, he did nothing to rescue himself from being alone, even though he had been separated from his father for thirteen years. When the brothers first came down to him, he still did not do anything...This indicates that he was the most powerful person, one who has the strength not to do what he is able to do. Joseph was such a person because he was under God's hand, under God's restriction.

During the first nine years of his rule in Egypt, Joseph must have contacted the Lord again and again...Even when the time was right for his father to come to him in Egypt, Joseph did not go out to meet him on the way. I believe that this was the result of his being under the Lord's restriction. Joseph knew that there was no need for him to do anything to fulfill his dreams. This is the real denial of the self and the genuine bearing of the cross. (Life-study of Genesis, pp. 1479, 1519-1521)

Further Reading: Life-study of Genesis, msgs. 115-119

第五周■周六

晨兴喂养

创五十 20 “从前你们的意思是要害我，但神的意思原是好的，要使许多人存活，成就今日的光景。”

罗八 28 “还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。”

倘若我们晓得，我们在这里是为着主的定旨，为着主的恢复，那么我们就知道，无论在我们身上发生什么事，都是为着神的定旨。（罗八 28。）…约瑟爱神，所以，无论在他身上发生什么事，都是叫他得益处。不愿赦免得罪你的人，指明你近视。你若看透神所作之事的深处，就绝不会想报复。反之，你总是愿意赦免得罪你的人。你会说，“赞美主！无论在我身上发生什么事，都是叫我得益处，不仅为着我，也为着神的子民。无论在我身上发生什么事，都是为着神国的益处效力。”（创世记生命读经，一八〇三页。）

信息选读

约瑟…供养他的弟兄们，并且安慰他们。（创五十 15～21。）约瑟的哥哥们不能忘记他们对约瑟所作的事，他们害怕父亲死后，约瑟会作一些事情报复他们。约瑟听见他哥哥们的请求就哭了，因为他没有以恶报复他们的思想。他说，“不要害怕，我岂能代替神呢？从前你们的意思是要害我，但神的意思原是好的，要使许多人存活，成就今日的光景。”（19～20。）约瑟也应许要供养他们和他们的孩子。约瑟安慰他们，对他们说亲切的话。（21。）约瑟似乎对他的哥哥们说，“你们的意念是邪恶的，但神的意念是奇妙的。祂差我到这里来，为要拯救许多人的性命。请不要受到困扰。我感

WEEK 5 — DAY 6

Morning Nourishment

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

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.

If we realize that we are here for the Lord's purpose, for the Lord's recovery, then we shall know that whatever happens to us is for God's purpose [Rom. 8:28]...Joseph loved God; therefore, whatever happened to him was for good. To be unwilling to forgive those who have offended you indicates that you are shortsighted. But if you see into the depth of what God has done, you will never seek revenge. Instead, you will always be willing to forgive those who have offended you. You will say, "Praise the Lord! Whatever happened to me was for good, not only for me, but for God's people. Whatever happens to me works good for the kingdom of God." (Life-study of Genesis, p. 1515)

Today's Reading

Joseph also supported his brothers and comforted them (Gen. 50:15-21). Joseph's brothers could not forget what they had done to him, and they were afraid that after their father's death Joseph would do something to get revenge. Joseph wept when he heard his brothers' request, for he had no thought of rendering evil to them. Rather, he said, "Do not be afraid, for am I in the place of God? Even though you intended evil against me, God intended it for good, to do as it is this day, to preserve alive a numerous people" (50:19-20). Joseph also promised to support them and their little ones. Then he comforted them and spoke kindly to them (50:21). Joseph seemed to be saying to his brothers, "Your intention was evil, but God's intention was marvelous. He intended to send me here to save many lives. Please do not be bothered.

谢你们对我所作的。你们帮助神达成祂的目的。”在召会生活中，我们需要这样的灵。即使别人得罪你，你也需要认为他们对你所作的是出于神。你若将每件事当作出于神的来接受，一切被人得罪的事都要过去。

约瑟安慰那些得罪过他的人。他有何等的恩典！因为被得罪的能安慰得罪人的，他们就能在国度里享受喜乐的生活。请记住，约瑟和他的弟兄们代表国度里的人。因着约瑟超特的灵，他们能一同在国度里享受美好的时光。但假定约瑟要以恶报复他的哥哥们，那国度就不可能有了。

百姓向约瑟付出了最后一种代价——他们自己，就得以有分于拔尖的分。当你付出第一、第二、第三种代价，你就享受第一、第二、第三种的分。但你付出最高的代价，就享受上好的分。最终，我们不仅得着粮食，使我们满足；也得着种子，使我们繁衍。要得着粮食和种子，我们需要付出完全的代价。在交出我们自己以前，我们必须交出其他的一切。百姓将一切交给约瑟以后，就能说，“赞美主，我们得着释放了！我们不在意我们的银子、牲畜、田地、甚至我们自己。我们只享受丰富的供应。”留下的只有享受。为着这种享受舍弃一切，是何等大的祝福！

当主耶稣来临时，全地都要在一个地主，一个银行家之下。所有的土地都要属于基督。我们要将我们的所有和所是都交给祂。我们是享受者，不是主人。当时埃及的一切都在一个主人手下。约瑟叫百姓“从埃及境内的这边直到那边，都迁移到各城里”，（创四七21，）好有均匀的分配。没有富的，也没有贫的。对于属灵的供应，今天也是这样。基督有丰富；但祂能供应我们多少丰富，在于我们愿意付出什么。（创世记生命读经，一八二四至一八二五、一八二二页。）

参读：创世记生命读经，第一百二十、一百零四至一百零五、一百零八篇。

I thank you for what you did to me. You helped God to fulfill His purpose.” In the church life we need this kind of spirit. Even if others offend you, you need to consider that whatever they do to you is of God. If you take everything as of God, all the offenses will be over.

Joseph comforted those who had offended him. What grace he had! Because the offended one could comfort the offending ones, they could enjoy a pleasant life in the kingdom. Remember, Joseph and his brothers represented the people in the kingdom. Because of Joseph’s excellent spirit, they could enjoy a good time together in the kingdom. But suppose Joseph wanted to render evil to his brothers. If such had been the case, the kingdom would have been an impossibility.

By making the last payment, the payment of themselves, to Joseph, the people partook of the top portion. When you pay the first, second, and third price, you enjoy the first, second, and third portion. But when you pay the highest price, you enjoy the best portion. Eventually, we receive not only food for satisfaction, but also seed for reproduction. In order to get the food and the seed, we need to pay the full price. Before handing over ourselves, we must hand over everything else. After they gave everything to Joseph, the people could say, “Praise the Lord, we are released! We don’t care for our money, cattle, land, or even ourselves. We just enjoy the rich supply.” All that remained was the enjoyment. What a great blessing it is to give up everything for this enjoyment!

When the Lord Jesus comes, the whole earth will be under one landlord and one banker. All the land will belong to Christ, and we shall hand over whatever we have and whatever we are to Him. We are the enjoyers, not the lords. At that time in Egypt everything was under the hand of one lord. Joseph moved the people to cities “from one end of the border of Egypt even to the other end” (47:21) in order to have an even distribution. There were no rich and no poor. It is the same today regarding the spiritual supply. Christ has the riches. The amount of these riches that He is able to supply us depends on what we are willing to pay. (Life-study of Genesis, pp. 1533, 1531)

Further Reading: Life-study of Genesis, msgs. 120, 104-105, 108

第五周诗歌

747

国 度 — 要求

8 8 8 8 (英 943)

G 大调

4/4

5 | 3 3 3 4 3 | 2 1 2 3 5 | 6 7 1 2 | 7 6 5 |

一 国 度 要 求, 标 准 严 格, 远 超 律 法 所 有 要 求;

5 | 3 3 3 4 3 | 2 1 2 3 5 | 6 7 1 3 2 | 1 7 1 ||

神 的 要 求 无 论 大 小, 无 一 比 这 高 而 难 就。

二 天国近了,“应当悔改”, 这是国度首一要求;
我们心思必须转变, 向神一边全面转投。

三 我们要进诸天国度, 必须有那超凡的义;
乃是出乎大能生命, 远非律法所能为力。

四 我们要进诸天国度, 天父旨意必须遵行;
不是照我心愿所选, 乃是照祂心意所定。

五 我们要进诸天国度, 必须变成孩童样式;
谦卑、简单、顺服、易改, 毫无自满、自恃、自是。

六 诸天国度甚至要求 我们与神一样完全;
必须完全合这标准, 国度实际才能实践。

七 国度乃是神的掌权, 需要与神性质相合;
只有借着神的生命, 才能进这神圣之国。

八 国度乃是属天管治, 必须合于属天情形;
若要与主有分这国, 惟有借着属天生命。

WEEK 5 — HYMN

Requirements of the Kingdom are

The Kingdom — Its Requirement

943

1. Re - quire-ments of the King - dom are Much strict - er than the law's de - crees; No
oth - er re - qui - site of God Has ev - er high - er been than these.

2. “Repent, the Kingdom has come near,” This is the Kingdom’s first demand;
A change of mind we all must have
And on God’s side must firmly stand.
3. That we the Kingdom enter in,
Surpassing righteousness we need,
Exceeding that which is of law;
From life alone it must proceed.
4. That we the Kingdom enter in,
We need to do the Father’s will,
Not by our choice to work or act
But His one purpose to fulfill.
5. That we the Kingdom enter in,
A simple child we must become—
Adjustable, obedient, meek—
And everything of self o’ercome.
6. The Heav’nly Kingdom e’en requires
That we as God should perfect be;
This standard we must fully meet
That we may share its ecstasy.
7. The Kingdom is the reign of God;
To match His nature is required;
’Tis only by the life of God
The Kingdom’s entry is acquired.
8. The Kingdom is the rule of heav’n;
With heaven’s state we must accord;
’Tis only by the life of heav’n
That we may share it with the Lord.

