二〇一四年夏季訓練

創世記結晶讀經（三）

標語

雅各的夢乃是神目標的夢，
也就是伯特利的夢，神家的夢，
這家就是今日的召會，要終極完成於新耶路撒冷，
作神和祂所救贖之選民永遠的居所。

當我們爲著神的建造，
經歷天然生命的破碎，
並經過變化時，我們就會有一個重要且根本的轉彎，
就是從對神個人的經歷轉到對神團體的經歷—
經歷神作伯特利的神。

雅各帶著祝福說豫言論到他的十二個兒子時，
他乃是一個神人，就是一個爲神所充滿、構成、
浸透、甚至重組的人；
無論他思想甚麼，都是神的思想；
無論他發表甚麼意見，都是神的意見。

神按著祂的形像造人並給人管治權，
目的是要人成爲神的複製，作祂團體的彰顯，
並施行神的權柄
對付仇敵、恢復地、並帶進神的國。

2014 Summer Training

Crystallization-Study of Genesis (3)

BANNERS

Jacob's dream was a dream of God's goal,
the dream of Bethel, the dream of the house of God,
which is the church today and which will consummate in the New Jerusalem
as the eternal dwelling place of God and His redeemed elect.

After we experience the breaking of our natural life
and undergo transformation for God's building,
we will make a crucial and radical turn
from the individual experience of God to the corporate experience of God—
the experience of God as the God of Bethel.

When Jacob prophesied concerning his twelve sons with blessing,
he was a God-man, a man filled, constituted,
permeated, and even reorganized with God;
whatever he thought was God's thought, and
whatever opinion he expressed was God's opinion.

God's intention in creating man in His image and in giving him dominion
was that man would become a reproduction of God for His corporate expression
and would exercise God's authority
to deal with the enemy, recover the earth, and bring in the kingdom.

創世記結晶讀經（三）

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Crystallization-Study of Genesis (3)

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二〇一四年夏季訓練標語詩歌

D 大調　　4/4

D　　F♯m　　G　　A　　D
5 - 3 2 1 | 7 - - 1 7 | 6 6 1 7 6 | 5 - 0 5 |
① 雅各 的夢 乃是神目 標的夢， 也

G　A　F♯m　Bm　G　　A　　D
6 1 7 6 | 5 5 1 0 | 6 1 - 1 | 2 - - 0 | 5 -
就是伯特利的夢， 神家 的夢， 這

F♯m　　G　　D　　G　A
3 2 | 3 - 0 3 5 | 6 - 5 4 | 5 - 0 3 5 | 6 6 5 4 |
家就是 今 日 的召會， 要 終極完成

F♯m　Bm　G　　A　　G　　A
5 3 2 1 | 6 1 - 3 | 2 - 0 3 | 4 4 6 5 4 |
於新耶路撒冷，作 神 和祂所 救贖

F♯m　Bm　G　A　D
5 3 1 0 | 6 1 1 7 | 1 - - - | 0 0 0
之選民 永遠的居 所。

D　　A　　Em　A
5 5 3 | 1 1 2 3 5 3 | 3 2 - 3 | 4 4 6 5 4 |
② 當我們為着神的建造經歷天然生命的破

D　　D　　F♯m
5 - 0 5 5 3 | 1 1 1 1 1 2 | 3 5 0 3 3 |
碎， 並經過變化時，我們就會有 一個

E　　A　　G　A
2 2 2 3 2 3 ♯4 | 5 - 0 3 5 | 6 6 i 7 6 |
重要且根本的轉彎， 就是從對神個人

F♯m　Bm　Em　A　D　D7　G
5 4 3 2 3 | 4 4 6 5 4 | 3 4 5 0 | 6 6 i
的經歷轉 到對神團體的經歷 — 經歷

A　F♯m　Bm　Em　A　D
7 6 | 5 7 i 0 | 4 3 2 · 1 | 1 - - - | 0 0 0 0 |
神作伯特利… 伯特利的 神。

D F#m G A D
5 - 3 2 1 | 7 - - 1 7 | 6 · 1 7 6 | 5 - 0 5 5 |
③ 雅 各 帶 着 祝 福 說 豫 言 論 到
G A F#m Bm G A
6 1 7 6 6 | 5 5 1 - | 6 6 7 1 1 1 | 2 - - 0 |
他 的 十 二 個 兒 子 時，他 乃 是 一個神 人，
D F#m G A D G A
5 - 3 2 | 3 - - 3 5 | 6 - 5 4 | 5 - - - | 6 - 5 4 |
就 是 一 個 為 神 所 充 滿、 構 成、
F#m Bm E A G A
5 3 0 4 3 | 2 2 #4 6 | 5 - - 0 | 6 6 5 4 |
浸 透、 甚 至 重 組 的 人； 無 論 他 思
F#m Bm G A D7 G A
5 3 1 0 | 4 · 3 2 1 | 3 5 - 0 | 6 6 6 5 5 4 |
想 甚 麼， 都 是 神 的 思 想； 無 論 他 發表甚
F#m Bm G A D
5 3 1 0 | 4 · 3 2 1 7 | 2 1 - - | 0 0 0
麼 意 見， 都 是 神 的 意 見。
D G A
5 | 1 1 1 2 | 3 4 5 3 | 4 3 3 2 1 | 2 - -
④ 神 按 着 祂 的 形 像 造 人 並 給 人 管 治 權，
D G A
5 | 1 1 1 2 | 3 5 - 5 | 6 - 6 - | 5 - - 5 |
目 的 是 要 人 成 為 神 的 複 製， 作
Bm F#m G D C
i i 7 · 6 | 6 5 - 5 | 6 6 5 · 4 | 4 3 - 3 | 4 -
祂 團 體 的 彰 顯，並 施 行 神 的 權 柄 對 付
G Em A G F#7
3 - | 1 - - 2 3 | 4 · 3 4 4 4 4 | 5 - - 5 | 6 - 7 - |
仇 敵、恢 復 地 並 帶 進 神 的 國。 對 付 仇
Bm E A D
i - - i 7 | 6 - - 6 | 7 i 2 · i | i - - - | i - - 0 ‖
敵、恢 復 地、並 帶 進 神 的 國。

二〇一四年夏季訓練

創世記結晶讀經（三）綱要

第一篇

伯特利的夢

MC　詩歌：附 5, 768

讀經：創二八 10 ～ 22，約一 51

週　一

壹 雅各的夢乃是神目標的夢，也就是伯特利的夢，神家的夢（創二八 10 ～ 22），這家就是今日的召會（提前三 15），要終極完成於新耶路撒冷，作神和祂所救贖之選民永遠的居所（啓二一 3、22）：

一 神有一個夢，就是要得著新耶路撒冷這座建造的城，作祂經綸的終極完成；這建造就是神建造到人裏面，人建造到神裏面—神的建造乃是一位神人，在這建造裏，神是人的家（詩九十 1，九一 1、9），人也是神的家（賽六六 1 ～ 2，五七 15，約十四 20、23，十五 5，啓二一 3、22）。

二 我們的夢就是要成爲新耶路撒冷，作神經綸的終極完成—9 ～ 10 節。

三 夢的原則就是說，在夢中有些不可能的事臨到了我們—參路一 37，十八 27，伯四二 2 ～ 3，詩一二六 1，耶三二 27：

2014 Summer Training

Crystallization-Study Outlines of Genesis (3)

Message One

The Dream of Bethel

MC　Hymns: What Miracle! What Mystery! 972

Scripture Reading: Gen. 28:10-22; John 1:51

Day 1

I. Jacob's dream was a dream of God's goal, the dream of Bethel, the dream of the house of God (Gen. 28:10-22), which is the church today (1 Tim. 3:15) and which will consummate in the New Jerusalem as the eternal dwelling place of God and His redeemed elect (Rev. 21:3, 22):

A. God had a dream, and that dream was to have the New Jerusalem, a built-up city, as the consummation of His economy; this building is the building of God into man and of man into God—God's building is a God-man, a building in which God is man's home (Psa. 90:1; 91:1, 9) and man is God's home (Isa. 66:1-2; 57:15; John 14:20, 23; 15:5; Rev. 21:3, 22).

B. Our dream is to become the New Jerusalem as the consummation of God's economy—vv. 9-10.

C. The principle of a dream is that in it something impossible happens to us—cf. Luke 1:37; 18:27; Job 42:2-3; Psa. 126:1; Jer. 32:27:

1 每一個屬靈的異象，都是一個夢；每一個屬靈的經歷，也都是一個夢。

2 大多數屬天的異象是在受苦時臨到的，那時我們與屬人的東西斷絕，而信靠屬神的東西—參創二八 10 ～ 12。

3 我們屬靈生命第一次的夢是我們的得救；進到召會生活是一個夢，認識召會的實行也是一個夢。

4 每一個屬靈的夢的中心，總是基督這梯子，祂是那將天帶到地，並將地聯於天的一位—約一 51。

週　二、週　三

貳 雅各在創世記二十八章的夢，是整本創世記最緊要的點，也是神啓示中最重要的話語：

一 基督在祂成爲伯特利的天梯這事上，對我們說出神如何渴望在地上得著一個由蒙祂救贖並變化的選民所構成的家，使祂可以把天（神）帶到地（人），並把地（人）聯於天（神），使二者成爲一，直到永遠—約一 51，創二八 10 ～ 22。

二 在雅各之夢的記載裏，石頭（11、18、22）、柱子（18）、神的家（17、19、22）和油（18），是特出的項目，也是組成聖經的基本因素：

1 石頭象徵基督是基石、頂石和房角石，爲著神的建造，就是祂屬靈的殿—賽二八 16，亞四 7，徒四 10 ～ 12。

1. Every spiritual vision is a dream; every spiritual experience is a dream.

2. Most heavenly visions come in times of suffering, when we are cut off from what is of man and put our trust in what is of God—cf. Gen. 28:10-12.

3. The first dream of our spiritual life is our salvation; coming into the church life is a dream; knowing the practicality of the church is also a dream.

4. The center of every spiritual dream is Christ as the ladder, as the One who brings heaven to earth and joins earth to heaven—John 1:51.

Day 2 & Day 3

II. Jacob's dream in Genesis 28 is the most crucial point in the whole book of Genesis and the most crucial word in the revelation of God:

A. Christ, in His being the heavenly ladder at Bethel, speaks to us concerning how God desires to have a house on the earth constituted with His redeemed and transformed elect so that He may bring heaven (God) to earth (man) and join earth (man) to heaven (God), to make the two as one for eternity—John 1:51; Gen. 28:10-22.

B. In the account of Jacob's dream, the stone (vv. 11, 18, 22), the pillar (v. 18), the house of God (vv. 17, 19, 22), and the oil (v. 18) are outstanding items and are the basic factors with which the Bible is composed:

1. The stone symbolizes Christ as the foundation stone, the topstone, and the cornerstone for God's building, His spiritual house—Isa. 28:16; Zech. 4:7; Acts 4:10-12.

2 石頭也象徵變化過的人，由基督這變化人的元素所構成，成爲建造神家的材料（創二 12，太十六 18，約一 42，林前三 12，彼前二 5，啓二一 11、18 ～ 20）；神的家就是今日的召會（提前三 15），要終極完成於新耶路撒冷，作神和祂所救贖之選民永遠的居所（啓二一 3、22，約十四 23）。

3 雅各用石頭作枕頭，表徵基督神聖的元素藉著我們對祂主觀的經歷，構成到我們這人裏面，成爲給我們安息（包括滿足）的枕頭，在我們裏面堅固的扶持我們—參太十一 28。

4 雅各從夢中醒來，把所枕的石頭立作柱子，表徵我們所經歷那作到我們裏面、我們憑祂得安息的基督，成了神的建造—神的家—的材料和支撐—參王上七 17、21，加二 9，啓三 12。

5 最後，雅各澆油在柱子上面，油象徵那靈作爲三一神的終極完成臨到人（出三十 23 ～ 30，路四 18），柱子象徵變化過的人與三一神是一，並且彰顯三一神。

週　四

6 那石頭成了伯特利，神的家（創二八 17、19、22）：

a 神的家是神與祂所救贖的人相互的居所（約十四 2、23）—人作神的居所（賽六六 1 ～ 2，林前三 16，弗二 22，來三 6，啓二一 3），神作人的居所（詩九十 1，九一 1，約十五 5，啓二一 22）。

b 因此，神的家是由神與人調和爲一所構成；在神的家裏，神在人性裏彰顯祂自己，並且神與人都得著相互並永遠的滿足和安息—詩一三二 13 ～ 14。

7 今天在召會生活裏，我們乃是在伯特利的實際裏，應驗了雅各的夢，這裏有天梯、石頭、柱子、神的家和

2. It also symbolizes the transformed man, who has been constituted with Christ as the transforming element to be the material for the building of God's house (Gen. 2:12; Matt. 16:18; John 1:42; 1 Cor. 3:12; 1 Pet. 2:5; Rev. 21:11, 18-20), which is the church today (1 Tim. 3:15) and which will consummate in the New Jerusalem as the eternal dwelling place of God and His redeemed elect (Rev. 21:3, 22; John 14:23).

3. Jacob used a stone for a pillow, signifying that the divine element of Christ constituted into our being through our subjective experience of Him becomes a pillow for our rest (which includes satisfaction), the solid support within us—cf. Matt. 11:28.

4. After awaking from his dream, Jacob set up the pillow-stone as a pillar, signifying that the Christ whom we have experienced, who has been wrought into us, and on whom we rest becomes the material and the support for God's building, God's house—cf. 1 Kings 7:17, 21; Gal. 2:9; Rev. 3:12.

5. Eventually, Jacob poured oil, a symbol of the Spirit as the consummation of the Triune God reaching man (Exo. 30:23-30; Luke 4:18), on the pillar, symbolizing that the transformed man is one with the Triune God and expresses Him.

Day 4

6. That stone became Bethel, the house of God (Gen. 28:17, 19, 22):

a. God's house is the mutual dwelling place of God and His redeemed (John 14:2, 23)—man as God's dwelling place (Isa. 66:1-2; 1 Cor. 3:16; Eph. 2:22; Heb. 3:6; Rev. 21:3) and God as man's dwelling place (Psa. 90:1; 91:1; John 15:5; Rev. 21:22).

b. Hence, the house of God is constituted of God and man mingled together as one; in God's house God expresses Himself in humanity, and both God and man find mutual and eternal satisfaction and rest—Psa. 132:13-14.

7. Today in the church life we are in the reality of Bethel, in the fulfillment of Jacob's dream with the heavenly ladder, the stone, the pillar, God's house, and

油；這要終極完成於新耶路撒冷，作永遠的伯特利，就是神永遠的家—提前三 15，啓二一 3、22。

8 神的家是由神與人聯結、調和、合併爲一所構成—約十四 23，約壹四 15 ～ 16，參徒十七 24。

週　五

參『他夢見一個梯子立在地上，梯子的頂通著天，有神的使者在梯子上，上去下來』（創二八 12）；『又對他說，我實實在在的告訴你們，你們將要看見天開了，神的使者上去下來在人子身上』（約一 51）：

一 這梯子是雅各之夢的中心、焦點；這夢乃是啓示基督，因爲基督是雅各所見梯子的實際。

二 基督作爲人子，在祂的人性裏乃是立在地上的梯子，將天（神）帶到地（人），並將地與天聯合爲一—參十四 6：

1 主耶穌藉著成爲肉體而來，將神帶到人裏面—一 14。

2 主耶穌藉著死與復活而去，將人帶到神裏面—十四 6、20。

三 我們重生的靈是神今日的居所（弗二 22），是基督這天梯立在地上的基礎（創二八 12，提後四 22）；因此，我們一轉向我們的靈，就經歷基督作梯子，將神帶給我們，也將我們帶給神：

the oil; this will consummate in the New Jerusalem as the eternal Bethel, the eternal house of God—1 Tim. 3:15; Rev. 21:3, 22:

8. The house of God is constituted of God and man united, mingled, and incorporated together as one—John 14:23; 1 John 4:15-16; cf. Acts 17:24.

Day 5

III. "And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it" (Gen. 28:12); "and He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man" (John 1:51):

A. The ladder is the center, the focus, of Jacob's dream; this dream is a revelation of Christ, for Christ is the reality of the ladder that Jacob saw.

B. Christ as the Son of Man, in His humanity, is the ladder set up on earth that brings heaven (God) to earth (man) and joins earth and heaven as one—cf. 14:6:

1. By His coming through incarnation, the Lord Jesus brought God into man—1:14.
2. By His going through death and resurrection, the Lord Jesus brought man into God—14:6, 20.

C. Our regenerated spirit, which is God's dwelling place today (Eph. 2:22), is the base on earth where Christ as the heavenly ladder has been set up (Gen. 28:12; 2 Tim. 4:22); hence, whenever we turn to our spirit, we experience Christ as the ladder bringing God to us and us to God:

週　六

1 『弟兄們，我們既因耶穌的血，得以坦然進入至聖所』—來十 19：

a 今天至聖所是在主耶穌所在的天上（九 12、24）；當我們還在地上時，如何能進入？

b 祕訣就是四章十二節所說我們的靈；這位在天上的基督，現今也在我們的靈裏—提後四 22。

c 祂是那天梯（創二八 12，約一 51），將我們的靈聯於天，也將天帶到我們的靈裏；因此，我們一轉到靈裏，就進入了至聖所，在那裏與施恩寶座上的神相會。

2 『所以我們只管坦然無懼的來到施恩的寶座前，爲要受憐憫，得恩典，作應時的幫助』—來四 16：

a 這裏所說的寶座，毫無疑問，是指天上神的寶座（啓四 2）；神的寶座，對全宇宙是掌權的寶座（但七 9，啓五 1）。

b 但對我們信徒，卻成了施恩的寶座，由至聖所裏的遮罪蓋（施恩座）所表徵（出二五 17、21）；這也是神和羔羊的寶座（啓二二 1）。

c 當我們還活在地上時，怎能來到天上神和羔羊（基督）的寶座前？祕訣在於希伯來四章十二節所說我們的靈。

d 那在天上坐在寶座上的基督（羅八 34），現今也在我們裏面（10），就是在我們的靈裏（提後四 22），這靈就是神居所的所在（弗二 22）。

e 伯特利是神的家，神的居所，也是天的門；在那裏基督是梯子，把地聯於天，並把天帶到地（創二八 12～17，約一 51）；我們的靈今天既是神居所的所在，這靈就是天的門，在這裏基督是梯子，把我們在地上的人聯於天，並把天帶給我們。

Day 6

1. "Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus"—Heb. 10:19:

a. The Holy of Holies today is in heaven, where the Lord Jesus is (9:12, 24); how, then, can we enter the Holy of Holies while we are still on earth?

b. The secret is our spirit, referred to in Hebrews 4:12; the very Christ who is in heaven is now also in our spirit—2 Tim. 4:22.

c. As the heavenly ladder (Gen. 28:12; John 1:51), He joins our spirit to heaven and brings heaven into our spirit; hence, whenever we turn to our spirit, we enter into the Holy of Holies; there we meet with God, who is on the throne of grace.

2. "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help"—Heb. 4:16:

a. Undoubtedly, the throne mentioned here is the throne of God, which is in heaven (Rev. 4:2); the throne of God is the throne of authority toward all the universe (Dan. 7:9; Rev. 5:1).

b. But toward us, the believers, it becomes the throne of grace, signified by the expiation cover (the mercy seat) within the Holy of Holies (Exo. 25:17, 21); this throne is the throne of both God and the Lamb (Rev. 22:1).

c. How can we come to the throne of God and of the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in Hebrews 4:12.

d. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22).

e. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51); since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven and brings heaven to us.

f 因此，每當我們轉到靈裏，就能進入天的門，藉著基督作天梯，摸著天上施恩的寶座。

四 這梯子所在之處，有敞開的天、變化過的人、這人身上的膏油塗抹、以及用這人所建造神的家。

五 基督作天梯的結果是伯特利，就是召會，基督的身體；這梯子的終極完成乃是新耶路撒冷。

f. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder.

D. Where this ladder is, there are an open heaven, the transformed man, the anointing upon this man, and the building up of the house of God with this man.

E. The issue of Christ as the heavenly ladder is Bethel, the church, the Body of Christ; and the consummation of this ladder is the New Jerusalem.

第二十五週　週一

晨興餧養

創二八 11 ～ 12『〔雅各〕到了一個地方，因爲太陽落了，就在那裏過夜；他拾起那地方的一塊石頭枕在頭下，在那裏躺臥睡了。他夢見一個梯子立在地上，梯子的頂通著天，有神的使者在梯子上，上去下來。』

由於抓奪而陷入麻煩的青年抓奪者雅各，在孤寂的旅途上作了一個夢。雅各所看見的是一個夢，還未成爲事實，因爲雅各仍是一個抓奪者。在他的深處，他可能還抓著以掃的腳跟。這樣一個抓奪者，怎能成爲神的家？這是不可能的。因此，在那時候，雅各的夢只是一個夢。…每一個屬靈的異象都是一個夢。

夢的意義是甚麼？夢的原則乃是，在夢中有些不可能的事臨到了我們。我們的得救是一個夢，那是我們屬靈生命中的第一個夢。雖然得救是件不可能的事，但是我們得救了。進入召會生活也是一個屬靈的夢。每一個進入召會生活的人都有過一個夢，在夢中不可能的事發生了。我喜歡這些屬天的夢（創世記生命讀經，一一一六至一一一七頁）。

信息選讀

幾乎所有蒙召的人都能作見證，在他們得救以前，他們被迫受苦，忍受寂寞，並且在每樣人造的東西都變爲無有的環境中。按照他們的領會，一切人造的東西都是無用的，他們信靠神的創造，信靠神所造的東西。在這樣的時刻，屬天的夢就來了。

‹‹ WEEK 25 — DAY 1 ››

Morning Nourishment

Gen. 28:11-12 And he came to a certain place and spent the night there, because the sun had set. And he took one of the stones of the place and put it under his head, and he lay down in that place. And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

While Jacob, the young supplanter who had gotten into trouble due to his supplanting, was on his lonesome journey, he had a dream. What Jacob saw was a dream; it was not yet a fact, because Jacob was still a supplanter. Deep within, he was probably still holding on to Esau's heel. How could such a supplanter be the house of God? It was impossible. Hence, at that time, Jacob's dream was only a dream....Every spiritual vision is a dream.

What is the significance of a dream? The principle of a dream is that in it something impossible happens to you. Our being saved was a dream, the initial dream in our spiritual life. Although getting saved was an impossibility, we have been saved. Coming into the church life was also a spiritual dream. Everyone who has come into the church life has had a dream in which something impossible took place. I like these heavenly dreams. (Life-study of Genesis, pp. 928-929)

Today's Reading

As nearly all the called ones can testify, before they were saved, they were forced to suffer, to be lonesome, and to be in an environment in which everything man-made had become nothing. According to their understanding, everything man-made was useless, and they trusted in God's creation, in the things made by God. It was at such a time that the dream from heaven came.

今天原則是一樣的。你若要另一個屬天的異象，你就必須受一些苦…。大多數屬天的異象是在你受苦或被苦待時臨到的。…當我們正在美妙的召會生活中喜樂時，屬天的夢可能不會來。…然而每當我們許多人造的東西被剝奪，並且被帶到一個地方，只有神造的東西，也就是說，當我們與屬人的東西斷絕，而信靠屬神的東西，那時異象就來了。

雅各在伯特利的夢不是出於他，乃是完全出於神。雅各已經失去一切，完全失望。他無望無家，然而，令他大感意外，在他失望之中，夢來了。這夢是甚麼？這夢就是異象，就是看見。在我們的經歷中，梯子在那裏，但我們沒有看見。現在我們有了視力，看見了一直在那裏的梯子。這就是雅各的夢的意義。

每一個屬靈的經歷都是一個夢。我無法告訴你這些年來我作了多少夢。進到召會生活是一個夢，認識召會的實行也是一個夢。許多時候我們說，『天哪，這個經歷真好！這必是個夢。我得了怎樣的夢！』我們的夢越多越好，因爲夢越多，我們接觸並享受那梯子也越多。

每一個屬靈的夢的中心總是基督這梯子，祂是那將天帶到地，並將地聯於天的一位。每當我們裏面深處覺得被帶到天上，並且聯於天，與天成爲一，天也與我們成爲一，那就是對基督的經歷。我們應當把勝過罪和輭弱的想法忘掉。正確生命的經歷乃是夢見基督這天梯，已經立在地上，並且將我們帶到天上。…當你接觸這梯子，你就在天上，天就是你的。在天和地，地和天之間會有許多交通。你要得著你所需要的，一切消極的事物都要在你腳下。這就是經歷基督作天梯（創世記生命讀經，一〇六六至一〇六七、一〇七二頁）。

參讀：創世記生命讀經，第六十八篇。

The principle is the same today. If you want another heavenly vision, then you must have some suffering....Most heavenly visions come at a time when you are suffering or ill-treated....When we are happy in the wonderful church life, the heavenly dream may not come....But whenever we are deprived of so many man-made things and are brought to the place where there are only the God-created things, that is, when we are cut off from what is of man and put our trust in what is of God, the vision comes.

Jacob's dream at Bethel was not of him; it was absolutely of God. Jacob had lost everything and was fully disappointed. He had become a hopeless and homeless case. But, much to his surprise, in the midst of his disappointment, the dream came. What is this dream? It is simply a vision, a seeing. In our experience, the ladder was there, but we did not see it. Now that we have the sight, we see the ladder which was there all the time. This is the significance of Jacob's dream.

Every spiritual experience is a dream. I cannot tell you how many dreams I have had through the years. Coming into the church life is a dream. Knowing the practicality of the church is also a dream. Many times we have said, "My, this experience is so good that it must be a dream. What a dream has come to me!" The more dreams we have, the better, for the more dreams we have, the more we touch and enjoy the ladder.

The center of every spiritual dream is Christ as the ladder, as the One who brings heaven to earth and joins earth to heaven. Whenever we sense deep within that we have been brought into heaven and have been joined to and made one with heaven, and that heaven has been made one with us, that is an experience of Christ. We should forget about trying to overcome sin and weaknesses. The proper experience in life is to have a dream of Christ as the heavenly ladder which has been set up on earth and which brings us into heaven....When you touch this ladder, you will be in heaven, heaven will be yours, and there will be much traffic between earth and heaven and between heaven and earth. You will have whatever you need, and every negative thing will be under your feet. This is the experience of Christ as the heavenly ladder. (Life-study of Genesis, pp. 884-885, 889-890)

Further Reading: Life-study of Genesis, msg. 68

第二十五週　週二

晨興餧養

創二八 18『雅各清早起來，把所枕的石頭立作柱子，澆油在上面。』

22『我所立爲柱子的石頭，也必作神的家…。』

雅各的夢是整本創世記中最緊要的點（二八 10～22）。…這夢最顯著的一面是石頭。雅各經過了長途的跋涉，疲倦而孤寂，拾起一塊石頭作枕頭，露天而睡。這可能是歷史上第一次人用石頭作枕頭。你曾將頭枕在石頭上休息麼？我從來沒有這樣作過。首先，雅各用石頭作枕頭；其次，他把這石頭立作柱子（18）。枕頭是爲著休息，柱子是爲著建造。你有沒有領悟，有一天你的枕頭要成爲柱子？…在二十二節，雅各說，『我所立爲柱子的石頭，也必作神的家〔殿〕。』除了石頭、柱子和家（殿）之外，還有澆在石頭頂上的油（18）。雅各這孤寂的流浪者，怎會隨身帶著油？我不知道。然而，他清早將油澆在石頭上。因此，在這夢中有四個基本元素：石頭、柱子、家（殿）和油。這四項是組成聖經的基本因素（創世記生命讀經，一一一五頁）。

信息選讀

甚麼是神的家？神的家就是神的滿足、安息和彰顯。你住在怎樣的家裏，就顯出你是怎樣的人。…神的家也是神的彰顯。至終，祂的家要擴大成爲一座城，那城顯出來的樣子與神一樣。按照啓示錄四章二至三節，神顯出來的樣子好像碧玉；按照二十一

‹‹ WEEK 25 — DAY 2 ››

Morning Nourishment

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

22 And this stone, which I have set up as a pillar, will be God's house...

Jacob's dream is the most crucial point in the whole book of Genesis (28:10-22)....One of the most striking aspects of this dream is the stone. After traveling on a long journey, Jacob, being tired and lonesome, took a stone, made it his pillow, and slept in the open air. This might have been the first time in history that a man used a stone for a pillow. Have you ever laid your head upon a stone for rest? I have never done this. Firstly, Jacob made that stone a pillow; secondly, he set it up for a pillar (28:18). A pillow is for resting and a pillar is for building. Do you realize that one day your pillow will become a pillar?...In 28:22 Jacob said, "This stone, which I have set up as a pillar, will be God's house." In addition to the stone, the pillar, and the house, there was the oil poured upon the top of the stone (28:18). How could Jacob, a lonesome wanderer, have had oil with him? I do not know. Nevertheless, early in the morning, he poured oil upon the stone. Hence, in this dream there are four basic elements: the stone, the pillar, the house, and the oil. These four items are the basic factors with which the Bible is composed. (Life-study of Genesis, p. 927)

Today's Reading

What is God's house? God's house is simply God's satisfaction, rest, and expression. The kind of house you live in expresses the kind of person you are....God's house is His expression. Eventually, His house will be enlarged into a city, and that city will have the same appearance as God. According to Revelation 4:2 and 3, God has the appearance of jasper, and according to Revelation 21:11,

章十一節，整座新耶路撒冷城顯出來的樣子也好像碧玉。這就是說，那城有神顯出來的樣子，而成了祂的彰顯。我們甚至可以說，這城就是神的擴大。

雖然石頭和家（殿）是最緊要的，但仍然需要油。在豫表裏，油表徵臨到人的神。神是三一的。父是源頭，子是流道，靈是臨到我們的流。雅各澆油在石頭上，表徵三一神流到了人。神是在天上，但祂已經澆灌到人身上。當三一神臨到人的時候，祂就使人成爲神的家（殿）。在油澆石頭以前，石頭僅僅是石頭；但在油澆石頭以後，石頭就成了神的家（殿）。

在創世記二十八章，雅各是在無家可歸、沒有安息的光景中（10）。人無家可歸的時候，神也無家可歸（賽六六1）。所以在創世記二十八章，神與雅各都無家可歸。…當人無家可歸，沒有安息，神也無家可歸，沒有安息。二十八章是一幅圖畫，表明神和人都無家可歸。人真正的家是甚麼？就永遠來說，人的家乃是神。如果你沒有神，你就沒有家。沒有得救的人，總不會覺得在家，因爲人真正的家乃是神。神的家是甚麼？乃是人。人的家是神，神的家是人。甚麼時候人與神分開，神與人就都沒有家了。例如，離婚總是影響夫妻二人。我們不能說，妻子離婚，丈夫沒有離婚。因此，當人無家可歸的時候，神也成了無家可歸的。但是當我們在家裏，神也有了家。當我們得著神作我們的家，我們就成了神的家。在二十八章那個晚上，雅各與神分開，他與神就都無家可歸。雅各因著沒有家，也就沒有安息。沒有家的人，就是沒有安息的人。家是甜美的，因爲有安息。很多時候，我經過了長途旅行，回到家裏，我就說，『讚美主，我回家了！』這意思就是，我可以安息了。但是在那個晚上，雅各和神都沒有家，也沒有安息（創世記生命讀經，一一一九至一一二一頁）。

參讀：創世記生命讀經，第七十二篇。

the whole city of New Jerusalem will also have the appearance of jasper. This means that the city will have God's appearance and be His expression. We may even say that this city will be God's enlargement.

Although the stone and the house are most crucial, there is still the need of the oil. In typology, oil signifies God reaching man. God is triune. The Father is the source, the Son is the course, and the Spirit is the flow reaching us. Jacob's pouring oil upon the stone signifies the Triune God flowing to reach man. God is in heaven, but He has been poured out upon man. When the Triune God reaches man, He makes man the house of God. Before the oil was poured upon the stone, the stone was merely a stone. But after the oil had been poured upon it, the stone became the house of God.

In Genesis 28, Jacob was in a homeless and restless situation (v. 10). When man is homeless, God also is homeless (Isa. 66:1). Thus, in Genesis 28, both Jacob and God were homeless....When man is homeless and restless, God is also homeless and restless. Genesis 28 is a picture showing that both God and man were homeless. What is man's real home? For eternity, man's home will be God. If you do not have God, you do not have a home. No unsaved person can ever feel at home, for man's real home is God. What is God's home? Man. Man's home is God, and God's home is man. Whenever man is separated from God, both God and man are homeless. For example, a divorce always affects both the husband and the wife. We cannot say that the wife is divorced and that the husband is not. Thus, when man is homeless, God is made homeless, but when we are at home, God also has a home. When we have God as our home, we become God's home. That night in Genesis 28, Jacob was separated from God, and both he and God were homeless. Since Jacob was homeless, he was also restless. A homeless person is a restless person. Home is sweet because it is restful. Many times after I have completed a long journey, upon returning home, I have said, "Praise the Lord, I'm home!" This means that I can rest. But that night Jacob and God were homeless and without rest. (Life-study of Genesis, pp. 930-932)

Further Reading: Life-study of Genesis, msg. 72

第二十五週　週三

晨興餧養

彼前二5『〔你們〕也就像活石，被建造成爲屬靈的殿…。』

啓三12『得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名（這城就是由天上從我神那裏降下來的新耶路撒冷），並我的新名，都寫在他上面。』

雅各的夢是〔整本創世記〕最重要的一點，二十八章十至二十二節揭示神啓示中最重要的一件事。神渴望在地上得著一個家，並且祂的心意是要將祂所呼召的人變化成石頭，作祂建造的材料。在雅各之夢的記載裏，石頭（11、18、22）、柱子（18）、神的家（17、19、22）和油（18），是特出的項目。石頭象徵基督是基石、頂石和房角石，爲著神的建造（賽二八16，亞四7，徒四10～12）。石頭也象徵變化過的人，由基督這變化人的元素所構成，成爲建造神家的材料（創二12，太十六18，約一42，林前三12，彼前二5，啓二一11、18～20）；神的家就是今日的召會（提前三15），要終極完成於新耶路撒冷，作神和祂所救贖之選民永遠的居所（啓二一3、22）。在創世記二十八章十一節，雅各用作枕頭的石頭，表徵基督神聖的元素藉著我們對祂主觀的經歷，構成到我們這人裏面，成爲給我們安息的枕頭（參太十一28）（聖經恢復本，創二八12註1）。

信息選讀

雅各從夢中醒來，把所枕的石頭立作柱子，表徵

‹‹ WEEK 25 — DAY 3 ››

Morning Nourishment

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house...

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Jacob's dream is a most crucial point in this book, and Genesis 28:10-22 unveils the most crucial matter in the revelation of God. God desires to have a house on earth, and His intention is to transform His called ones into stones, material for His building. In the account of Jacob's dream, the stone (vv. 11, 18, 22), the pillar (v. 18), the house of God (vv. 17, 19, 22), and the oil (v. 18) are outstanding items. The stone symbolizes Christ as the foundation stone, the top stone, and the cornerstone for God's building (Isa. 28:16; Zech. 4:7; Acts 4:10-12). It also symbolizes the transformed man, who has been constituted with Christ as the transforming element to be the material for the building of God's house (Gen. 2:12; Matt. 16:18; John 1:42; 1 Cor. 3:12; 1 Pet. 2:5; Rev. 21:11, 18-20), which is the church today (1 Tim. 3:15) and which will consummate in the New Jerusalem as the eternal dwelling place of God and His redeemed elect (Rev. 21:3, 22). In Genesis 28:11 a stone was used by Jacob for a pillow, signifying that the very divine element of Christ constituted into our being through our subjective experience of Him becomes a pillow for our rest (cf. Matt. 11:28). (Gen. 28:12, footnote 1)

Today's Reading

After awaking from his dream, Jacob set up the pillow-stone as a pillar,

那作到我們裏面、我們憑祂得安息的基督，成了神的建造—神的家—的材料和支撐（參王上七21，加二9，啓三12）。最後，雅各澆油在柱子上面，油象徵那靈作爲三一神的終極完成臨到人（出三十23～30，路四18），柱子象徵變化過的人與三一神是一，並且彰顯三一神（聖經恢復本，創二八12註1）。

創世記二十八章十八節說，『雅各清早起來，把所枕的石頭立作柱子，澆油在上面。』雅各把石頭立作柱子是何等的希奇。我若是他，絕不會用石頭作柱子。這是甚麼意思？這必定符合聖經的整個啓示。這裏最顯著的是用油膏石頭。…照著聖經，這個舉動非常有意義。在聖經裏，石頭無疑是表徵變化過的人，一團泥已變化爲一塊石頭。在豫表裏，油表徵三一神的第三者臨到人。當神臨到你的時候，祂乃是靈。因此，被立作柱子並被澆油其上的石頭，象徵變化過的人與三一神是一。現在三一神不僅在天上，也在一個變化過的人身上，並且與這變化過的人成爲一。這人是神在地上的彰顯。當你注視那石頭，你就看見油。當你注視那立在地上變化過的人，你就看見神的彰顯。雅各怎麼知道要把油澆在石頭上？在二十八章以前，從未記載過這樣的舉動。然而，雅各從他的夢中醒來，卻作了這事。

雅各把油澆在柱子上面以後，『就給那地方起名叫伯特利。』（19）雅各爲甚麼給那地方起名叫伯特利，神的家（殿）？當他膏柱子的時候，他自己也在那靈的膏抹之下。那柱子就代表他自己—那變化過的雅各。我不相信那時雅各知道自己在作甚麼。他不像我們今天這麼清楚（創世記生命讀經，一〇八四至一〇八五頁）。

參讀：創世記生命讀經，第六十九篇。

signifying that the Christ who has been wrought into us and on whom we rest becomes the material and the support for God's building, God's house (cf. 1 Kings 7:21; Gal. 2:9; Rev. 3:12). Eventually, Jacob poured oil, a symbol of the Spirit as the consummation of the Triune God reaching man (Exo. 30:23-30; Luke 4:18), on the pillar, symbolizing that the transformed man is one with the Triune God and expresses Him. (Gen. 28:12, footnote 1)

Genesis 28:18 says, "Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it." How peculiar it was that Jacob set up the stone for a pillar. If I had been he, I would never have done that with the stone. What is the meaning of this? It certainly corresponds to the whole revelation of the Bible. The most striking thing here is the anointing of the stone with oil....According to the Bible, this act is very significant. In the Bible, the stone undoubtedly signifies a transformed man, a lump of clay which has been transformed into a stone. In typology, the oil signifies the third person of God reaching people. When God reaches you, He is the Spirit. Thus, the stone which was set up as a pillar and which had the oil poured upon it, is a symbol that the transformed man is one with the Triune God. Now the Triune God is not only in heaven but also on a transformed man and is one with this transformed man. This man is God's expression on earth. When you look at the stone, you see the oil. When you look at the transformed man standing on the earth, you see the expression of God. How did Jacob know to pour oil on the stone? Before chapter 28, there is no record of this type of action. Nevertheless, after waking up from his dream, Jacob did this.

After pouring oil upon the top of the pillar, Jacob "called the name of that place Bethel" (v. 19). Why did Jacob call the name of that place Bethel, the house of God? As he was anointing the pillar, he was under the anointing of the Spirit. That pillar represented himself, the transformed Jacob. I do not believe that at that time Jacob understood what he was doing. He was not as clear as we are today. (Life-study of Genesis, pp. 899-900)

Further Reading: Life-study of Genesis, msg. 69

第二十五週　週四

晨興餧養

創二八 18～19『雅各清早起來，把所枕的石頭立作柱子，澆油在上面。他就給那地方起名叫伯特利…。』

那石頭成了伯特利，神的家（創二八 19、22）。神的家是神與祂所救贖的人相互的居所（約十四 2、23）—人作神的居所（賽六六 1～2，林前三 16，弗二 22，來三 6，啓二一 3），神作人的居所（詩九十 1，約十五 5，啓二一 22）。因此，神的家是由神與人調和爲一所構成。在神的家裏，神在人性裏彰顯祂自己，並且神與人都得著相互並永遠的滿足和安息（聖經恢復本，創二八 12 註 1）。

信息選讀

我們人是用地上的塵土造的（創二 7）。羅馬九章指明我們是泥土器皿，不是石頭器皿。如果我是雅各，我要堆一堆土安枕在上面。但在神的眼中，泥土永遠不能成爲我們的安息。我們人的生命，天然人的生命和所是，不能成爲我們的安息。無論我們受了多好的教育，得著多高的地位，只要我們裏面沒有神聖的性情，我們就不過是泥土。這種泥土不能作我們堅固的支持。我們沒有一個人尋得安息，直到我們得救的時候。在那一天，一種神聖、屬基督的東西，作到我們裏面，成了我們裏面堅固的支持。這是我們的安息，我們的枕頭。我們的枕頭就是那已經作到我們裏面的神聖元素，基督。

雅各夢醒以後，就把這塊石頭立作柱子（創二八 18）。我們所安枕的石頭，必須成爲建造的材料。在

‹‹ WEEK 25 — DAY 4 ››

Morning Nourishment

Gen. 28:18-19 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it. And he called the name of that place Bethel...

That stone became Bethel, the house of God (Gen. 28:19, 22). God's house is the mutual dwelling place of God and His redeemed (John 14:2, 23)—man as God's dwelling place (Isa. 66:1-2; 1 Cor. 3:16; Eph. 2:22; Heb. 3:6; Rev. 21:3) and God as man's dwelling place (Psa. 90:1; John 15:5; Rev. 21:22). Hence, the house of God is constituted of God and man mingled together as one. In God's house God expresses Himself in humanity, and both God and man find mutual and eternal satisfaction and rest. (Gen. 28:12, footnote 1)

Today's Reading

As men, we were made from the dust of the ground (Gen. 2:7). Romans 9 indicates that we are vessels of clay, not of stone. If I had been Jacob, I would have made a pile of clay and rested upon it. In God's eyes, however, clay can never be our rest. Our human life, our natural human life and being, cannot be our rest. It does not matter how well educated we are nor what position we have. As long as we do not have the divine nature within us, we are merely clay. This clay cannot be our solid support. None of us found rest until we were saved. On that day, something divine, something of Christ, was wrought into us and became the solid support within us. This is our rest, our pillow. Our pillow is the divine element, the very Christ, which has been wrought into our being.

After having the dream, Jacob set up the stone for a pillar (Gen. 28:18). The stone upon which we lay our head must become building material. Before

進入召會生活以前，我們不明白這點。但現在我們已進入召會生活，領悟我們所安枕的石頭必須成爲柱子，也就是說，那塊石頭必須成爲神建造的材料。…在進入召會生活以後，一天又一天，我們把我們對基督的經歷立作柱子。它不再只是枕頭，乃是柱子。這不僅是我們安息的問題，乃是神的建造爲著祂安息的問題。

雅各不但把石頭立作柱子，他也澆油在石頭上面（18）。…只要你把枕頭立作柱子，油就會澆在上面。…枕頭立作柱子的時候，便完全受了浸。這才是真正聖靈的浸。在約翰一章也有浸、石頭和雅各的夢（33、42、51）。

對基督真正的經歷，成了建造的材料，這建造的材料終結於神家的建造。在這裏神有安息和滿足，在這裏我們也有安息和滿足。雅各的夢第一次是應驗在以色列人被救出埃及，帳幕立起來的時候。那是神在人中間的第一個家，是雅各的夢第一次的應驗。帳幕指明神與人尋得了安息，指明神在地上的居所是神與人的滿足和安息。以色列人在美地建造聖殿之後，神在地上有了更堅固的家。然後在新約裏，召會是神的家（提前三15）。至終，在新天新地，將有新耶路撒冷作神永遠的居所（啓二一1～3）。在那裏神與我們要有永遠的安息，享受永遠的滿足。今天，我們都在雅各之夢的應驗中。我們不僅有石頭和柱子；我們也有家。事實上，我們就是家（來三6）。這家是神性與人性的組成，是三一神與人的組成。在這裏有成爲神與人共同安息的家。現在我們不僅在這夢中，也在這夢的應驗中。感謝主給我們石頭、柱子、家和油。在召會生活中，這四樣東西我們都經歷了（創世記生命讀經，一一二一至一一二七頁）。

參讀：創世記生命讀經，第七十二篇；亞伯拉罕以撒雅各的神，第九章。

coming into the church life, we could not understand this. But now, having come into the church, we realize that the very stone upon which we lay our head for rest must become a pillar, that is, the stone must become the material for God's building....After coming into the church life, day by day we are setting up our experience of Christ to be a pillar. It is no longer just a pillow but a pillar. It is not only a matter of our rest; it is a matter of God's building for His rest.

Jacob not only set up the stone as a pillar; he also poured oil upon it (28:18)....As long as you set up your pillow to become a pillar, the oil will be poured upon it....When the pillow is set up to be a pillar, it is fully baptized. This is the genuine baptism of the Holy Spirit. In John 1 we also have the baptism, the stone, and Jacob's dream (vv. 33, 42, 51).

The genuine experience of Christ becomes the building material, and this building material consummates in the building of the house of God. Here God has rest and satisfaction, and here we also have rest and satisfaction. Jacob's dream was first fulfilled when the children of Israel erected the tabernacle after being delivered out of Egypt. That was the first house of God among men, the first fulfillment of Jacob's dream. The tabernacle indicated that God and man had found rest, that God's dwelling place on earth was the satisfaction and rest for both God and man. After the children of Israel had constructed the temple in the good land, God had a more solid house on earth. Then, in the New Testament, we have the church as the house of God (1 Tim. 3:15). Eventually, in the new heaven and the new earth, we shall have the New Jerusalem as God's eternal dwelling place (Rev. 21:1-3). There God and we shall have eternal rest and enjoy eternal satisfaction. Today we are all in the fulfillment of Jacob's dream. We not only have the stone and the pillar; we also have the house. In fact, we are the house (Heb. 3:6). This house is the composition of divinity with humanity, the composition of the Triune God with human beings. Here we have the house which becomes the rest for both God and man. Now we are not only in the dream but also in the fulfillment of the dream. Thank the Lord for the stone, the pillar, the house, and the oil. In the church life we experience all four of these. (Life-study of Genesis, pp. 932-936)

Further Reading: Life-study of Genesis, msg. 72; CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 9

第二十五週　週五

晨興餧養

創二八 12『他夢見一個梯子立在地上，梯子的頂通著天，有神的使者在梯子上，上去下來。』

約一 51『又對他說，我實實在在的告訴你們，你們將要看見天開了，神的使者上去下來在人子身上。』

〔創世記二十八章十二節的〕梯子是雅各之夢的中心、焦點。這夢乃是啓示基督，因爲基督是雅各所見梯子的實際（約一 51 與註）。基督作爲人子，在祂的人性裏乃是梯子，將天（神）帶到地（人），並將地與天聯合爲一（參十四 6）。我們重生的靈是神今日的居所（弗二 22），是基督這天梯立在地上的基礎（提後四 22）。因此，我們一轉向我們的靈，就經歷基督作梯子，將神帶給我們，也將我們帶給神（見來十 19 註 1）。這梯子所在之處，有敞開的天、變化過的人、這人身上的膏油塗抹以及用這人所建造神的家。基督作天梯的結果是伯特利，就是召會，基督的身體；這梯子的終極完成乃是新耶路撒冷（聖經恢復本，創二八 12 註 2）。

信息選讀

在約翰一章五十一節主耶穌對拿但業說，『我實實在在的告訴你們，你們將要看見天開了，神的使者上去下來在人子身上。』人子這名稱指明神不再只是神，祂也成了人。這啓示神不再只是在天上，祂也成了一個活在地上的人。梯子已經立在地上，因爲神已經成了人。在祂成爲肉體以前，祂不能稱爲人子。當主耶穌告訴拿但業說，他要看見使者上

‹‹ WEEK 25 — DAY 5 ››

Morning Nourishment

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

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

[The] ladder [in Genesis 28:12] is the center, the focus, of Jacob's dream. This dream is a revelation of Christ, for Christ is the reality of the ladder that Jacob saw (John 1:51 and footnotes). Christ as the Son of Man, in His humanity, is the ladder that brings heaven (God) to earth (man) and joins earth and heaven as one (cf. John 14:6). Our regenerated spirit, which is God's dwelling place today (Eph. 2:22), is the base on earth where Christ as the heavenly ladder has been set up (2 Tim. 4:22). Hence, whenever we turn to our spirit, we experience Christ as the ladder bringing God to us and us to God (see footnote 1 on Hebrews 10:19). Where this ladder is, there are an open heaven, the transformed man, the anointing upon this man, and the building up of the house of God with this man. The issue of Christ as the heavenly ladder is Bethel, the church, the Body of Christ, and the consummation of this ladder is the New Jerusalem. (Gen. 28:12, footnote 2)

Today's Reading

In John 1:51 the Lord Jesus said to Nathanael, "Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man." The title the Son of Man indicates that God no longer is merely God but that He has become a man. This reveals that God is no longer just in the heavens but that He has become a man living on the earth. The ladder has been set up on earth because God has become a man. Before He was incarnated, He could not be called the Son of Man. When the Lord Jesus told Nathanael that he

去下來在人子身上，拿但業必定立刻明白，這是雅各之夢的應驗（創世記生命讀經，一〇八五至一〇八六頁）。

雅各說到天的門〔創二八 17〕，這指明天是敞開的，人有可能進入天裏面。換句話說，人有可能進入神裏面。梯子是一條路，就像街道一樣，只不過是垂直的。那條梯子是介於地和天之間，就是從人上到神那裏，從神下到人這裏一條垂直的路。在這梯子，這條垂直的路上面，乃是神所在之天的開口之處。這表徵有一條途徑，讓人可以來摸著神並接觸神。

就著敞開的天而言，這地方乃是天的門，而就著地上那個地點而言，這乃是伯特利，神的家，神的居所和安息之處。神的安息之所不是在天上，而是在地上。我們可能想到天上，但是神卻想下到地上來。馬太六章十節說，『願你的旨意行在地上，如同行在天上。』神渴望來到地上，因爲地已經被神的仇敵不正當的敗壞、篡竊並霸佔了。神的心意是要恢復這地。今天基督教中有一個錯誤的觀念，人常常說到『天家』，然而在聖經裏沒有這種東西。反之，神的心意是要在地上得著一個居所，一個伯特利。

在創世記二十八章有一個梯子，上面有神的使者上去下來，而在約翰一章，這梯子乃是人子，在祂身上有神的使者上去下來。所以，梯子就是主耶穌自己這位人子，這位成爲肉體的基督。

不僅如此，在十四章六節主說，『我就是道路…；若不藉著我，沒有人能到父那裏去。』祂不是水平的路，而是垂直的路，我們憑著祂並藉著祂，可以到神那裏去。作爲道路，祂乃是梯子。乃是祂將天帶到地上，也是祂將地聯於天。是祂將神帶到人裏面，並將人帶到神裏面。祂是那條垂直的路，把神和人帶在一起，使天和地成爲一（神建造的概論，一四至一五頁）。

參讀：神建造的概論，第二至三章。

would see the angels ascending and descending on the Son of Man, Nathanael must have realized immediately that this was the fulfillment of Jacob's dream. (Life-study of Genesis, pp. 900-901)

In speaking of the gate of heaven, [Jacob] indicated that heaven was open, and there was the possibility for people to enter into it. In other words, there was the possibility for people to enter into God. A ladder is a way, like a street, except it is vertical. That ladder was a vertical way between earth and heaven, that is, from man up to God and from God down to man. With this ladder, this vertical way, is the opening of heaven where God is. This signifies that there is an access for man to touch God and contact God.

As far as the opened heavens are concerned, this place is the gate of heaven, but as far as the very spot on the earth is concerned, it is Bethel, the house of God, the dwelling place and resting place for God. The resting place for God is not in heaven but on earth. We may want to go to heaven, but God wants to come down to earth. Matthew 6:10 says, "Your will be done, as in heaven, so also on earth." God is desirous to come to earth because earth has been corrupted, usurped, and occupied in a wrong way by the enemy of God. God's desire is to recover this earth. Today in Christianity there is a wrong concept. People often speak about a "heavenly home," but there is not such a thing in the Scriptures. Rather, God's intention is to have a dwelling place, a Bethel, on the earth.

In Genesis 28 there is a ladder upon which the angels of God ascend and descend, and in John 1 this ladder is the Son of Man, upon whom the angels of God ascend and descend. Therefore, the ladder is the Lord Jesus Himself as the Son of Man, the incarnated Christ.

Moreover, in John 14:6 the Lord said, "I am the way...; no one comes to the Father except through Me." He is not the flat way but the vertical way by whom and through whom we come to God. As the way, He is the ladder. It is He who brings heaven to earth, and it is He who unites earth with heaven. It is He who brings God into man and man into God. He is the very way, the vertical way, to bring God and man together and to make heaven and earth one. (The Building of God, pp. 16-17)

Further Reading: CWWL, 1963, vol. 3, "The Building of God," chs. 2-3

第二十五週　週六

晨興餧養

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，爲要受憐憫，得恩典，作應時的幫助。』

十 19『弟兄們，我們既因耶穌的血，得以坦然進入至聖所。』

今天至聖所是在主耶穌所在的天上（來九 12、24）。當我們還在地上時，如何能進入？祕訣就是希伯來四章十二節所說我們的靈。這位在天上的基督，現今也在我們的靈裏（提後四 22）。祂是那天梯（創二八 12，約一 51），將我們的靈聯於天，也將天帶到我們的靈裏。因此，我們一轉到靈裏，就進入了至聖所，在那裏與施恩寶座上的神相會（聖經恢復本，來十 19 註 1）。

信息選讀

希伯來四章十六節所說的寶座，毫無疑問，是指天上神的寶座（啓四 2）。神的寶座，對全宇宙是掌權的寶座（但七 9，啓五 1），但對我們信徒，卻成了施恩的寶座，由至聖所裏的遮罪蓋（施恩座）所表徵（出二五 17、21）。這也是神和羔羊的寶座（啓二二 1）。當我們還活在地上時，怎能來到天上神和羔羊（基督）的寶座前？祕訣在於希伯來四章十二節所說我們的靈。那在天上坐在寶座上的基督（羅八 34），現今也在我們裏面（10），就是在我們的靈裏（提後四 22），這靈就是神居所的所在（弗二 22）。伯特利是神的家，神的居所，也是天的門；在那裏基督是梯子，把地聯於天，並把天帶到地（創二八 12 ～ 17，約一 51）。我們的靈今天既是神居所的所在，這靈就是天的門，在這裏基督是梯子，

‹‹ WEEK 25 — DAY 6 ››

Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

10:19 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus.

The Holy of Holies today is in heaven, where the Lord Jesus is (Heb. 9:12, 24). How, then, can we enter the Holy of Holies while we are still on earth? The secret is our spirit, referred to in 4:12. The very Christ who is in heaven is now also in our spirit (2 Tim. 4:22). As the heavenly ladder (Gen. 28:12; John 1:51), He joins our spirit to heaven and brings heaven into our spirit. Hence, whenever we turn to our spirit, we enter into the Holy of Holies. There we meet with God, who is on the throne of grace. (Heb. 10:19, footnote 1)

Today's Reading

Undoubtedly, the throne mentioned in Hebrews 4:16 is the throne of God, which is in heaven (Rev. 4:2). The throne of God is the throne of authority toward all the universe (Dan. 7:9; Rev. 5:1). But toward us, the believers, it becomes the throne of grace, signified by the expiation cover (the mercy seat) within the Holy of Holies (Exo. 25:17, 21). This throne is the throne of both God and the Lamb (Rev. 22:1). How can we come to the throne of God and the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in Hebrews 4:12. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (Rom. 8:10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22). At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51). Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us,

把我們在地上的人聯於天，並把天帶給我們。因此，每當我們轉到靈裏，就能進入天的門，藉著基督作天梯，摸著天上施恩的寶座（聖經恢復本，來四 16 註 1）。

提前三章十五節說，召會是活神的家。至終，在永世裏，活神的家將是新耶路撒冷。在啓示錄二十一章我們看見，新耶路撒冷不是用泥巴或塵土造的，乃是用寶石造的。論到新耶路撒冷，十一節說，『城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

在創世記一至二章我們看見，人雖然是按著神的形像造的，卻是由塵土構成的。神的形像是爲著神的彰顯，塵土當然不適合彰顯神。因此，就有變化的需要。變化不僅僅是形狀上的改變，也是性質上的改變，因爲變化這辭是指新陳代謝的改變。我們需要在性質上有所改變，使我們的性質和外表不再是屬塵土的。在創世記二章，人是塵土，但在啓示錄二十一章，人是寶石。在永世裏，…一切的塵土都要變化成爲寶石。

在創世記二章有一個泥土造的人，在二十八章我們看見一個泥土造的人枕在石頭上。…在十一節，我們看到雅各用作枕頭的石頭。大家都知道，枕頭是用來枕著休息的。在十八節，這塊枕石成了柱子。枕頭是用來休息的，柱子卻是用來支撐建築物的。在所羅門所建造的聖殿裏，有兩根主要的柱子（王上七 21）。加拉太二章九節說，雅各、彼得、約翰是召會的柱石。此外，啓示錄三章十二節說，得勝者要在神殿中作柱子。在創世記二十八章有石頭、枕頭和柱子。不但如此，至終這根柱子成了伯特利，神的家。在這短短的一段話裏，我們還看到一個梯子立在地上，梯子的頂通著天（12）。…雅各…看見一個梯子，神的使者在梯子上，上去下來。…雅各睡醒後，領會這地方不僅是神的家，也是天的門（17）（創世記生命讀經，一〇七六至一〇七七頁）。

參讀：創世記生命讀經，第六十九篇。

the people on earth, to heaven, and brings heaven to us. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder. (Heb. 4:16, footnote 1)

First Timothy 3:15 says that the church is the house of the living God. Ultimately, in eternity, the house of the living God will be the New Jerusalem. In Revelation 21 we see that the New Jerusalem is not built with clay or dust but with precious stones. Speaking of the New Jerusalem, Revelation 21:11 says, “Her light was like a most precious stone, like a jasper stone, as clear as crystal.”

In Genesis 1 and 2 we see that although man was made in the image of God, he was constituted with dust. While the image of God is for God’s expression, dust certainly is not suitable for the expression of God. Hence, there is the need for transformation. Transformation is not merely a change in form; it is also a change in nature, for the word transformation denotes a metabolic change. We need to have a change in nature that our nature and appearance might no longer be that of dust. In Genesis 2 man is dusty, but in Revelation 21 he is precious stone. In eternity...all the dust will be transformed into precious stones.

In Genesis 2 we have a man of clay, and in Genesis 28 we see a man of clay resting upon a stone....In verse 11 we see the stone which Jacob used for a pillow. As everyone knows, a pillow is something upon which to rest. In verse 18 this pillow-stone becomes a pillar. A pillow is for rest, but a pillar is used for support in a building. In the temple built by Solomon, there were two main pillars (1 Kings 7:21). Galatians 2:9 says that James, Peter, and John were pillars in the church. Furthermore, Revelation 3:12 says that the overcomers will be pillars in the temple of God. In Genesis 28 we have the stone, the pillow, and the pillar. But this is not all. Eventually, this pillar becomes Bethel, the house of God. Moreover, in this short portion of the Word we see a ladder set up on the earth, the top of which reached to heaven (v. 12)....Jacob saw a ladder on which the angels of God were ascending and descending....After Jacob had awakened out of his sleep, he realized that this place was not only the house of God but also the gate of heaven (v. 17). (Life-study of Genesis, pp. 892-893)

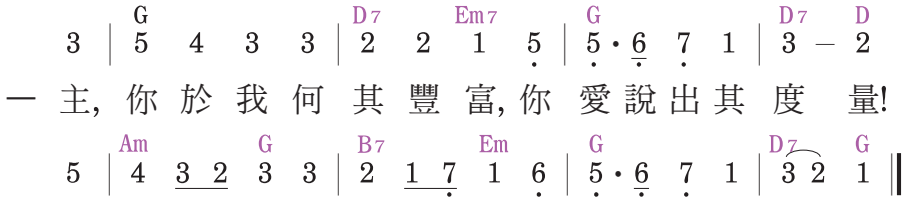
Further Reading: Life-study of Genesis, msg. 69

第二十五週　詩歌

152　讚美主－祂的萬有包羅性

（約翰福音）8 7 8 7（英 187）

G 大調　4/4



三　你乃是神真的帳幕,　在你我見神榮耀;
　　你也是神真的聖殿,　在你裏面神住着。

五　你是人子,與我一樣,　確有我們的性情,
　　使我能作神的兒子,　直到滿有你榮形。

二十二　你是一粒神聖麥子,　甘願落到死地裏,
　　結出我們許多子粒,　作你奧祕的身體。

二十三　你是屬天真葡萄樹,　我們是你的枝子;
　　住在你裏,與你聯結,　享受一切你所是。

二十四　你是宇宙真的新郎,　我們是你的新婦;
　　靈裏與你成爲一體,　得享你愛的豐富。

二十五　你是雅各所見天梯,　藉你天向地而開;
　　靠你我們作神聖殿,　地聯於天無阻礙。

二十六　哦主,你是那"我是"的,　應付我們所需要;
　　享受你作一切一切,　神就因你得榮耀。

‹‹ WEEK 25 — HYMN

Hymns, #187

1 O Lord, how rich Thou art to us,
Thy love reveals the measure!
The boundless riches of Thyself,
In spirit here we treasure.

3 Thou art the tabernacle true,
In Thee we see God's glory;
For God Thou art the temple too,
In Thee is God's full story.

5 Thou art the Son of Man like us,
And truly share our nature,
That we may be the sons of God
And grow to Thy full stature.

22 Thou art the grain of wheat divine,
That died and rose with glory,
To bring forth us as many grains
To form Thy glorious Body.

23 Thou art the true and heav'nly vine,
And we in Thee are branches;
In Thee abiding, Thou in us,
We share in all Thy riches.

24 Thou art the Bridegroom from above
To take the Bride, Thy Body;
That we may be with Thee as one,
In life and love and glory.

25 Thou art the ladder Jacob saw,
By Thee the heav'n is open;
In Thee we are the house of God,
And earth is joined to heaven.

26 O Lord, Thou art the great "I AM,"
Who all our need doth furnish;
Enjoying Thee as all in all,
God's purpose we accomplish.

申言稿：