创世记结晶读经（三）綱要

第二篇

蒙拣选、受对付、被破碎

DT　诗歌：545, s305

读经：创二五 22 ~ 23，三一 38 ~ 41，三二 22 ~ 32，三四 30，三五 1，16 ~ 21，27

创 25:22 孩子们在她里面彼此相争，她就说，若是这样，我为什么活着呢？她就去求问耶和华。

创 25:23 耶和华对她说，两国在你腹中，两族要从你身内分出。这族必强于那族，将来大的要服事小的。

创 31:38 我同你在一起这二十年，你的母绵羊、母山羊没有掉过胎；你群中的公羊，我没有吃过；

创 31:39 被野兽撕裂的，我没有带来给你，是我自己赔上。无论是白日，是黑夜，被偷去的，你都向我索要。

创 31:40 我白日受干热销磨，黑夜受寒霜侵蚀，不得合眼睡着，我常是这样。

创 31:41 我这二十年在你家里，为你的两个女儿服事你十四年，为你的羊群服事你六年，你十次改了我的工价。

创 32:22 他夜间起来，带着两个妻子，两个使女，并十一个孩子，过雅博渡口。

创 32:23 他带着他们，打发他们过河，又打发所有的都过去。

创 32:24 只剩下雅各一人，有一个人和他摔跤，直到黎明。

创 32:25 那人见自己胜不过他，就将他的大腿窝摸了一把；雅各正与那人摔跤的时候，他的大腿窝就脱了节。

创 32:26 那人说，天快亮了，让我去吧。雅各却说，你若不给我祝福，我就不让你去。

创 32:27 那人对他说，你名叫什么？他说，我名叫雅各。

创 32:28 那人说，你的名不要再叫雅各，要叫以色列；因为你与神与人较力，都得了胜。

创 32:29 雅各问祂说，请将你的名告诉我。但那人说，你何必问我的名？于是祂在那里给雅各祝福。

创 32:30 雅各便给那地方起名叫毘努伊勒，因为他说，我面对面看见了神，我的性命仍得保全。

创 32:31 日头升起，照在雅各身上，那时他渡过毘努伊勒，他的大腿就瘸了。

Crystallization-Study Outlines of Genesis (3)

Message Two

Chosen, Dealt With, and Broken

DT　Hymns: 749, 1159

Scripture Reading: Gen. 25:22-23; 31:38-41; 32:22-32; 34:30; 35:1, 16-21, 27

Gen 25:22 And the children struggled with each other within her. And she said, If it is so, why am I like this? And she went to inquire of Jehovah.

Gen 25:23 And Jehovah said to her, Two nations are in your womb, / And two peoples shall be separated from your bowels. / And the one people shall be stronger than the other people. / And the older shall serve the younger.

Gen 31:38 These twenty years have I been with you; your ewes and your female goats have not miscarried, and I have not eaten the rams of your flocks.

Gen 31:39 That which was torn by beasts I did not bring to you; I bore the loss of it myself. Of my hand you required it, whether stolen by day or stolen by night.

Gen 31:40 Thus I was: By day the dry heat consumed me, and the frost by night, and my sleep fled from my eyes.

Gen 31:41 These twenty years have I been in your house; I served you fourteen years for your two daughters and six years for your flock, and you have changed my wages ten times.

Gen 32:22 And he rose up that night and took his two wives and his two female servants and his eleven children and crossed over the ford of the Jabbok.

Gen 32:23 And he took them and sent them over the stream and sent over what he had.

Gen 32:24 And Jacob was left alone, and a man wrestled with him until the break of dawn.

Gen 32:25 And when the man saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was dislocated as he wrestled with Him.

Gen 32:26 And the man said, Let Me go, for the dawn is breaking. But Jacob said, I will not let You go unless You bless me.

Gen 32:27 And He said to him, What is your name? And he said, Jacob.

Gen 32:28 And He said, Your name will no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.

Gen 32:29 And Jacob asked Him and said, Please tell me Your name. But He said, Why is it that you ask My name? And He blessed him there.

Gen 32:30 And Jacob called the name of the place Peniel, for, he said, I have seen God face to face, and yet my life has been preserved.

Gen 32:31 And the sun rose upon him as he crossed over Penuel, and he limped because of his hip.

创 32:32 故此，以色列人不吃大腿窝的筋，直到今日，因为那人摸了雅各大腿窝的筋。

创 34:30 雅各对西缅和利未说，你们连累我，使我在这地的居民中，就是在迦南人和比利洗人中，有了臭名。我的人丁既然稀少，他们必聚集来攻击我，我和全家的人都必灭绝。

创 35:1 神对雅各说，起来，上伯特利去，住在那里；要在那里筑一座坛给神，就是你逃避你哥哥以扫的时候向你显现的那位。

创 35:16 他们从伯特利起行，离以法他还有一段路程，拉结临产甚是艰难。

创 35:17 正在艰难的时候，接生妇对她说，不要怕，你又要得一个儿子了。

创 35:18 她将近于死，魂要离开的时候，就给她儿子起名叫便俄尼；他父亲却给他起名叫便雅悯。

创 35:19 拉结死了，葬在通往以法他的路旁；以法他就是伯利恒。

创 35:20 雅各在她的坟上立了一个碑，就是拉结的墓碑，到今日还在。

创 35:21 以色列起行前往，在以得台的那一边支搭帐棚。

创 35:27 雅各来到他父亲以撒那里，到了基列亚巴的幔利，乃是亚伯拉罕和以撒寄居的地方；基列亚巴就是希伯仑。

壹 雅各蒙神拣选；因此，在雅各身上我们看见神的拣选—创二五 21 ～ 26，罗九 11：

创 25:21 以撒因他妻子不能生育，就为她祈求耶和华；耶和华应允他的祈求，他的妻子利百加就怀了孕。

创 25:22 孩子们在她里面彼此相争，她就说，若是这样，我为什么活着呢？她就去求问耶和华。

创 25:23 耶和华对她说，两国在你腹中，两族要从你身内分出。这族必强于那族，将来大的要服事小的。

创 25:24 她生产的日子到了，腹中果然是双子。

创 25:25 先出来的身体发红，浑身有毛，如同毛皮衣；他们就给他起名叫以扫。

创 25:26 随后以扫的弟弟也出来了，他的手抓住以扫的脚跟，因此给他起名叫雅各。利百加生下两个儿子的时候，以撒年六十岁。

罗 9:11 双子还没有生下来，善恶也没有作出来（只因要坚定神拣选人的旨意，不是本于行为，乃是本于那呼召人的），

一 神爱雅各并且拣选了他—13 节，玛一 2，弗一 4，二 4。

罗 9:13 正如经上所记："雅各是我所爱的，以扫是我所恨的。"

玛 1:2 耶和华说，我爱了你们；你们却说，你在何事上爱了我们呢？耶和华说，以扫不是雅各的哥哥么？我却爱雅各，

Gen 32:32 Therefore the children of Israel do not eat the thigh muscle, which is upon the socket of the hip, to this day, because He touched the socket of Jacob's hip at the thigh muscle.

Gen 34:30 And Jacob said to Simeon and Levi, You have brought trouble upon me by making me odious among the inhabitants of the land, among the Canaanites and the Perizzites; and I am few in number, and they will gather themselves together against me and strike me; and I will be destroyed, I and my house.

Gen 35:1 And God said to Jacob, Rise up, go up to Bethel, and dwell there; and make an altar there to the God who appeared to you when you fled from your brother Esau.

Gen 35:16 And they journeyed from Bethel. And while there was still some distance to come to Ephrath, Rachel began to give birth; and she had hard labor.

Gen 35:17 And while she was in hardest labor, the midwife said to her, Do not be afraid, for now you have another son.

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

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

Gen 35:20 And Jacob set up a pillar on her grave; that is the pillar of Rachel's grave, which is there to this day.

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

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

I. Jacob was chosen by God; therefore, in Jacob we see God's selection—Gen. 25:21-26; Rom. 9:11:

Gen 25:21 And Isaac entreated Jehovah for his wife because she was barren. And Jehovah was entreated of him, and Rebekah his wife conceived.

Gen 25:22 And the children struggled with each other within her. And she said, If it is so, why am I like this? And she went to inquire of Jehovah.

Gen 25:23 And Jehovah said to her, Two nations are in your womb, / And two peoples shall be separated from your bowels. / And the one people shall be stronger than the other people. / And the older shall serve the younger.

Gen 25:24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

Gen 25:25 And the first came forth red, all over like a hairy garment; and they called his name Esau.

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

Rom 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),

A. God loved Jacob and selected him—v. 13; Mal. 1:2; Eph. 1:4; 2:4.

Rom 9:13 As it is written, "Jacob have I loved, but Esau have I hated."

Mal 1:2 I have loved you, says Jehovah; but you say, How have You loved us? Was not Esau Jacob's brother, declares Jehovah? Yet I loved Jacob;

弗 1:4 就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；

弗 2:4 然而神富于怜悯，因祂爱我们的大爱，

二 雅各在出生以前，甚至在创世以前就蒙拣选—创二五 22～23，弗一 4：

创 25:22 孩子们在她里面彼此相争，她就说，若是这样，我为什么活着呢？她就去求问耶和华。

创 25:23 耶和华对她说，两国在你腹中，两族要从你身内分出。这族必强于那族，将来大的要服事小的。

弗 1:4 就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；

1 雅各蒙神拣选；这不是本于他自己的行为，或自己挣扎、努力的结果—创二五 22～23、26。

创 25:22 孩子们在她里面彼此相争，她就说，若是这样，我为什么活着呢？她就去求问耶和华。

创 25:23 耶和华对她说，两国在你腹中，两族要从你身内分出。这族必强于那族，将来大的要服事小的。

创 25:26 随后以扫的弟弟也出来了，他的手抓住以扫的脚跟，因此给他起名叫雅各。利百加生下两个儿子的时候，以撒年六十岁。

2 雅各蒙拣选乃是本于那呼召人的神，在于神的怜悯，在于神的恩典—罗九 11。

罗 9:11 双子还没有生下来，善恶也没有作出来（只因要坚定神拣选人的旨意，不是本于行为，乃是本于那呼召人的），

三 我们象雅各一样，在创立世界以前就蒙拣选，被选上—弗一 4，帖后二 13，约十五 16 上：

弗 1:4 就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；

帖后 2:13 主所爱的弟兄们，我们应当常为你们感谢神，因为祂从起初拣选了你们，叫你们借着那灵的圣别，并你们对真理的信，可以得救。

约 15:16 上 不是你们拣选了我，乃是我拣选了你们，…

1 基督是我们蒙神拣选的范围—弗一 4。

弗 1:4 就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph 2:4 But God, being rich in mercy, because of His great love with which He loved us,

B. Jacob was chosen before His birth, even before the foundation of the world—Gen. 25:22-23; Eph. 1:4:

Gen 25:22 And the children struggled with each other within her. And she said, If it is so, why am I like this? And she went to inquire of Jehovah.

Gen 25:23 And Jehovah said to her, Two nations are in your womb, / And two peoples shall be separated from your bowels. / And the one people shall be stronger than the other people. / And the older shall serve the younger.

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

1. Jacob was chosen by God; it was not of his own works, nor was it the issue of his own struggle and strife—Gen. 25:22-23, 26.

Gen 25:22 And the children struggled with each other within her. And she said, If it is so, why am I like this? And she went to inquire of Jehovah.

Gen 25:23 And Jehovah said to her, Two nations are in your womb, / And two peoples shall be separated from your bowels. / And the one people shall be stronger than the other people. / And the older shall serve the younger.

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

2. Jacob's being chosen was of God who calls, of God's mercy, and of God's grace—Rom. 9:11.

Rom 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),

C. Like Jacob, we were chosen, selected, before the foundation of the world—Eph. 1:4; 2 Thes. 2:13; John 15:16a:

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

2 Thes 2:13 But we ought to thank God always concerning you, brothers beloved of the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth,

John 15:16a You did not choose Me, but I chose you, …

1. Christ is the sphere in which we were chosen by God—Eph. 1:4.

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

2 神照着祂的先见拣选了我们—彼前一 2，罗八 29。

彼前 1:2 就是照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人：愿恩典与平安，繁增地归与你们。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

3 神的拣选在于祂主宰的怜悯；我们是已经蒙神拣选的人，应当把自己投在神身上，相信祂要把我们带到一个地步，使我们蒙祂喜悦—九 11 ～ 13、16。

罗 9:11 双子还没有生下来，善恶也没有作出来（只因要坚定神拣选人的旨意，不是本于行为，乃是本于那呼召人的），

罗 9:12 神就对利百加说，"将来大的要服事小的。"

罗 9:13 正如经上所记："雅各是我所爱的，以扫是我所恨的。"

罗 9:16 这样看来，这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。

4 神在已过的永远里拣选了我们，接着是祂的预定，和祂在时间里的呼召—八 28 ～ 29，弗一 5。

罗 8:28 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。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

弗 1:5 按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己，

5 我们是为着神的定旨蒙了拣选并呼召的—罗九 11，提后一 9：

罗 9:11 双子还没有生下来，善恶也没有作出来（只因要坚定神拣选人的旨意，不是本于行为，乃是本于那呼召人的），

提后 1:9 神救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨和恩典；这恩典是历世之前，在基督耶稣里赐给我们的，

a 创世记一章二十六节启示神造人的目的，是要人有祂的形像彰显祂，并且有祂的管治权代表祂。

创 1:26 神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

2. God chose us according to His foreknowledge—1 Pet. 1:2; Rom. 8:29.

1 Pet 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

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

3. God's selection depends on His sovereign mercy; as those who have been chosen by God, we should cast ourselves upon Him and trust that He will bring us to the point where we are pleasing to Him—9:11-13, 16.

Rom 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),

Rom 9:12 It was said to her, "The greater shall serve the less";

Rom 9:13 As it is written, "Jacob have I loved, but Esau have I hated."

Rom 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

4. God's selection of us in eternity past was followed by His predestination and by His calling of us in time—8:28-29; Eph. 1:5.

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

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

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

5. We have been selected and called for God's purpose—Rom. 9:11; 2 Tim. 1:9:

Rom 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),

2 Tim 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages

a. Genesis 1:26 reveals that God's purpose in His creation of man was that man would express Him in His image and represent Him with His dominion.

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

b 神对雅各的目的是要对付他，直到他变化为神的王子，有神的形像彰显祂，并运用神的管治权代表祂：这是神的目标—四七 7、10。

创 47:7 约瑟领他父亲雅各进去，站在法老面前，雅各就给法老祝福。

创 47:10 雅各又给法老祝福，就从法老面前出去了。

贰 雅各的一生代表神的对付，雅各的神是对付的神—三一 38 ～ 41：

创 31:38 我同你在一起这二十年，你的母绵羊、母山羊没有掉过胎；你群中的公羊，我没有吃过；

创 31:39 被野兽撕裂的，我没有带来给你，是我自己赔上。无论是白日，是黑夜，被偷去的，你都向我索要。

创 31:40 我白日受干热销磨，黑夜受寒霜侵蚀，不得合眼睡着，我常是这样。

创 31:41 我这二十年在你家里，为你的两个女儿服事你十四年，为你的羊群服事你六年，你十次改了我的工价。

一 神命定雅各一生要过挣扎的生活；雅各从母腹起直到他一生晚期，都在挣扎—二五 22～26，二七 1～29、41～46，二八 1～5，二九 1～三六 43。

创 25:22 孩子们在她里面彼此相争，她就说，若是这样，我为什么活着呢？她就去求问耶和华。

创 25:23 耶和华对她说，两国在你腹中，两族要从你身内分出。这族必强于那族，将来大的要服事小的。

创 25:24 她生产的日子到了，腹中果然是双子。

创 25:25 先出来的身体发红，浑身有毛，如同毛皮衣；他们就给他起名叫以扫。

创 25:26 随后以扫的弟弟也出来了，他的手抓住以扫的脚跟，因此给他起名叫雅各。利百加生下两个儿子的时候，以撒年六十岁。

创 27:1 以撒年老，眼睛昏花，不能看见，就叫了他大儿子以扫来，对他说，我儿。以扫说，我在这里。

创 27:2 他说，我如今老了，不知道哪一天死。

创 27:3 现在拿你的器械，就是箭囊和弓，往田野去为我打些野味来，

创 27:4 照我所爱的作成美味，拿来给我吃，使我在未死之前给你祝福。

创 27:5 以撒对他儿子以扫说话的时候，利百加一直在听着。所以当以扫往田野去打猎，要得野味带回来，

b. God's purpose for Jacob was to deal with him until he was transformed into a prince of God bearing His image to express Him and exercising His dominion to represent Him; this is God's goal—Gen. 47:7, 10.

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

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

II. Jacob's life is a life that represents God's dealings, and the God of Jacob is the God of dealings—31:38-41:

Gen 31:38 These twenty years have I been with you; your ewes and your female goats have not miscarried, and I have not eaten the rams of your flocks.

Gen 31:39 That which was torn by beasts I did not bring to you; I bore the loss of it myself. Of my hand you required it, whether stolen by day or stolen by night.

Gen 31:40 Thus I was: By day the dry heat consumed me, and the frost by night, and my sleep fled from my eyes.

Gen 31:41 These twenty years have I been in your house; I served you fourteen years for your two daughters and six years for your flock, and you have changed my wages ten times.

A. God destined Jacob to live a struggling life all his days; from his mother's womb to the end of his life, he was struggling—25:22-26; 27:1-29, 41—28:5; 29:1—34:43.

Gen 25:22 And the children struggled with each other within her. And she said, If it is so, why am I like this? And she went to inquire of Jehovah.

Gen 25:23 And Jehovah said to her, Two nations are in your womb, / And two peoples shall be separated from your bowels. / And the one people shall be stronger than the other people. / And the older shall serve the younger.

Gen 25:24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

Gen 25:25 And the first came forth red, all over like a hairy garment; and they called his name Esau.

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

Gen 27:1 Now when Isaac was old, and his eyes had become so dim that he could not see, he called Esau his older son and said to him, My son. And he said to him, Here I am.

Gen 27:2 And he said, Behold now, I am old, and I do not know the day of my death.

Gen 27:3 Now then, please take your weapons, your quiver and your bow, and go out to the field, and hunt game for me,

Gen 27:4 And prepare for me a tasty meal, such as I love, and bring it to me to eat, so that I may bless you before I die.

Gen 27:5 Now Rebekah had been listening when Isaac spoke to Esau his son. So when Esau went to the field to hunt for game to bring it home,

创 27:6 利百加就对她儿子雅各说，我听见你父亲对你哥哥以扫说，

创 27:7 你去把野味带来，作成美味给我吃，我好在未死之前，在耶和华面前给你祝福。

创 27:8 现在，我儿，你要照着我所吩咐你的，听从我的话。

创 27:9 你到羊群去，给我拿两只肥山羊羔来，我便照你父亲所爱的，给他作成美味。

创 27:10 你拿到你父亲那里给他吃，使他可以在未死之前给你祝福。

创 27:11 雅各对他母亲利百加说，你看，我哥哥以扫浑身是有毛的，我身上是光滑的；

创 27:12 倘若我父亲摸着我，必以我为欺哄人的，我就招来咒诅，不得祝福。

创 27:13 他母亲对他说，我儿，你招的咒诅归到我身上；你只管听从我的话，去把羊羔给我拿来。

创 27:14 他便去拿来，交给他母亲；他母亲就照他父亲所爱的，作成美味。

创 27:15 利百加又把家里她所存大儿子以扫上好的衣服，给她小儿子雅各穿上；

创 27:16 又用山羊羔皮，包在雅各的手上、和颈项的光滑处；

创 27:17 就把所作的美味和饼，交在她儿子雅各的手里。

创 27:18 雅各到他父亲那里说，我父亲。他说，我在这里。我儿，你是谁？

创 27:19 雅各对他父亲说，我是你的长子以扫；我已照你所吩咐我的行了。请起来坐着，吃我的野味，好给我祝福。

创 27:20 以撒对他儿子说，我儿，你怎么找得这么快？他说，因为耶和华你的神使我遇见好机会得着的。

创 27:21 以撒对雅各说，我儿，你近前来，让我摸摸你，好知道你真是我的儿子以扫不是。

创 27:22 雅各就挨近他父亲以撒。以撒摸着他，说，声音是雅各的声音，手却是以扫的手。

创 27:23 以撒就辨不出他来，因为他手上有毛，象他哥哥以扫的手一样；以撒就给他祝福；

创 27:24 又说，你真是我儿子以扫么？他说，我是。

创 27:25 以撒说，你递给我，我好吃我儿子的野味，给你祝福。雅各就递给他，他便吃了；又拿酒给他，他也喝了。

创 27:26 他父亲以撒对他说，我儿，你上前来与我亲嘴。

创 27:27 他就上前与父亲亲嘴；他父亲一闻他衣服上的香气，就给他祝福，说，我儿的香气如同耶和华赐福之田地的香气一样。

创 27:28 愿神赐你天上的甘露，地上的肥土，并丰盈的五谷和新酒。

创 27:29 愿多民服事你，多国跪拜你。愿你作你弟兄的主，你母亲的儿子向你跪拜。凡咒诅你的，愿他受咒诅；为你祝福的，愿他蒙福。

Gen 27:6 Rebekah spoke to Jacob her son, saying, I just heard your father speaking to Esau your brother, saying,

Gen 27:7 Bring me game, and prepare for me a tasty meal so that I may eat it and bless you before Jehovah before my death.

Gen 27:8 Now therefore, my son, obey my voice according to that which I command you.

Gen 27:9 Go now to the flock, and take two choice kids for me from there, and I will prepare them as a tasty meal for your father, such as he loves.

Gen 27:10 Then you shall bring it to your father to eat, so that he may bless you before his death.

Gen 27:11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man.

Gen 27:12 Perhaps my father will feel me, and I will be as a deceiver in his sight, and I will bring upon myself a curse and not a blessing.

Gen 27:13 And his mother said to him, Your curse be on me, my son; only obey my voice, and go, get them for me.

Gen 27:14 And he went and got them and brought them to his mother; and his mother prepared a tasty meal, such as his father loved.

Gen 27:15 And Rebekah took the best clothes of Esau her older son, which were with her in the house, and put them on Jacob her younger son.

Gen 27:16 And she put the skins of the kids on his hands and on the smooth part of his neck.

Gen 27:17 And she put the tasty meal and the bread that she had prepared into the hand of Jacob her son.

Gen 27:18 And he came to his father and said, My father. And he said, Here I am. Who are you, my son?

Gen 27:19 And Jacob said to his father, I am Esau your firstborn; I have done as you told me. Now rise up; sit up and eat some of my game, so that you may bless me.

Gen 27:20 And Isaac said to his son, How is it that you have found it so quickly, my son? And he said, Because Jehovah your God put it in my way.

Gen 27:21 And Isaac said to Jacob, Please come near that I may feel you, my son, to know whether you are really my son Esau or not.

Gen 27:22 And Jacob came near to Isaac his father. And he felt him and said, The voice is Jacob's voice, but the hands are Esau's hands.

Gen 27:23 And he did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him.

Gen 27:24 And he said, Are you really my son Esau? And he said, I am.

Gen 27:25 And he said, Bring it near to me, and I will eat of my son's game, that I may bless you. So he brought it near to him, and he ate; and he brought him wine, and he drank.

Gen 27:26 Then his father Isaac said to him, Please come near and kiss me, my son.

Gen 27:27 So he came near and kissed him; and when Isaac smelled the smell of his garments, he blessed him and said, See, the smell of my son- / Like the smell of a field / Which Jehovah has blessed.

Gen 27:28 And may God give you / Of the dew of heaven and of the fatness of the earth, / And an abundance of grain and new wine.

Gen 27:29 Let peoples serve you, / And nations bow down to you. / Be lord over your brothers, / And let your mother's sons bow down to you. / Cursed be those who curse you, / And blessed be those who bless you.

创 27:41 以扫因他父亲给雅各祝的福，就怨恨雅各，心里说，为我父亲居丧的日子近了，到那时候，我要杀我的弟弟雅各。

创 27:42 有人把利百加大儿子以扫的话告诉利百加，她就打发人去，叫了她小儿子雅各来，对他说，你哥哥以扫想要杀你，消他的恨。

创 27:43 现在，我儿，你要听从我的话；起来，逃往哈兰我哥哥拉班那里去，

创 27:44 同他住些日子，直等你哥哥的忿怒转消了。

创 27:45 等你哥哥向你消了怒气，忘了你向他所作的事，我便打发人去把你从那里带回来。我为什么要一日丧失你们二人呢？

创 27:46 利百加对以撒说，我因这些赫人的女子，厌烦到不想活了；倘若雅各也从这地的女子中，娶象这些赫人的女子为妻，我活着还有什么意思？

创 28:1 以撒叫了雅各来，给他祝福，并嘱咐他说，你不要娶迦南的女子为妻。

创 28:2 你起身往巴旦亚兰去，到你外祖父彼土利家里，在你母舅拉班的女儿中娶一个为妻。

创 28:3 愿全足的神赐福给你，使你繁衍增多，成为多族；

创 28:4 愿祂将应许亚伯拉罕的福赐给你和你的后裔，使你承受你所寄居的地为业，就是神赐给亚伯拉罕的地。

创 28:5 以撒打发雅各走了，他就往巴旦亚兰去，到亚兰人彼土利的儿子拉班那里；拉班是雅各、以扫的母亲利百加的哥哥。

创 29:1～36:43 （从略。）

二 在雅各的生活和经历里，我们看见神的对付—二五 19～三二 21：

创 25:19～32:21 （从略。）

1 神主宰地安排了雅各一生的环境；神主宰的手在雅各身上，为要对付他。

2 神在雅各身上的对付不是神的惩罚；这对付的目的在使雅各变化为以色列—28 节。

创 32:28 那人说，你的名不要再叫雅各，要叫以色列；因为你与神与人较力，都得了胜。

3 雅各在神的主宰安排下，借着环境的折磨和神直接的对付，得以变化、成熟，达于以色列—三五 10。

创 35:10 并且对他说，你的名原是雅各，从今以后不要再叫雅各，要叫以色列。这样，神就给他起名叫以色列。

Gen 27:41 And Esau hated Jacob because of the blessing with which his father had blessed him; and Esau said in his heart, The days of mourning for my father are near; then I will slay my brother Jacob.

Gen 27:42 And the words of Esau her older son were told to Rebekah, so she sent and called Jacob her younger son and said to him, Now your brother Esau is consoling himself concerning you by planning to kill you.

Gen 27:43 Therefore, my son, obey my voice now, and rise up; flee to Laban my brother at Haran,

Gen 27:44 And stay with him a few days, until your brother's fury turns away,

Gen 27:45 Until your brother's anger turns away from you, and he forgets what you have done to him; then I will send word and bring you back from there. Why should I be bereaved of both of you in one day?

Gen 27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth like these, from the daughters of the land, what good will my life be to me?

Gen 28:1 And Isaac called Jacob and blessed him; and he charged him and said to him, You shall not take a wife from the daughters of Canaan.

Gen 28:2 Rise up, go to Paddan-aram, to the house of Bethuel your mother's father; and take from there a wife from the daughters of Laban your mother's brother.

Gen 28:3 And may the All-sufficient God bless you and make you fruitful and multiply you, that you may become a company of peoples.

Gen 28:4 And may He give you the blessing of Abraham, to you and to your seed with you, that you may possess this land of your sojournings, which God gave to Abraham.

Gen 28:5 And Isaac sent Jacob away, and he went to Paddan-aram, to Laban the son of Bethuel the Aramaean, the brother of Rebekah, Jacob's and Esau's mother.

Gen 29:1—34:43 (be omitted.)

B. In the life and experience of Jacob we see God's dealings —25:19—32:21:

Gen 25:19—32:21 (be omitted.)

1. God sovereignly arranged the circumstances of Jacob's life; God's sovereign hand was upon Jacob to deal with him.

2. God's dealing with Jacob was not God's punishment; rather, it was for the purpose of Jacob's transformation into Israel—32:28.

Gen 32:28 And He said, Your name will no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.

3. Under God's sovereignty, through his sufferings in his circumstances and through God's direct dealing, Jacob was transformed and matured so that he became Israel—35:10.

Gen 35:10 And God said to him, Your name is Jacob; / Your name shall no longer be called Jacob, / But Israel shall be your name. Thus He called his name Israel.

三 雅各的历史乃是一幅圣灵管教的图画—四七 9，四八 15～16 上，来十二 9～11：

创 47:9 雅各对法老说，我寄居在世的年日是一百三十岁；我平生的年日又少又苦，不及我列祖在世寄居的年日。

创 48:15 他就给约瑟祝福说，愿我祖亚伯拉罕和我父以撒行事为人都在祂面前的神，就是一生牧养我直到今日的神，

创 48:16 上那救赎我脱离一切患难的使者，赐福与这两个少年人。…

来 12:9 再者，我们曾有肉身的父管教我们，我们尚且敬重他们，何况万灵的父，我们岂不更当服从祂而得活着么？

来 12:10 肉身的父是在短暂的日子里，照自己以为好的管教我们，惟有万灵的父管教我们，是为了我们的益处，使我们有分于祂的圣别。

来 12:11 一切的管教，当时固然不觉得喜乐，反觉得愁苦；后来却给那借此受过操练的人，结出平安的义果。

1 圣灵的管教是指圣灵在我们外面的环境里作工，祂安排一切的人事物和遭遇，借这些我们受管教—罗八 28。

罗 8:28 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。

2 神借着圣灵的管教完全拆毁我们的旧造，使新造的元素得以在我们里面建造起来。

3 我们天然的生命借着圣灵的管教受对付时，基督就构成在我们里面—加四 19，弗三 17 上。

加 4:19 我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。

弗 3:17 上 使基督借着信，安家在你们心里，…

4 在我们环境中的每件事和每个人，都是神的主宰所用来变化我们的工具—罗八 28。

罗 8:28 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。

叁 创世记三十二章二十二至三十二节叙述雅各一生中紧要并关键性的经历—他被破碎：

C. Jacob's history is a picture of the discipline of the Holy Spirit—47:9; 48:15-16a; Heb. 12:9-11:

Gen 47:9 And Jacob said to Pharaoh, The years of my sojourning are one hundred thirty years; few and evil have been the years of my life, and they have not attained to the years of the lives of my fathers during the days of their sojourning.

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

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

Heb 12:9 Furthermore we have had the fathers of our flesh as disciplinersand we respected them; shall we not much more be in subjection to the Father of spirits and live?

Heb 12:10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.

Heb 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.

1. The discipline of the Holy Spirit refers to what the Holy Spirit is doing in our outward environment, to His arranging of all people, things, and happenings, through which we are being disciplined—Rom. 8:28.

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.

2. Through the discipline of the Holy Spirit, God completely tears down our old creation so that the element of the new creation may be built up in us.

3. As our natural life is dealt with through the discipline of the Holy Spirit, Christ is constituted into us—Gal. 4:19; Eph. 3:17a.

Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you,

Eph 3:17a That Christ may make His home in your hearts through faith, …

4. Everything and everyone in our environment is an instrument of sovereignty used by God for our transformation—Rom. 8:28.

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.

III. Genesis 32:22-32 relates a vital and crucial experience in the life of Jacob—his being broken:

创 32:22 他夜间起来，带着两个妻子，两个使女，并十一个孩子，过雅博渡口。

创 32:23 他带着他们，打发他们过河，又打发所有的都过去。

创 32:24 只剩下雅各一人，有一个人和他摔跤，直到黎明。

创 32:25 那人见自己胜不过他，就将他的大腿窝摸了一把；雅各正与那人摔跤的时候，他的大腿窝就脱了节。

创 32:26 那人说，天快亮了，让我去吧。雅各却说，你若不给我祝福，我就不让你去。

创 32:27 那人对他说，你名叫什么？他说，我名叫雅各。

创 32:28 那人说，你的名不要再叫雅各，要叫以色列；因为你与神与人较力，都得了胜。

创 32:29 雅各问祂说，请将你的名告诉我。但那人说，你何必问我的名？于是祂在那里给雅各祝福。

创 32:30 雅各便给那地方起名叫毘努伊勒，因为他说，我面对面看见了神，我的性命仍得保全。

创 32:31 日头升起，照在雅各身上，那时他渡过毘努伊勒，他的大腿就瘸了。

创 32:32 故此，以色列人不吃大腿窝的筋，直到今日，因为那人摸了雅各大腿窝的筋。

一 主和雅各摔跤，为要向雅各暴露他是何等的天然，他天然的力量是何等的大—24 节：

创 32:24 只剩下雅各一人，有一个人和他摔跤，直到黎明。

1 主“摸了雅各大腿窝的筋”（32）；摸雅各大腿窝的筋，就是他身上最有力的肌肉，表征摸雅各天然的生命，天然的力量—25 节。

创 32:32 故此，以色列人不吃大腿窝的筋，直到今日，因为那人摸了雅各大腿窝的筋。

创 32:25 那人见自己胜不过他，就将他的大腿窝摸了一把；雅各正与那人摔跤的时候，他的大腿窝就脱了节。

2 雅各被神破碎之后，虽然外面和从前一样，但里面天然的生命已经受了对付；不是外面的生活被主摸过，乃是里面天然的力量被主破碎—三三 1 ～ 4，三二 25、32。

创 33:1 雅各举目观看，见以扫来了，同他一起的有四百人。他就把孩子们分开交给利亚、拉结、和两个使女，

Gen 32:22 And he rose up that night and took his two wives and his two female servants and his eleven children and crossed over the ford of the Jabbok.

Gen 32:23 And he took them and sent them over the stream and sent over what he had.

Gen 32:24 And Jacob was left alone, and a man wrestled with him until the break of dawn.

Gen 32:25 And when the man saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was dislocated as he wrestled with Him.

Gen 32:26 And the man said, Let Me go, for the dawn is breaking. But Jacob said, I will not let You go unless You bless me.

Gen 32:27 And He said to him, What is your name? And he said, Jacob.

Gen 32:28 And He said, Your name will no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.

Gen 32:29 And Jacob asked Him and said, Please tell me Your name. But He said, Why is it that you ask My name? And He blessed him there.

Gen 32:30 And Jacob called the name of the place Peniel, for, he said, I have seen God face to face, and yet my life has been preserved.

Gen 32:31 And the sun rose upon him as he crossed over Penuel, and he limped because of his hip.

Gen 32:32 Therefore the children of Israel do not eat the thigh muscle, which is upon the socket of the hip, to this day, because He touched the socket of Jacob's hip at the thigh muscle.

A. The Lord wrestled with Jacob in order to expose to him how natural he was and how great his natural strength was—v. 24.

Gen 32:24 And Jacob was left alone, and a man wrestled with him until the break of dawn.

1. The Lord “touched the socket of Jacob’s hip at the thigh muscle”; the touching of the socket of Jacob’s hip at the thigh muscle, the strongest muscle in the body, signifies the touching of Jacob’s natural life, his natural strength—vv. 25, 32.

Gen 32:25 And when the man saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was dislocated as he wrestled with Him.

Gen 32:32 Therefore the children of Israel do not eat the thigh muscle, which is upon the socket of the hip, to this day, because He touched the socket of Jacob's hip at the thigh muscle.

2. After Jacob was broken by God, outwardly he was the same as before, but inwardly his natural life had been dealt with; it was not the outward living that was touched by the Lord but the inward, natural strength that was broken by Him—33:1-4; 32:25, 32.

Gen 33:1 And Jacob lifted up his eyes and looked, and there was Esau coming, and four hundred men with him. So he divided the children among Leah and among Rachel and among the two female servants.

创 33:2 并且叫两个使女和她们的孩子在前面，利亚和她的孩子在后面，拉结和约瑟在最后面。

创 33:3 他自己在他们前头过去，一连七次俯伏在地，直到就近他哥哥。

创 33:4 以扫跑来迎接他，将他抱住，又伏在他的颈项上，与他亲嘴，两个人就哭了。

创 32:25 那人见自己胜不过他，就将他的大腿窝摸了一把；雅各正与那人摔跤的时候，他的大腿窝就脱了节。

创 32:32 故此，以色列人不吃大腿窝的筋，直到今日，因为那人摸了雅各大腿窝的筋。

二 雅各的经历给我们看见，神必须破碎我们天然的生命；祂必须厉害摸着我们天然的生命—22～32节：

创 32:22 他夜间起来，带着两个妻子，两个使女，并十一个孩子，过雅博渡口。

创 32:23 他带着他们，打发他们过河，又打发所有的都过去。

创 32:24 只剩下雅各一人，有一个人和他摔跤，直到黎明。

创 32:25 那人见自己胜不过他，就将他的大腿窝摸了一把；雅各正与那人摔跤的时候，他的大腿窝就脱了节。

创 32:26 那人说，天快亮了，让我去吧。雅各却说，你若不给我祝福，我就不让你去。

创 32:27 那人对他说，你名叫什么？他说，我名叫雅各。

创 32:28 那人说，你的名不要再叫雅各，要叫以色列；因为你与神与人较力，都得了胜。

创 32:29 雅各问祂说，请将你的名告诉我。但那人说，你何必问我的名？于是祂在那里给雅各祝福。

创 32:30 雅各便给那地方起名叫毘努伊勒，因为他说，我面对面看见了神，我的性命仍得保全。

创 32:31 日头升起，照在雅各身上，那时他渡过毘努伊勒，他的大腿就瘸了。

创 32:32 故此，以色列人不吃大腿窝的筋，直到今日，因为那人摸了雅各大腿窝的筋。

1 宗教的路是改变人外面的行为；神在祂经纶里的路，却是摸人里面的生命，好改变人内在的所是—林后四16。

林后 4:16所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。

Gen 33:2 And he put the female servants and their children in front, and Leah and her children next, and Rachel and Joseph last.

Gen 33:3 And he himself passed on before them and bowed down to the ground seven times until he came near to his brother.

Gen 33:4 And Esau ran to meet him and embraced him and fell on his neck and kissed him, and they wept.

Gen 32:25 And when the man saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was dislocated as he wrestled with Him.

Gen 32:32 Therefore the children of Israel do not eat the thigh muscle, which is upon the socket of the hip, to this day, because He touched the socket of Jacob's hip at the thigh muscle.

B. Jacob's experience shows us that God has to break our natural life, that He has to touch our natural life in a drastic way—Gen. 32:22-32:

Gen 32:22 And he rose up that night and took his two wives and his two female servants and his eleven children and crossed over the ford of the Jabbok.

Gen 32:23 And he took them and sent them over the stream and sent over what he had.

Gen 32:24 And Jacob was left alone, and a man wrestled with him until the break of dawn.

Gen 32:25 And when the man saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was dislocated as he wrestled with Him.

Gen 32:26 And the man said, Let Me go, for the dawn is breaking. But Jacob said, I will not let You go unless You bless me.

Gen 32:27 And He said to him, What is your name? And he said, Jacob.

Gen 32:28 And He said, Your name will no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.

Gen 32:29 And Jacob asked Him and said, Please tell me Your name. But He said, Why is it that you ask My name? And He blessed him there.

Gen 32:30 And Jacob called the name of the place Peniel, for, he said, I have seen God face to face, and yet my life has been preserved.

Gen 32:31 And the sun rose upon him as he crossed over Penuel, and he limped because of his hip.

Gen 32:32 Therefore the children of Israel do not eat the thigh muscle, which is upon the socket of the hip, to this day, because He touched the socket of Jacob's hip at the thigh muscle.

1. The way of religion is to change man's outward behavior; the way of God in His economy is to touch man's inward life in order to change his inward being—2 Cor. 4:16.

2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

2 主在某个关键点上摸我们，我们就瘸了，里面的人再也不能和以前一样了；从此以后，我们就瘸了，不再完整了—创三二 25、31。

创 32:25 那人见自己胜不过他，就将他的大腿窝摸了一把；雅各正与那人摔跤的时候，他的大腿窝就脱了节。

创 32:31 日头升起，照在雅各身上，那时他渡过毘努伊勒，他的大腿就瘸了。

三 每一个信徒都需要经历外面之人的破碎—来四 12：

来 4:12 因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。

1 基督要从魂的禁锢里出来，我们外面的人就必须破碎—弗三 16 ～ 17。

弗 3:16 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，

弗 3:17 使基督借着信，安家在你们心里，叫你们在爱里生根立基，

2 我们外面的人需要被破碎，让灵得以出来—来四 12。

来 4:12 因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。

3 我们要干干净净地流露神的生命，我们这个人就必须被破碎—约十二 24 ～ 26，十九 34，七 37 ～ 39，出十七 6 ～ 7：

约 12:24 我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。

约 12:25 爱惜自己魂生命的，就丧失魂生命；在这世上恨恶自己魂生命的，就要保守魂生命归入永远的生命。

约 12:26 若有人服事我，就当跟从我；我在哪里，服事我的人也要在哪里。若有人服事我，我父必尊重他。

约 19:34 惟有一个兵用枪扎祂的肋旁，随即有血和水流出来。

约 7:37 节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。

约 7:38 信入我的人，就如经上所说，从他腹中要流出活水的江河来。

2. When the Lord touches us at a certain crucial spot, we are lame and can no longer be the same in our inward being; from then on, we limp and are no longer whole—Gen. 32:25.

Gen 32:25 And when the man saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was dislocated as he wrestled with Him.

Gen 32:31 And the sun rose upon him as he crossed over Penuel, and he limped because of his hip.

C. Every believer needs to experience the breaking of the outer man—Heb. 4:12:

Heb 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

1. In order for Christ to be released from the imprisonment of the soul, our outer man must be broken—Eph. 3:16-17.

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

2. Our outer man needs to be broken for the release of the spirit—Heb. 4:12.

Heb 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

3. In order for there to be a pure flow of the life of God from within us, we must be broken—John 12:24-26; 19:34; 7:37-39; Exo. 17:6-7.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

John 12:25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.

John 12:26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

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

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

约 7:39 耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。

出 17:6 我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。摩西就在以色列的长老眼前这样行了。

出 17:7 他给那地方起名叫玛撒，又叫米利巴；这是因以色列人争闹，又因他们试探耶和华，说，耶和华是在我们中间不是？

a 林后四章十二节所说的，死在我们身上发动，那个死就是我们的被破碎。

林后 4:12这样，死是在我们身上发动，生命却在你们身上发动。

b 主需要破碎的器皿作活水的管道；我们这个人被破碎越多，神的生命从我们身上出去的就越多—约十二 24 ～ 26。

约 12:24 我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。

约 12:25 爱惜自己魂生命的，就丧失魂生命；在这世上恨恶自己魂生命的，就要保守魂生命归入永远的生命。

约 12:26 若有人服事我，就当跟从我；我在哪里，服事我的人也要在哪里。若有人服事我，我父必尊重他。

4 我们魂里的各部分必须让神破碎—太十六 24 ～ 25：

太 16:24 于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。

太 16:25 因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。

a 魂被破碎，意思不是说，我们不再思想了，不再表达情感了，不再运用意志了—帖前五 23。

帖前 5:23且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。

b 我们的思想、情感、意志还是有的，只不过都已经被破碎，就是受了对付，被折服，并服从于灵—林后四 16，弗四 23，提后一 7。

林后 4:16所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。

弗 4:23 而在你们心思的灵里得以更新，

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Exo 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

Exo 17:7 And he called the name of the place Massah and Meribah, because of the contention of the children of Israel and because they tested Jehovah, saying, Is Jehovah among us or not?

a. The operation of death within us, spoken of in 2 Corinthians 4:12, is our being broken.

2 Cor 4:12 So then death operates in us, but life in you.

b. The Lord needs broken vessels to be channels of living water; the more we are broken, the more the life of God will flow out of us—John 12:24-26.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

John 12:25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.

John 12:26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.

4. Every part of our soul needs to be broken by God—Matt. 16:24-25:

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

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

a. For the soul to be broken does not mean that we no longer use our mind, express our emotions, or exercise our will—1 Thes. 5:23.

1 Thes 5:23And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

b. Our mind, emotions, and will still function, but they have been broken, that is, dealt with, subdued, and made submissive to our spirit—2 Cor. 4:16; Eph. 4:23; 2 Tim. 1:7.

2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Eph 4:23 And that you be renewed in the spirit of your mind

提后 1:7 因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。

5 那盛装“至贵的真哪哒香膏”，“极贵的香膏”的“玉瓶”需要打破，真哪哒香膏才能出来，使“屋里…满了膏的香气”—可十四 3，太二六 7，约十二 3：

可 14:3 耶稣在伯大尼患麻风的西门家里坐席的时候，有一个女人，拿着一玉瓶至贵的真哪哒香膏来，打破玉瓶，把膏浇在祂的头上。

太 26:7 有一个女人拿着一玉瓶极贵的香膏，到祂跟前来，趁祂坐席的时候，浇在祂的头上。

约 12:3 那时，马利亚就拿着一磅至贵的真哪哒香膏，抹耶稣的脚，又用自己的头发去擦祂的脚，屋里就满了膏的香气。

a 玉瓶（外面的人）不打破，真哪哒香膏就不能出来—可十四 3。

可 14:3 耶稣在伯大尼患麻风的西门家里坐席的时候，有一个女人，拿着一玉瓶至贵的真哪哒香膏来，打破玉瓶，把膏浇在祂的头上。

b 我们不该保护自己，觉得玉瓶比香膏更值钱；我们不该以为我们外面的人比里面的人更可宝贵—太二六 7，林后四 16。

太 26:7 有一个女人拿着一玉瓶极贵的香膏，到祂跟前来，趁祂坐席的时候，浇在祂的头上。

林后 4:16 所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。

c 外面的不破碎，里面的就出不来；这样，不只我们自己没有路走，并且连召会也没有路走—约十二 3。

约 12:3 那时，马利亚就拿着一磅至贵的真哪哒香膏，抹耶稣的脚，又用自己的头发去擦祂的脚，屋里就满了膏的香气。

6 神在基督里将祂自己建造到我们里面，需要外面之人的破碎—弗三 16 ～ 17 上。

弗 3:16 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，

弗 3:17 上 使基督借着信，安家在你们心里，…

2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

5. There is the need for the breaking of “the alabaster flask of ointment, of very costly pure nard,” “ointment of great value,” so that ointment of pure nard may be released and that the house may be “filled with the fragrance of the ointment”—Mark 14:3; Matt. 26:7; John 12:3:

Mark 14:3 And while He was in Bethany in the house of Simon the leper, as He reclined at table, a woman came, having an alabaster flask of ointment, of very costly pure nard, and she broke the alabaster flask and poured it over His head.

Matt 26:7 A woman came to Him, having an alabaster flask of ointment of great value, and she poured it on His head as He reclined at table.

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

a. Unless the flask (the outer man) is broken, the ointment of pure nard cannot be released—Mark 14:3.

Mark 14:3 And while He was in Bethany in the house of Simon the leper, as He reclined at table, a woman came, having an alabaster flask of ointment, of very costly pure nard, and she broke the alabaster flask and poured it over His head.

b. We should not be protective of ourselves, regarding the flask as more precious than the ointment; we should not consider our outer man more precious than our inner man—Matt. 26:7; 2 Cor. 4:16.

Matt 26:7 A woman came to Him, having an alabaster flask of ointment of great value, and she poured it on His head as He reclined at table.

2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

c. If the outer part is not broken, the inner part will not be released; if this is our situation, we will have no way to go on, and the church also will have no way to go on—John 12:3.

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

6. God’s work of building Himself in Christ into us requires the breaking of the outer man—Eph. 3:16-17a.

Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph 3:17a That Christ may make His home in your hearts through faith, …

7 要有建造，就必须先有破碎—太十六 18，弗四 16：

太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。

弗 4:16 本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

a 要叫召会得建造，我们就必须经历外面之人的破碎—二 21 ～ 22。

弗 2:21 在祂里面，全房联结一起，长成在主里的圣殿；

弗 2:22 你们也在祂里面同被建造，成为神在灵里的居所。

b 我们要有配搭的事奉，就必须接受破碎；若没有破碎，就无法配搭。

8 我们需要象保罗一样，在身体的异象下被破碎，并看见我们在身体里被建造唯一的路，乃是被破碎—徒九 1 ～ 31，弗四 16。

徒 9:1 扫罗仍然向主的门徒，口吐威吓凶杀的话。他来到大祭司跟前，

徒 9:2 向他求文书给大马色的各会堂，若是找着这道路上的人，无论男女，都可以捆绑带到耶路撒冷。

徒 9:3 扫罗行路，将近大马色，忽然有光从天上四面照着他，

徒 9:4 他就仆倒在地，听见有声音对他说，扫罗，扫罗，你为什么逼迫我？

徒 9:5 他说，主啊，你是谁？主说，我就是你所逼迫的耶稣。

徒 9:6 起来，进城去，你所当作的事，必有人告诉你。

徒 9:7 与他同行的人站着，说不出话来，听见声音，却看不见人。

徒 9:8 扫罗从地上起来，睁开眼睛，竟不能看见什么；有人拉着他的手，领他进了大马色。

徒 9:9 他三日不能看见，也不吃，也不喝。

徒 9:10 当时在大马色有一个门徒，名叫亚拿尼亚，主在异象中对他说，亚拿尼亚。他说，主啊，看哪，我在这里。

徒 9:11 主对他说，起来，往那叫直的街上去，在犹大的家里，寻找一个大数人名叫扫罗。看哪，他正在祷告，

徒 9:12 在异象中看见一个人，名叫亚拿尼亚，进来按手在他身上，叫他能看见。

徒 9:13 亚拿尼亚回答说，主啊，我听见许多人说到这人，他在耶路撒冷向你的圣徒行了多少恶事，

徒 9:14 并且他在这里有从祭司长得来的权柄，要捆绑一切呼求你名的人。

7. Breaking is a prerequisite for building—Matt. 16:18; Eph. 4:16:

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

a. In order for the church to be built up, we need to experience the breaking of the outer man—Eph. 2:21-22.

Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

b. If we would be coordinated with others in service, we need to be willing to be broken; without brokenness coordination is impossible.

8. Like Paul, we need to be broken under the vision of the Body and realize that the only way for us to be built up in the Body is to be broken—Acts 9; Eph. 4:16.

Acts 9:1 But Saul, still breathing threatening and murder against the disciples of the Lord, went to the high priest

Acts 9:2 And asked for letters from him to Damascus for the synagogues, so that if he found any who were of the Way, both men and women, he might bring them bound to Jerusalem.

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

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

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

Acts 9:6 But rise up and enter into the city, and it will be told to you what you must do.

Acts 9:7 And the men who journeyed with him stood speechless, hearing the voice but seeing no one.

Acts 9:8 And Saul rose from the ground; and though his eyes were open, he could see nothing. And they led him by the hand and brought him into Damascus.

Acts 9:9 And he was three days without seeing, and he neither ate nor drank.

Acts 9:10 And there was a certain disciple in Damascus named Ananias; and the Lord said to him in a vision, Ananias. And he said, Behold, I am here, Lord.

Acts 9:11 And the Lord said to him, Rise up and go to the lane called Straight, and seek in the house of Judas a man from Tarsus named Saul; for behold, he is praying;

Acts 9:12 And he has seen in a vision a man named Ananias coming in and laying his hands on him so that he may receive his sight.

Acts 9:13 But Ananias answered, Lord, I have heard from many concerning this man, how many evil things he has done to Your saints in Jerusalem;

Acts 9:14 And here he has authority from the chief priests to bind all who call upon Your name.

徒 9:15 主却对亚拿尼亚说，你只管去，因为这人是我所拣选的器皿，要在外邦人和君王并以色列子孙面前，宣扬我的名；

徒 9:16 我要指示他，为我的名必须受许多的苦难。

徒 9:17 亚拿尼亚就去了，进了那家，按手在扫罗身上，说，扫罗弟兄，在你来的路上向你显现的耶稣，就是主，差遣我来，叫你能看见，又被圣灵充溢。

徒 9:18 扫罗的眼睛上，好象有鳞立刻掉下来，他就能看见，于是起来受了浸，

徒 9:19 吃过饭，就健壮了。扫罗和大马色的门徒同在了一些日子；

徒 9:20 随即在各会堂里传扬耶稣，说祂是神的儿子。

徒 9:21 凡听见的人都惊奇，说，在耶路撒冷损毁呼求这名者的，不就是这人么？并且他到这里来，不就是为要捆绑他们，带到祭司长面前去么？

徒 9:22 但扫罗越发有能力，驳倒住大马色的犹太人，证明这位耶稣就是基督。

徒 9:23 过了好些日子，犹太人商议要杀扫罗；

徒 9:24 但他们的计谋被扫罗知道了。他们又昼夜严密地看守城门，要杀害他。

徒 9:25 他的门徒就在夜间，用筐子把他从城墙上缒下去。

徒 9:26 扫罗到了耶路撒冷，想与门徒结交，众人却都怕他，不信他是门徒。

徒 9:27 惟有巴拿巴接受他，领他到使徒那里去，把他在路上怎么看见主，主怎么向他说话，他在大马色怎么在耶稣的名里放胆讲说，都向他们述说出来。

徒 9:28 于是扫罗在耶路撒冷，和门徒出入来往，

徒 9:29 在主的名里放胆讲说，并与说希利尼话的犹太人讲论辩驳，他们却想下手杀他。

徒 9:30 弟兄们知道了，就送他下该撒利亚，打发他往大数去。

徒 9:31 那时全犹太、加利利、撒玛利亚遍处的召会得平安，被建造，在对主的敬畏并圣灵的安慰中行动，人数就繁增了。

弗 4:16 本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

Acts 9:15 But the Lord said to him, Go, for this man is a chosen vessel to Me, to bear My name before both the Gentiles and kings and the sons of Israel;

Acts 9:16 For I will show him how many things he must suffer on behalf of My name.

Acts 9:17 And Ananias went away and entered into the house; and laying his hands on him, he said, Saul, brother, the Lord has sent Me-Jesus, who appeared to you on the road on which you were coming-so that you may receive your sight and be filled with the Holy Spirit.

Acts 9:18 And immediately there fell from his eyes something like scales, and he received his sight and rose up and was baptized.

Acts 9:19 And once he had taken food, he was strengthened. And he was with the disciples in Damascus for some days.

Acts 9:20 And immediately he proclaimed Jesus in the synagogues, that this One is the Son of God.

Acts 9:21 And all who heard him were amazed and said, Is this not the one who ravaged those who call upon this name in Jerusalem and came here for this, that he might bring them bound before the chief priests?

Acts 9:22 But Saul was all the more empowered, and he confounded the Jews dwelling in Damascus by proving that this One is the Christ.

Acts 9:23 And as a considerable number of days were being fulfilled, the Jews took counsel together to do away with him;

Acts 9:24 But their plot was made known to Saul. And they also watched the gates closely, both day and night, so that they might do away with him.

Acts 9:25 But his disciples took him by night and let him down through the wall, lowering him in a basket.

Acts 9:26 And when he arrived in Jerusalem, he tried to join himself to the disciples; yet all feared him, not believing that he was a disciple.

Acts 9:27 But Barnabas took hold of him and led him to the apostles, and he related to them how Saul had seen the Lord on the road, and that He had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.

Acts 9:28 And he was with them, going in and going out in Jerusalem, speaking boldly in the name of the Lord.

Acts 9:29 And he spoke and disputed with the Hellenists, but they attempted to do away with him.

Acts 9:30 But when the brothers realized it, they brought him down to Caesarea and sent him forth to Tarsus.

Acts 9:31 So then the church throughout the whole of Judea and Galilee and Samaria had peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it was multiplied.

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.