



THE PATH

道路

The Inner life of Jesus Christ

耶穌基督的內在生命

Geoffrey S. Childs

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奉献给我们在南非的朋友

The Path: the Inner Life of Jesus Christ

道路：耶稣基督的内在生命

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- Guang Bin Liu

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- 刘广斌

搭起人间的天梯

译者的话

(20190430)

关于天地的创造主以耶稣基督的身份来到世上，经历人间无数挑战和艰难，最后又以世俗眼里极为屈辱的方式死在十字架上一事，千百年来人们有无数的疑问。不信者一个最常见的问题是：祂连自己都救不了，还有什么资格来救人？于是不信者更加不信。而相信者中许多人认为：主已经担当了我们的罪，作为赎罪祭为我们献上了，我们只要信祂，求告祂，无需多做任何事，便可以靠着祂的恩典，坐享其成，等着上天堂就是了，因为我已经信祂了。

上帝到底为甚麽要道成肉身来到世上？人们为什么要信一个在十字架上结束肉体人生的主？耶稣基督在世上的经历以及在十字架上受死而后复活，到底和拯救人类是怎样的联系？上帝为甚麽不以祂神圣的全能，或雷霆万钧，或神采奕奕展现给世人，这样不是更能让人们慑服而信祂吗？

这是一个极深刻又属根本性的问题。

须知造物主和人类的关联，绝非简单肉眼可见或不可见的物质关系，祂和人类在灵性上的联接，比人用自己有限的头脑，被时间空间限制的眼界所能理解的要深刻，重要得多。这一切早已涵盖在圣经创世纪的灵意里。只是时间未到，未能向人类揭示罢了。

古往今来，基督徒承认耶稣是道成肉身的上帝，承认祂在人间所行的事，祂死在十字架上都是为了拯救世人，是为人类赎罪。但又有多少人在灵性层面上理解这是为甚麽？有多少人理解祂在人间的所有经历，与人类的灵性关联及其重要性？人们不理解其实是合情合理的。因为仅仅根据圣经的字面意思，人无法参透耶稣在世上，都经历了哪些具有属灵根本意义的事件，以及这些事件与人的灵性开启，成长，成熟的关联。

例如，圣经创世纪一书，从字义上看，似乎只是天地万物和人类的创造，以及挪亚，亚伯拉罕，以撒，雅各，约瑟等人为主线的上古人类的家族史。然而灵意上，它讲述的却是人类的重生历程，上帝以耶稣基督的身份降临世上，在祂 33 年

半的人生中，在荣耀祂得自有限人类母亲的肉体 and 心性，以及祂本自神性的过程中，发生了何等波澜壮阔的内在灵性上的事件。这一切与人类灵性的关系，以及这一切对救赎人类灵魂的重要意义。

这些字意下隐藏着的内容，肉眼凡胎之人无法凭自己猜得出来。只能由上帝在适当时机向世人揭开，而执行这使命的也必然是一位上帝拣选的仆人。这个上帝拣选的仆人，就是3百年前的瑞典人-瑞登堡。

让我们以开明的心态，挣开灵性的枷锁，用心读一读这本书吧：《道路-耶稣基督的内在生命》。只要不僵化保守，不固守偏见和定见，读完此书你一定会有所收获和领悟。

提醒一下：读此书时，需要预先做一个心理准备，准备接受自己以前未曾经历过的字意与灵意的对比，这是一种跳跃式的叙述方法。因为我们此前未曾经历过这样的对比，所以有些时候你的思维会跟不上这样的联系，但请注意：灵意是属天的，被天使们领会的，我们世俗的思维实在无法跟得上。无论如何，请你以谦卑的心态读此书！千万不要一目十行，囫囵吞枣。读完之后，站的高一点儿，离尘心俗欲远一点儿，从整体上再品品滋味，也许你会有不一样的感觉。

Note from the Author

作者的话

The Theological Writings of Emanuel Swedenborg are quoted and referred to throughout this book as the source for much of the information about the inner life of Jesus. However, these Writings do not tell of the Lord's inner life in a continuous way, because they also refer to the life of human beings and to churches. So from study and reflection, I have filled in some gaps. With the same approach I also have matched descriptions of the Lord's inner life with known incidents in His life on earth.

本书自始至终都引用以马内利·瑞登堡的神学著作，作为关于耶稣内在生命的主要信息来源。然而，这些著作在讲述主的内在生命时并不是连续地，因为它们也是在讲人类和教会的生命。因此，在学习和思考的基础上，我填补了一些空白。用同样的方法，我也根据所知道的主在地上的生活经历，对于主内在生命的描述做了相应的适配。

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INTRODUCTION

引言

"For if you believed Moses, you would believe Me, for he wrote about Me" (John 5:46).

你们如果信摩西，也必信我，因为他书上有指着我的话（约翰福音 5：46）

The New Testament is silent about much of Jesus' life as an infant and child. What was happening then? What was He experiencing?

“新约”对耶稣的婴儿期和儿童期的大部分生活保持沉默。当时发生了什么？祂在经历什么？

We are all aware of the Christmas story: the promised birth of John the Baptist, the annunciation to Mary, the Lord's birth in Bethlehem. We know that first the shepherds came to adore Him and that later the magi from the East arrived with their gifts. We recall that shortly after the wise men left, Joseph was warned in a dream by night to flee into Egypt with Mary and the infant Jesus.

我们都知道圣诞的故事：施洗约翰按应许降生，对马利亚的宣告，主在伯利恒的诞生。我们知道先是牧羊人来崇拜祂，后来东方的占星家带着他们的礼物来了。我们记得，在智者们离开后不久，约瑟晚上在梦中得警告，要他带马利亚和婴儿耶稣逃往埃及。

How old was the child Jesus when He left Egypt? What did He learn there? We know only that when it was safe, Joseph, Mary, and Jesus returned to Canaan. Joseph bypassed Jerusalem because he feared Archelaus who now ruled there as successor to his father, Herod. The family went back to Nazareth.

耶稣离开埃及时祂多大了？祂在那里学到了什么？我们只知道，当环境安全时，约瑟，马利亚，和耶稣返回迦南。约瑟绕过耶路撒冷而行，因为害怕在位统治耶路撒冷的亚基劳，他接了其父亲希律的位。一家人回到拿撒勒。

What happened between the time that the Lord returned to Nazareth and the time that He was twelve years old? These are vital years in His growing up, but again we know nothing about them from the gospels. At age twelve, Jesus traveled with Joseph and Mary down to Jerusalem so that the family might observe the Passover feast. On their journey home, Joseph and Mary realized that Jesus was not with the caravan. They rushed back to Jerusalem and sought frantically for Him for three days.

Finally they found Him in the temple, speaking and listening to the teachers there and showing wisdom that "astonished" those who heard Him.

从主回到拿撒勒一直到他十二岁，又发生了些什么？在祂的成长过程中，这些年是至关重要的，但从福音书中我们对此也是一无所知。12岁的时候，耶稣与约瑟和马利亚一同下耶路撒冷去，为的是全家守逾越节。在回家的路上，约瑟和马利亚发现耶稣没有和他们在车上。于是他们急忙赶回耶路撒冷，发疯似地找了祂三天。最后，他们在殿里发现了祂，祂在那里坐在教师中间，一边讲，一边问，展现出的智慧，使那些听到祂的人感到“惊讶”。

The next time we hear of Jesus, He is thirty. Eighteen years have passed. What happened during these years? It seems that the Lord had stayed in Egypt for about three years before returning to Nazareth with Joseph and Mary. If this is accurate, nine years passed in Nazareth between the ages of three and twelve. Nine years and eighteen years – twenty-seven years of Jesus' life, and of these we know next to nothing from the New Testament.

下次我们听说耶稣的时候，祂已经三十岁了。十八年过去了。这几年发生了什
么？主大概在埃及住了三年左右，然后随约瑟和马利亚回拿撒勒去。如果准确的
话，从三岁到十二岁，祂在拿撒勒过了九年。九年加十八年-耶稣生命中的二十七
年，对此我们在新约中几乎什么也不知道。

For believing Christians this is one of the mysteries of the Bible. Obviously these were vital years in His development. We are told that He "increased in wisdom and stature, and in favor with God and men" (Luke 2:52). We are also told in Mark (6:3) that He took up the trade of carpentry: "Is not this the carpenter?"

对于真信的基督徒，这是圣经的奥秘之一。显然，这段时间是祂成长过程中至关
重要的几年。我们被告知，“耶稣的智慧和身量，并神和人喜爱祂的心，都一齐增
长。”(路加福音 2: 52)。我们还在马可福音(6: 3)中得知，祂从事木工行业：“这
不是那木匠吗？”

These gaps in the history of the Lord's life on earth have led to many legends. Some say He went to the lost tribes of Israel; others that He traveled to the Orient and taught there. But these are simply guesses. There is no conclusive evidence. During His ministry on earth the Lord promised that He would disclose more.

主在世上生活历史的这段空白，已经导致了许多传说。有人说祂去了失散了的以色列部落，另有人说祂去了东方，在那里教书。但这些只是猜测。没有确凿的证据。对于祂在地上的事工，主应许说祂要透露更多。

"I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of Truth, has come, He will guide you into all truth" (John 16:12,13).

我还有好些事要告诉你们，但你们现在不能领会。只等真理的圣灵来了，祂要引导你们明白一切的真理。(约翰福音 16: 12-13)。

On the walk to Emmaus with two of His followers on Easter afternoon, the Lord responded to their terrible anxieties:

复活节下午，主和祂的两个门徒在前往以马忤斯的路上，针对他们极度的忧愁作出了回应：

"Ought not Christ to have suffered these things, and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself (Luke 24:26,27).

基督这样受害，又进入祂的荣耀，岂不是应当的吗？于是从摩西和众先知起，凡经上所指着自已的话，都给他们讲解明白了。(路加福音 24: 26-27)

Later these two followers said, "Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?" (Luke 24:32)

他们彼此说：“在路上，祂和我们说话，给我们讲解圣经的时候，我们的心岂不是火热的吗？”(路加福音 24: 32)

What did Jesus tell them? Did He reveal how, within the Old Testament, Moses and the Prophets speak about His own life on earth?

耶稣给他们说了甚麽？祂有没有透露，在旧约中，摩西和先知是如何谈论祂在地上的生活的？

Later in Luke we read that Jesus also unfolded the Scriptures to His disciples on Easter evening. He said to them,

后来在路加福音里我们读到，耶稣又在复活节晚上向祂的门徒讲解圣经，祂对他们说，

"These are the words which I spoke to you while I was still with you, that all things might be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." And He opened their understanding that they might comprehend the Scriptures (Luke 24:44,45).

“这就是我从前与你们同在之时所告诉你们的话说：摩西的律法、先知的书和诗篇上所记的，凡指着我的话，都必须应验。于是耶稣开他们的心窍，使他们能明白圣经。（路加福音 24： 44-45）

He told them the things written within the Old Testament concerning Himself. Somehow, the books of Moses, the Psalms, and the Prophets teach of the Lord's life on earth. If they speak of His states and education and experiences here, do they tell us what happened during those missing years?

祂告诉他们旧约中所写的关于祂自己的事情。摩西的书，诗篇和先知的书里，以某种方式讲述了主在地上的生命。如果涉及到祂在我们这里的状况、教育和经历，它们会告诉我们在那些失落的岁月里发生了什么吗？

I believe that the Lord's answers to these questions are in the Theological Writings of Emanuel Swedenborg. From these works, called by many simply "The Writings," we learn that within the stories of the Old Testament lie hidden stories which treat of the Lord's lifetime on earth in great depth and detail. But the Old Testament does not treat of the Lord's outer history – the day-by-day outward events of His life. Rather, it deals with His inner history, that is, His loves and His struggles, and the development of His mind and character. This highest "sense" or meaning in the Bible tells of the successive mental states of His infancy, childhood, youth, and then His entire life on earth.

我相信主对这些问题的回答存在于以马内利·瑞登堡的神学著作中。从这些被许多人简称为“著作”的作品中，我们了解到，在旧约圣经的故事中，隐藏着关于主在世上生平的深刻而详细的故事。但“旧约”并没有论及主的外在故事-祂生命中日复一日的外在事件。相反，它们涉及祂的内在故事，即祂的爱和祂的征战，以及祂的心性和性格的发展。圣经中这个最高层级的“意义”，按照幼年、童年、青年的顺序，讲述了祂在地上整个一生的心智状态。

But before relating the inner story of Jesus Christ, I will first treat of what Jesus Christ came on earth to achieve. Why, indeed, did "the Word become flesh"? (John 1:14)

但是，在讲述耶稣基督的内在故事之前，我要先讲讲耶稣基督来世上所为何事。也就是说，为什么要“道成肉身”？(约翰福音 1: 14)

The young virgin Mary was at first frightened and bewildered by the appearance of the angel Gabriel, announcing that she would give birth to the Savior of humankind. And yet, despite being unable to fully understand what this event would mean, she answered willingly from her heart: "Behold the maidservant of the Lord! Let it be to me according to your word" (Luke 1:38).

童贞女玛利亚起初对天使加百列的出现感到惊恐和困惑，加百列宣告她将生下人类的救主。然而，虽然不能完全理解这件事的意义，她却心甘情愿地回答说：“我是主的使女，情愿照你的话成就在我身上。”(路加福音 1: 38)

By this willingness, Mary was able to serve God, but not only by providing a mother's arms to hold and care for the infant Jesus. By coming through a finite human mother, Jehovah God was able to inherit both a material body and all the finite tendencies and weaknesses that make human beings vulnerable to evil. Though Mary herself was sweet and good, she held within her, as all finite humans do, the imperfections that can allow a person to be led astray.

根据这样的心志，马利亚能够侍奉上帝，不仅仅是提供母亲的怀抱，来拥抱和照顾婴儿耶稣。而是通过一个有限的人类母亲，耶和華上帝经遗传不但承接了物质的肉体，还承载了导致人类易受邪恶伤害的，所有有限能力和弱点。虽然马利亚本人既甜美又良善，然而就像所有有限的人一样，她的内在是不完美的，这可能导致人误入歧途。

Only by means of such a birth could Jehovah God come all the way down to the level at which humans were struggling. Though Jesus visibly cast out many demons during His life on earth, this was only a glimpse of a much larger picture. The influence of evil spirits from hell on human hearts and minds had swelled tremendously. The cruelty and ignorance that the hells were inspiring threatened to cut off all contact between humankind and its God. And so Jehovah came down to us as Jesus, born into the human condition through a finite human mother. Only there could He dwell with us, to face the pain and confusion and ignorance that had been attacking the human race. Only there could He work to confront these hellish forces, and forge a path back to love, wisdom and peace which we can follow after Him.

只有通过这样的降生，耶和華上帝才能一路降到人类苦苦挣扎的层面。虽然耶稣在世上曾公开地驱逐了许多魔鬼，但这只是更宏伟场景的一瞥。地狱邪灵对人心

和思想的影响已经极其严峻。地狱所搅扰起的残忍和无知，威胁到切断人类与上帝之间的一切联系。于是，耶和华成为耶稣降临到我们中间，藉着一个有限的人类母亲，出生在人类的环境中。只有这样祂才能和我们住在一起，直面伤害人类的苦难、困惑和无知。只有这样，祂才能经历并征战这些地狱势力，开辟一条通往爱、智慧与和平的道路，从而我们能追随祂走。

Emanuel Swedenborg, an eighteenth-century scientific genius, was prepared during the first part of his life to become a scribe through whom the Lord would reveal "the Spirit of truth."

以马内利·瑞登堡，一个十八世纪的科学天才，他的前半生被准备成了一名学者，上帝将通过他揭示“真理的精髓”。

In 1748, after a powerful vision of Christ, Swedenborg was divinely inspired to write a series of books about the deeper meanings contained within the stories of Genesis and Exodus. These books are entitled Arcana Coelestia (abbreviation AC) which in Latin means Heavenly Secrets.

1748年，在经历了基督震撼的异象之后，瑞登堡受上帝的启示，写了一系列的著作，揭示“创世记”和“出埃及记”故事中更深层的含义。这些书被命名为《天国的奥秘》（缩写AC），拉丁语的意思是天堂的秘密。

The Arcana begins by describing the inner meaning or "internal sense" of the stories of creation: Adam and Eve, Cain and Abel, Noah and the flood, and the tower of Babel. For instance, in the internal sense the stories of creation are the stories of our spiritual creation - of our regeneration, or rebirth, in seven "days" or seven major stages.

《天国的奥秘》从描述创造的故事之内在含义或“内在意义”开始：亚当和夏娃，该隐和亚伯，挪亚和洪水，以及巴别塔。例如，在内在意义上，创造的故事其实是我们的灵性创造-我们在七“天”或七个主要阶段中的再生或重生的故事。

But then, in describing the inner meanings in chapter twelve of Genesis, the Arcana takes on a new focus. It begins to tell the story of the Lord's life on earth, from His birth and first infantile awareness to the completion of His Divine mission. This is revealed in the inner meaning of the stories of Abraham, Isaac, Jacob, and Joseph.

但是，在描述“创世纪”第十二章的内在含义时，《天国的奥秘》出现了一个新的焦点。它开始讲述上帝在地上生命的故事，从祂的出生和第一个婴儿意识直到完

成祂的神圣使命。这是在亚伯拉罕，以撒，雅各和约瑟的故事的内在意义中揭示出来的。

ABBREVIATIONS

Abbreviations of the theological Writings of Emanuel Swedenborg used in this volume:

以马内利.瑞登堡在这卷神学著作中的缩略语

AC = Arcana Coelestia (or Arcana Coelestia) 天国的奥秘

TCR = True Christian Religion 真正的基督教

Lord = Doctrine of the Lord (Part of The Four Doctrines) 主的教义 (四教义之部分)

SE = Spiritual Experiences 属灵经历

**CL = Conjugal Love (sometimes translated True Marriage Love) 婚姻之爱 (真正的婚
爱)**

Life = Doctrine of Life (Part of The Four Doctrines) 生命的教义 (四教义之部分)

AE = Apocalypse Explained 破解启示录

Ath. Cr. = The Athanasian Creed 亚他那修信经

All number references in the text refer to paragraphs, not pages, in conformity with Swedenborg's own numbering system.

文中引用的所有数字都是指段落，而不是页数，与瑞登堡自己的编号系统一致。

Most references to the Writings are from Swedenborg Foundation standard editions of Arcana Coelestia (John F. Potts translation, New York, 1949). The exceptions are volumes of Arcana Coelestia from The Swedenborg Society editions (John Elliot translation, London, 1983), which I used in addition to the Swedenborg Foundation standard edition volumes.

主要的参考引用来自瑞登堡基金会的天国的奥秘标准版(约翰 F. 波兹译，纽约，1949 年版)。除了瑞登堡基金会的标准版外，我还使用了瑞登堡学会版的天国的奥秘(约翰.埃利奥特译，伦敦，1983 年版)。

The Bible quotations from Genesis are taken from the above translations of Swedenborg's works. Other Bible quotes are taken from the New King James Version (Copyright 1979, 1980, 1982 by Thomas Nelson, Inc.).

“创世记”中的圣经引文，摘自瑞登堡作品的上述译本。其他圣经引文摘自新詹姆斯王版本(版权：1979 年，1980 年，1982 年，托马斯.纳尔逊公司)。

Some terms used in certain translations of Swedenborg's works.

瑞登堡著作中一些概念的翻译

Ancient Church = religion of the people of ancient times, represented by Noah and his descendants.

古教会 = 挪亚及其后裔所代表的古人的宗教。

Celestial = supremely heavenly; having a quality of highest goodness and love (the quality of loving the Lord).

属天的 = 属于至高无上之天国的；有最高的良善和仁爱的品质的（爱主的品质）

Celestial of the spiritual = 1. heavenly and loving qualities on the spiritual level; 2. good qualities that come from living according to true beliefs from love.

天阶圣真 = 1，灵性里的最高天堂爱之品性；2，基于爱的真信仰而活出的良善品性。

Charity = love of the neighbor.

仁爱 = 对邻之爱

Cognition = items of knowledge relating to interior things.

认知 = 与内在事物相关的各项知识

Conjugal love = the love in a monogamous marriage of souls, minds, and bodies.

婚姻之爱 = 灵魂、心性和身体上一夫一妻制的婚姻之爱

Correspondence = the relationship between things on two different levels of reality, usually the spiritual and the physical.

对应 = 事物在两种不同层次的实相上的关系，通常是灵性层面和物质层面。

Evil spirit = an evil person in the world of spirits.

邪灵 = 在灵界的邪恶之人

Glorification = being exalted to glory (the process by which Jesus became Divine).

荣耀 = 被尊崇为荣耀（耶稣成圣的过程）

(The) hells = a collective reference to evil people in the spiritual world.

地狱 = 对灵界邪恶之人的总称

Mediate good = goodness that is not genuine but is allied to what is genuine and is useful.

居间的良善 = 非真实的良善，而是把真正的和有用的结合而成。

Merit = taking credit or glory for achievements (in Swedenborg's works, often used to describe taking credit for something in which credit really belongs to God).

功德 = 因成就而获得信誉或荣誉 (在瑞登堡的著作中，常用来形容在事务中攫取本该属于上帝的荣耀)

Most Ancient Church = the most ancient religion in which highest love and perception ruled, represented by Adam and Eve.

最古教会 = 最古老的宗教，那里最高的爱和知觉为主导，以亚当和夏娃为代表。

Natural = belonging to nature; worldly; earthly (in contrast with spiritual”).

属世的 = 属于世界的，世俗的，地上的 (与属灵的相对)

Proprium = what is one's own; self; selfhood, the feeling of self.

自我 = 人的自我，自己，自私，自我的感觉。

Regeneration = the lifelong process of being spiritually reborn, and of becoming an angel.

重生 = 灵魂重生和成为天使的终身过程

Remains = good loves and thoughts that are deeply impressed on the inner part of a person and “remain” with him (the most significant of these are acquired in infancy).

余留 = 深深烙印在人内心并得以保全的良善之爱和意念 (其中最重要的得自于婴儿期)。

Sensuous = involving the senses; physical sensation; the part of the mind that draws evidence and experience from the senses.

体感 = 涉及感觉的；肉体的感觉；心性中根据感觉获得证据和体验的部分。

Spiritual = 1. belonging to the spirit (with special emphasis on the quality of truth in contrast to “celestial” which is a quality of goodness and love); 2. not natural; not external; higher level than the natural.

属灵的 = 1. 属于灵性的 (特别强调真理的品质，而不是“属天”的品质 - 即良善与爱的品质); 2. 非属世的；非外在的；高于世界的。

Spiritual of the celestial = truth that comes from celestial goodness.

灵阶善真 = 来自属天良善的真理。

Most of these definitions are drawn from Words in Swedenborg and Their Meanings in Modern English by Frank Rose (General Church Press, 1985).

这些定义大多来自于弗兰克·罗斯 (Frank Rose) 所著, 《瑞登堡著作的词汇及其在现代英语中的意义》(总教会出版社, 1985)。

关于“荣耀”这一概念的说明: 本书中的荣耀一词, 并非仅仅是指一个灿烂辉煌的展现, 更多地是描述一个“脱下”和“穿上”的过程, 终至达成“合一”。即, 通过在试探的征战中获胜, 主“脱下”祂从马利亚遗传而来的人性, 从而打开了“穿上”神性之路; 或者说, 祂用自己的神性逐步代替来自马利亚的人之品性, 最后祂的人性与神性完全合一, 于是打开了人类重生之路。祂的神性从受孕起就在祂之内, 就是祂的灵。由于祂在世上经历的荣耀有如此的属灵内涵, 我们才能够在重生的过程中, “脱下”我们来自遗传的欲念, 即爱自己高于一切, 一切以自我为中心, “穿上”主灌输给我们的东西。一步步走近主, 与主联合。(-译者)

Chapter 1
THE BIRTH AND INFANCY OF JESUS
The Call of Abram
Genesis 12, verses 1-7

第一章
耶稣的出生和幼年
呼召亚伯兰
创世纪 12 章：1-7 节

- Jehovah tells Abram to leave Haran.
- Abram takes his wife and family to Canaan.
- Jehovah appears again to Abram, promising the land of Canaan to his descendants.
- Abram builds an altar to Jehovah.

- 耶和华吩咐亚伯兰离开哈兰。
- 亚伯兰带着他的妻子和家人去迦南。
- 耶和华又向亚伯兰显现，应许把迦南地赐给他的后裔。
- 亚伯兰为耶和华筑了一座坛。

To read about Genesis chapter 12 in the Arcana Coelestia of Swedenborg is to discover a new world, for one finds, as if by a Divine miracle, that Abram's life viewed from within is the story of the Lord's infancy, childhood, and youth. The lives of the following patriarchs — Isaac, Jacob, and Joseph — represent later stages in His life on earth. They reveal His adult states or frame of mind, leading up to the final temptations, His crucifixion, and the glory of Easter.

读到瑞登堡的《天国的奥秘》创世纪第 12 章时，你会发现一个新的世界。这就像一个神迹，使得从内在观看亚伯兰的生命时，发现这就是主的婴儿期、童年期和青年期的故事。下述族长们 - 以撒，雅各和约瑟 - 他们的生活代表了祂在地上生活的后期。它们揭示了祂成年后的状态或心性，直到最后的试探、祂的受难和复活的荣耀。

The infant Jesus' first mental awareness is represented by Jehovah's appearing to Abram and calling him out of Haran to a land that "I will cause you to see."

婴儿耶稣的第一次意识，表示为耶和华向亚伯兰显现，呼召他出哈兰去一个“我要使你看见的地方”。

Genesis 12 says:

“And Jehovah said to Abram, ‘Go away from your land, and from the place of your nativity and from your father’s house, to the land that I will cause you to see. And I will make you a great nation. . . .’ And Abram went as Jehovah had told him. . . .And they came to go into the land of Canaan; and into the land of Canaan they came” (Gen. 12:1-5 passim).

创世纪 12 章说:

耶和华对亚伯兰说、你要离开本地、本族、父家、到我要使你看见的地去。我必叫你成为大国。。。‘亚伯兰就照着耶和华的吩咐去了。。。他们去往迦南地，就来到了迦南地“(创 12: 1-5 节述)。

Abram directly symbolizes or represents the Lord Jesus Christ, here as a newborn infant. Who is this child? He is a person unique in the history of the earth. He is Jehovah, Who “bowed the heavens and came down” (Psalm 18:9) to be born of a virgin mother. This child’s Soul is Divine, for it is Jehovah Himself. But the body He assumes from Mary is finite and human. His heredity is unique in being Divine from the Father and human from the mother.

亚伯兰在这里直接象征或代表作为一个新生婴儿的主耶稣基督。这孩子是谁？祂是世界历史上独一无二的人。祂是耶和华，祂“使天下垂，亲自降临”(诗篇 18: 9)，从处女母亲所生。这孩子的灵魂是神圣的，因为祂是耶和华自己。但祂从马利亚承接的肉体是有限的和人的。祂的遗传是独一无二的，因为祂有父亲的神圣和母亲的肉身。

Between the soul and body stands the mind, and it is affected by each. What kind of mind will this child have? As a tiny babe in the manger at Bethlehem, He is like any other infant in outward appearance. He is innocent and helpless, needing love and care. But inwardly He is a Wonder Child. Gabriel announces His birth to the shepherds, and the heavenly hosts sing with joy. They know this is Jehovah, born on earth, and that He has come to save humankind, a people suffering in misery.

存在于灵魂和肉体之间的是心性，它受两者影响。这个孩子会有什么样的心性？作为伯利恒马槽里的小婴儿，外表上祂和任何其他婴儿一样。祂天真、无助，需要爱和关怀。但在内心深处，祂是一个神奇的孩子。加百列向牧羊人宣告

祂的降生，天上的众天军欢欢喜喜地歌唱。他们知道这是耶和華降生在世上，祂来是为拯救受苦受难的人类。

In the stories of the Word of God or Bible, any place or city represents or “corresponds” to a state of mind, or to affections and thoughts. The infant Jesus is born in Bethlehem of Judea. Why is Jesus born in this tiny Judean village? The Writings of Swedenborg respond:

在上帝的话语或圣经的故事中，任何地方或城市都代表或“对应”一种心性状态，或情感和思想。婴儿耶稣出生在犹太的伯利恒。耶稣为什么出生在这个小小的犹太村庄？瑞登堡的著作对此作出了回应：

“The reason why the Lord was born in Bethlehem and not elsewhere is that He alone was born a spiritual-celestial man, but all others are born natural, with the capacity to become either celestial or spiritual by regeneration from the Lord” (AC 4594).

“主出生在伯利恒而不是其他地方的原因是，唯独祂生来就是一个属灵属天之人，而所有其他人生来都是属世的，能够被主重生而成为属天或属灵的” (AC 4594)。

“Spiritual” refers to things concerned with the spirit, with a special emphasis on the quality of truth. “Celestial” refers to even deeper, more heavenly aspects of the spirit, which have to do with goodness and love. We humans are born “natural,” meaning that our first concerns have to do with worldly and physical things. We have to learn and grow to achieve appreciation of things of the spirit. The Lord, on the other hand, is born a “spiritual-celestial” person and Bethlehem symbolizes a spiritual-celestial state of mind. “Spiritual-celestial” describes an ability to experience heavenly qualities of love, touched by an enlightened understanding.

“属灵的”是指与灵性有关的事物，特别强调真理的品质。“属天的”指的是更深层次、更神圣的灵性方面，这与良善和爱有关。我们人类天生是“属世的”，这意味着我们首先关心的是世俗和物质上的事情。我们必须学习和成长，才能达到对属灵事物的珍视。另一方面，主生来就是一个“属灵-属天”之人，伯利恒象征着一种属灵-属天的灵性状态。“属灵-属天”指的是一种亲历属天之爱的能力，与开启的领悟相联结。

In His inner mind Jesus is born with a love for the salvation of humankind: this love is celestial (AC 2034, 2077, 1434). With this love comes a spiritual inborn and intuitive ability to perceive truth. Being born spiritual-celestial is a gift given to the infant

Jesus Christ alone. He is born with the love of rescuing us and is open to perceptions about how to do this.

在祂内心深处，耶稣生来就持有拯救人类之爱：这种爱是属天的 (AC 2034, 2077, 1434)。有了这种爱，就产生了一种内在灵性的、直觉的感知真理的能力。生来就属灵-属天，是唯独赋予婴儿耶稣基督的一份天赐。祂生来就热爱拯救我们，并对如何达成此使命持开放的态度。

Where did this spiritual-celestial quality come from? The Word says, “He bowed the heavens and came down” (Psalm 18:9). That is, His Soul implanted in this infant’s mind the loves and wisdom of the angels of the highest heavens (see AC 6371). He is born angelic in the inner level of His mind.

这种属灵-属天的天性从何而来？经上说：“祂又使天下垂，亲自降临”(诗篇 18:9)。也就是说，主的灵植入这个婴儿的心性，使祂有最高天堂天使的爱与智慧(见 AC 6371)。祂生来在内心深处就是一位天使。

This blessing of the spiritual-celestial in Jesus is from His Soul, but this is hidden deeply within. He gradually becomes aware of its power and depth as He grows, as He fights the hells and conquers. Most of the time as He is growing up, Jesus’ awareness is on this plane that is called His “human essence,” which is His spiritual-celestial nature.

耶稣的属灵-属天恩赐是来自祂的灵，却是深深隐藏于内在的。随着祂的成长，当祂与地狱征战并征服时，祂逐渐意识到这权能及其深度。在祂成长的大部分时间里，耶稣的觉知是在祂的“人性本质”的层面上，这是祂的属灵-属天之特性。

From this plane of awareness Jesus reaches up to His Soul. Gradually this human essence, his love for saving humankind, matures, deepens, and draws nearer and nearer to the Divine Love of saving souls that is within Him. Jesus longs to become One with His Soul, His Father. In this He is uplifted also by the angels, for the celestial kingdom is within Him. But in the human part of His heredity that He received through Mary, a finite human mother, He has to combat inclinations toward the same hellish desires that we finite humans have to fight.

耶稣的觉知从这个层面提升到了祂的灵性层面。渐渐地，祂的拯救人类之爱在祂的人性本质里成熟了，深化了，并且越来越靠近祂内在的，拯救灵魂的属天之爱。耶稣渴望与祂的灵，祂的父成为一体。天使也帮助提升了祂，因为天堂就在

祂里面。但是祂的人的部分是遗传自一位有限的人类母亲马利亚的，所以与有限的人类相同，祂也需要与地狱欲望之倾向作斗争。

Jesus is a child born with pure love. How this love is developed is revealed in the inner meaning of Genesis as it unfolds the complete story of Abraham's life.

耶稣这个孩子生来就有纯真之爱。在创世纪的内义中，亚伯拉罕生命的完整故事揭示了这份爱是如何发展的。

The infant Jesus' first awareness is unlike that of any other child. With other infants this first awareness is a sense impression, perhaps of the mother or of being fed, tied to an innocent willingness to be led. With the infant Jesus, His first awareness is that He is living in the level of sensing things with His body. There now comes a call to leave these lower things and to ascend to heavenly love. His higher mind is urging the infant to ascend to love itself, even to love for serving humankind. This is represented by Jehovah's call to Abram, telling him to leave Haran and travel to Canaan — to leave lower things and to ascend to celestial love.

婴儿耶稣的第一个觉知与其他孩子不同。对其他婴儿来说，其第一个觉知是一种感觉印象，可能是母亲的感觉，也可能是被喂养的感觉，由于无知而愿意被引导。而婴儿耶稣的第一个觉知是，祂是生活在以其身体感知事物的层次上。现在有呼召要祂抛弃这些较低层次，提升到属天之爱。祂超然的心性正在敦促这婴儿提升到达爱的本体，达到爱服务人类。这就是耶和华对亚伯兰的呼召，叫他离开哈兰，到迦南去——离开较低事物，提升到天堂之爱。

This call is almost incomprehensible (AC 1414). Can a tiny infant feel such desire to love?

这一呼召几乎难以理解 (AC 1414)。一个小小的婴儿能感受到如此渴望去爱吗？

Only when His Soul is Divine and His infant mind is like the angels'. This call to Abram symbolizes an inner voice calling to Jesus, urging Him upwards.

只有当祂的灵魂是神圣的，祂幼小的心性就像天使，这才可能。对亚伯兰的这个呼召，象征着内在的声音呼唤耶稣，催促祂向上。

In the New Testament nativity story this may be symbolized by the circumcision and naming of the child "Jesus." Circumcision represents the removal of evil desires (AC 2039), and the promise of regeneration or rebirth. For the infant Jesus, circumcision represents a Divine call to leave corporeal or bodily things and ascend to love itself, even to the Divine itself. Most deeply, it is a call to become Divine.

在“新约”基督诞生的故事中，这可以通过割礼和取名为“耶稣”来象征。割礼代表着去除邪恶的欲望 (AC 2039)，以及重生或再生的希望。对于婴儿耶稣来说，割礼代表着一种神圣的呼召，要求离开肉体或身体的东西，提升到爱的本体，以至上帝之本体。最深刻的意义是，这是呼召祂成为神圣。

Jesus' circumcision stirs the heavens with hope; it is the promise that He will be the Savior, the Rescuer of humankind from its desperately fallen state.

耶稣的割礼搅动诸天，带来希望。祂应许作救世主，将人类从极度堕落状态中拯救出来。

Jesus responds to Jehovah's call, leaving lower bodily things and traveling toward the celestial itself. We read in Genesis 12, "and into the land of Canaan they came" (Gen. 12:5). This represents that Jesus "attained to the celestial things of love" (AC 1438). Canaan represents heaven and also represents the Divine as the origin of all things. The infant Jesus was looking upward to Divine Love.

耶稣对耶和华的呼召作出回应，抛下属肉体的低层事物，向天堂本体走去。我们在创世记 12 章中读到：“他们来到迦南地”(创 12: 5)。这代表耶稣“获得了爱的天珍”(AC 1438)。迦南代表了天堂，也代表了作为万物起源的上帝。婴儿耶稣仰望上帝的爱。

The celestial things of love are the inmost keys to life. Every infant is surrounded by celestial states of innocence and of love toward the Lord. Infants live in a garden of love where the best things of life are implanted without knowledge being involved. These are the innocent qualities called "remains". Feelings of love and peace "remain" hidden within us our whole lives. These "remains" are protected, and are awakened in us by the angels at various times in our lives. Remains enable us to be truly human and to shun evil as adults, and be saved. Gifts from the Lord and our link to heaven, they go back to a time when we are not even aware of evil. This term "remains" (or "remnants") for the innocent states of infancy is found especially in the early Arcana (AC 8, 1906, 1555 et al).

爱的天珍是生命最内的核心。每个婴儿都被天国的纯真和对主的爱所包围。婴儿生活在爱的花园里，生命中最好的东西在没有涉及知识时被植入。这些是被称为“余留”的天真品质。爱与平安的感觉潜隐地“余留”在我们的一生中。这些“余留”受到保护，并在我们生命中的不同时刻被天使唤醒。余留使我们能够成为真正的人，成年后避开邪恶，并得到拯救。主赐给我们天赋，以及我们与天堂建立联

系，都发生在我们甚至对邪恶无知之时。描述婴儿期无知状态的词语“留存”(或“余留”)特别记载在《天国的奥秘》之较早部分(AC 8, 1906, 1555 等)。

The Lord as an infant also comes into celestial states of mind, but with Him they are of a unique quality. For together with the celestial angels who are present with all other infants, the baby Jesus has the Divine Soul Itself present, for the celestial Seed is within Him.

主的心性在婴孩时也达到了属天状态，但在祂这里却有着独特的品质。和与其他婴儿在一起的天使们相比，小耶稣本身就有神圣的灵魂，因为天堂的种子就在祂里面。

This infant is specially endowed and Divinely protected. Imagine how the hells lust to attack and destroy Him in these earliest states. But they cannot. They cannot even approach closely, for the Divine Soul protects Him.

这个婴儿有特殊的天赋和神圣的卫护。想象一下地狱何等渴望在这最早的状态下攻击和摧毁祂。但它们做不到。它们甚至无法接近，因为圣灵保护着他。

At the same time, this infant has inherited tendencies to evil. In this early innocent state these are quiescent, but they are present in His external heredity received through His mother. In Divine order this must be so, for the Lord was born on earth to meet the hells in combat, and they need to have access to Him. This is represented by the phrase: “and the Canaanite was then in the land” (AC 1444).

同时，这个婴儿也遗传了邪恶的倾向。在这种早期的天真状态中，这些倾向是休眠的，但它们存在于祂从母亲接受的外部遗传中。在神圣的秩序中，这必须如此，因为主降生在地上是为了迎战地狱，祂们需要有机会接触祂。这一点由这样的陈述代表“迦南人当时在这片土地上”(AC 1444)。

“And Jehovah appeared to Abram. . . and there he built an altar to Jehovah Who appeared to him” (Gen. 12:7). It would follow from the whole purpose of the life of Jesus that Jehovah would appear to Him (see AC 1445). The altar Abram built is Jesus’ initial worship of Jehovah.

耶和华向亚伯兰显现。。。他在那里为向他显现的耶和华筑了一座坛“(创 12:7)。从耶稣生命的全部目的来看，耶和华必会向祂显现(见 AC 1445)。亚伯兰所筑的祭坛，是耶稣最初对耶和华的敬拜。

What an awe-inspiring experience this is for the infant Jesus. His Soul, Jehovah, the God of all creation, appears to Him. His reaction is one of intense love and of worship. The appearing may well have been through an angel, but the Soul, the Divine Love, shines through this angel. This vision is not a matter of intellectual realization with Jesus; it is a vision seen and perceived by His infantile heart (AC 1464).

这对婴儿耶稣来说是多么令祂敬畏又激动的经历。祂的灵，耶和华，创造万物的上帝，显现于祂。祂的反应是强烈的爱和崇拜。这次显现很可能是通过天使，但圣父神圣的爱，通过这个天使闪耀着。这个异象不是耶稣在智识上的领悟，而是祂幼稚的心所看见和感知的异象 (AC 1464)。

Perhaps in the New Testament this vision happened at the time of the presentation of the infant Jesus in the temple at Jerusalem on the fortieth day. This temple is a symbol of Jehovah. To bring Jesus to the temple is a picture of Jesus coming into the presence of His Soul, Jehovah. The sacrifice made then by Mary and Joseph parallels the worship of Abram at the altar.

也许这一异象发生在“新约”中，婴儿耶稣第四十天时，在耶路撒冷的圣殿里向主献上的时候。这座圣殿是耶和华的象征。带耶稣到圣殿是耶稣来到祂的灵，耶和华面前的一幅圣景。马利亚和约瑟所献的祭，宛似亚伯兰在祭坛上的敬拜。

Every infant experiences a state corresponding to the appearing of Jehovah to Abram. The sensations of an infant are said to come together in time to form the first clear, conscious concept. In most cases this would be a concept of the mother who feeds and nourishes the newborn. Highest celestial affections center on this awareness of the mother who stands in place of God. This is deeply moving to the infant and forms the basis of future concepts of and love for the Lord Himself. It is one of the most powerful moments in human life, secret and hidden though it is, and its importance is hard to overstate. The call of Abram out of Haran finds in this awareness its completion in each human being. With Jesus Christ the call and the awareness of Jehovah are of great clarity, for in His case it is Jehovah God Himself who appears. This is unique. It is a preparation for His Divine mission.

每一个婴儿都经历过，与耶和华对亚伯兰的显现相对应的状态。据说，婴儿的感知在相近似的时间上，形成第一个清晰、有意识的概念。在大多数情况下，这是母亲喂养和抚育新生儿的概念。最高的天爱汇聚在这位站在神圣位置的母亲的觉知上。这深深地感动了婴儿，并形成了主对自己未来的观念和爱的基础。它是人

类生命中最重大的时刻之一，尽管它是秘密和隐藏的，它的重要性却怎么强调都不过分。呼召亚伯兰出哈兰地就代表在每个人身上完成这个意识。对耶稣基督来说，对耶和华的呼召和觉知是非常清晰的，因为对祂而言，出现的是耶和华上帝自己，这是绝无仅有的。这是为祂的神圣使命做准备。

Chapter 2
THE EARLY EDUCATION OF JESUS CHRIST
Abram's Travels
Genesis 12, verses 8-20

第二章
耶稣基督的早期教育
亚伯兰的旅程
创世纪 12 章, 8-20 节

- **Abram and his family journey to Bethel.**
 - **Then they journey further, to the south.**
 - **Later, because of a famine, they go to Egypt.**
-
- 亚伯兰和家人前往伯特利。
 - 然后他们再往南走。
 - 后来，由于饥荒，他们去了埃及。

Abram left Shechem in Canaan and journeyed to the mountains east of Bethel. These mountains represent further states of love the infant Jesus experiences and the light that comes from this love. Abram then traveled toward the “south” (Genesis 12:9). The south represents a state of wisdom. Within Himself the Lord now starts moving toward wisdom, and this for the first time in His earliest life (see AC 1457). He is to advance into learning knowledge and then into wisdom, and this will be a lifetime process.

亚伯兰离开迦南的示剑，往伯特利东边的山去。这些山代表了婴儿耶稣经历的更多的爱，和来自这爱的光。亚伯兰随后前往“南方”(创世纪 12: 9)。南方代表着一种智慧的状态。主的内在从现在开始走向智慧，这是祂最早期生命中的第一次(见 AC 1457)。祂要学习知识，然后进入智慧，这将是一个终生的过程。

The New Testament story implies that after Jesus is presented in the temple, Joseph and Mary return with Him to Bethlehem and there find a home in which to live. There the wise men from the east come to find the babe. They “fell down and worshiped Him. And when they had opened their treasures, they presented unto Him

gifts: gold, frankincense and myrrh” (Matt. 2:11). These gifts represent their love, faith, and obedience.

新约的故事意味着，耶稣在圣殿里被献上后，约瑟和马利亚与祂一起回到伯利恒，在那里找到了一个可以居住的家。在那里，东方的智者来找婴儿。他们“就俯伏拜那小孩子，揭开宝盒，拿黄金、乳香、没药为礼物献给祂”（马太福音 2: 11）。这些礼物代表了他们的爱、信仰和顺服。

The wise men are among the last people of an Ancient Church, and they know Who this child is. In laying down their gifts, they express awe together with humility and adoration. Their actions are especially appropriate at this time, for now the infant Lord is just starting His journey into wisdom. The coming of the wise men to the child may parallel Abram’s journeying toward “the south.”

智者是古教会的最后一批人，他们知道这个孩子是谁。在放下礼物时，他们以谦卑和崇拜的方式表达敬畏。他们的行动在这个时候是特别恰当的，因为现在幼小的主才刚刚开始祂的智慧之旅。智者来到孩子面前，类似亚伯兰向“南方”的旅程。

After the wise men leave, the angel of the Lord appears to Joseph “in a dream, saying, ‘Arise, take the young child and His mother, flee into Egypt, and stay there until I bring you word’ ” (Luke 2:13). So also, Abram traveled down into Egypt. “And there was a famine in the land; and Abram went down into Egypt to sojourn there, for the famine in the land was serious” (Gen. 12: 10). With the infant Jesus the famine is a lack of knowledge, or of clear cognitions. Cognitions are knowledges relating to interior or spiritual things. He is also openly threatened by Herod’s wrath, which expresses the animosity of the hells.

智者离开后，耶和华的使者“在梦中向约瑟显现，说：‘起来，带着小孩子同祂母亲逃到埃及，在那里等我吩咐你’”(路加福音 2: 13)。亚伯兰也曾下到埃及。“那地遭遇饥荒。因饥荒甚大，亚伯兰就下埃及去，要在那里暂居。”(创 12: 10) 对婴儿耶稣来说，饥荒是缺乏知识，或明确的认知。认知是与内在或属灵之事相关的知识。祂还公开受到希律愤怒的威胁，后者表达的是地狱的仇恨。

Jesus is in a state of deep hunger for instruction and for inner cognitions. His Soul and angel-like mind exert strong influence, and the infant, young as He is, is ready to learn. He has precocity far beyond that of any child genius who ever lived (see AC 1464).

耶稣正处于对教导和内在认知的极度渴望之中。祂的灵和天使般的心性发挥了强大的影响，尽管祂还只是一个稚嫩的婴儿，却已准备好了去学习。祂的早熟远超过世上曾经有过的任何天才儿童(见 AC 1464)。

This superior genius is without conceit. Instead, He is love itself, a love of others more than of self. How touching it would be to know Him then, a being of unselfish love and yet of incomparable genius. Mary and Joseph are deeply moved and affected by Him, as all caring parents are by the sphere of innocence around their infants (see CL 395). But with the infant Jesus, His Soul is Innocence itself.

这位卓越的天才没有自负。相反，祂就是爱本身，爱他人胜过爱自己。所以认识祂，一个无私之爱的本体，却又是无与伦比的天才，是多么的震撼人心。马利亚和约瑟深深地被祂感动和影响，就像所有慈爱的父母被他们的婴儿散发的天真感动一样(见 CL 395)。但对于婴儿耶稣来说，祂的灵就是天真本身。

Abram's traveling down into Egypt and "sojourning" there represent the Lord's instruction and gaining knowledge from the Word of God. This Word exists in the Old Testament and in an older Ancient Word, as well as other ancient knowledge, including the hidden symbolism in nature itself. For Egypt symbolizes knowledge and cognitions. The child Jesus wills to learn only from the Word, for this was opened for Him to its highest level, where Jehovah is (see AC 1461).

亚伯兰下埃及去，在那里“寄居”，代表耶和华的训诲，并从上帝的话语中获得知识。上帝的话语存在于“旧约”和更古老的圣经，以及其他古知识中，包括自然界本身隐藏的密码。因为埃及象征着知识和认知。幼儿耶稣只愿意从圣经中学习，为此，圣经的最高层级已为祂打开，那里就是耶和華(见 AC 1461)。

The Lord is very young when He begins to receive this instruction. His special genius and His purpose for being on earth make this possible. How wonderful it must be for this infant-child to start to learn from the Old Testament in ways we never dream of. Many levels of meaning would be opened up to Him by His Soul. He also learns from "correspondences" which are hidden spiritual causes and meanings of natural objects. This is an ancient knowledge that the first people on earth used in a Golden Age long ago, and the angels learn in this way even today (AC 1805-1808).

当主开始接受这指引时，祂还很幼小。祂的特殊天份和祂在地上的使命，使这一切成为可能。这个婴儿以我们连做梦都无法想象的方式开始学习旧约，这是何等奇妙。祂的灵为祂揭示了其中许多层次的意义。祂还学习到了“对应”，这是隐藏

着的灵性起源和世间事物之间的关系。这是古老的知识，是很久以前的黄金时代地上最早人类使用的，天使当今仍以这种方式认知 (AC 1805-1808)。

How the child Jesus learns, in an outward way, we do not know. We are not told how He is taught to read. We do know that He learns from the Word of God alone. He learns in order that He may love more effectively — to inform fully His burning love for the salvation of humankind. Yet at the same time, He is only a child, and He has some of the limitations of other children.

从外表上看，我们不知道幼童耶稣是如何学习的。我们没有被告知祂如何被教导阅读。我们却知道，祂只从上帝的话语中学习。祂为了能更有效地去爱而学习 - 以便充分昭告祂拯救人类的炽热的爱。然而与此同时，祂还只是一个孩子，有和其他孩子一样的局限。

One limitation Jesus shows is that He becomes almost enraptured by the wondrous cognitions and knowledge He is learning (AC 1495). He loves these concepts for the visions and joys that they bring Him. For a time He becomes unaware that He is learning for the sake of uplifting others. This happens in Providence from His Soul, so that He learns this wonderful knowledge with great swiftness and eagerness. But later He is made aware that He must rise above loving this knowledge merely for the sake of the delight that it gives Him. He must yield up that delight to a higher one, a delight in learning for the sake of loving others. Knowledge is not an end in itself but a means of showing kindness to others out of genuine love. The Lord now learns this, and perceives it in His heart.

耶稣显出的一个局限是，祂几乎被祂正在学习的奇妙领悟和知识所陶醉 (AC 1495)。祂喜欢这些概念，因为它们给祂带来洞见和欢乐。祂一度几乎忘了祂是为了启示他人而学习。这都依祂圣灵里的天聪发生，所以祂疾速地，如饥似渴地学习这奇妙的知识。但后来祂意识到，祂必须超越仅仅因为给祂带来喜悦而去爱这些知识。祂必须把这种快乐让位于更高的目的，那就是为了爱别人而乐于学习。知识本身不是目的，而是一种手段，用以展现纯粹出于爱的仁爱他人。主现在已经认识，并在祂内心深处理解了这一点。

He feels “grief” at this loss of delight in sheer knowledge. Nevertheless, He makes this sacrifice and comes instead into a far higher and more delightful state of the deepest love for others (AC 1492, see also AC 1462:6).

祂放弃了这纯粹由知识而导致的喜悦，为此感到“悲伤”。然而，祂做出这一牺牲，却进入了一个更高、更愉悦的状态，那就是对他人最深的爱 (AC 1492，也见 AC 1462: 6)。

Abram and Lot Separate

Genesis 13

亚伯兰和罗得分手

创世纪 13 章

- **After the famine, Abram and his family return to Canaan.**
 - **The herdsman for both Abram and Lot, Abram’s nephew, fight over the land.**
 - **Once Lot has left, Jehovah shows Abram the land and promises the land to him and his descendants.**
-
- **饥荒过后，亚伯兰和他的家人回到迦南。**
 - **亚伯兰的牧人和亚伯兰的侄子罗得的牧人为土地相争。**
 - **罗得一离开，耶和華就把那地指示亚伯兰，应许把那地赐给他和他的后裔。**

After the famine eased, Abram and his entire family went up out of Egypt and returned to the land of Canaan. So too, after Herod dies, the child Jesus leaves Egypt and returns to Canaan.

饥荒过后，亚伯兰和他全家从埃及上去，回到迦南地。希律死后，孩子耶稣也离开埃及，回迦南去了。

Biblical scholars estimate that Jesus was taken up out of Egypt at about age three. They use the approximate time Herod died and was succeeded by Archelaus as the basis for their estimate. We don’t know when the Lord’s actual state of special focus on gaining knowledge, represented by Egypt, comes to a conclusion. One would think He is far older than three years, but we judge by our own finite concepts of mental progress. Certainly the Lord as a boy goes on learning while in Nazareth, but the level of learning then is on a celestial or inmost plane rather than the lower plane symbolized by Egypt.

圣经学者估计，耶稣是在三岁左右从埃及被领出来的。他们以希律死后亚基老继位的大致时间作为估计的依据。我们不知道主以埃及为象征的，特别注重获取知识的实际状况何时结束。人们会认为那时祂已远大于三岁，但我们的评估却是基

于自己对心智发展的有限观念。当然，主在拿撒勒的时候仍在学习，但此时的学习却到达了属天层次或最内层面，而不是埃及所象征的较低层面。

As a young boy in Nazareth, the Lord experiences heavenly states. The Arcana says of Abram traveling back up to Canaan:

作为一个拿撒勒的小男孩，主经历了属天的状态。《天国的奥秘》这样说亚伯兰回到迦南：

“Described here is the state of His external man as it existed in childhood when it was first endowed with facts and cognitions — how it moved on from these more and more towards conjunction with the Internal” (AC 1536).

“这里描述的是童年期，当祂第一次被赋予真相和认知时，祂外在之人的状态—以及如何从这种状态越来越多地转变成与内在相合”(AC 1536)。

The “external man” is the Lord’s conscious awareness as a boy; the “Internal” is His Soul, Jehovah — the God of all creation. As He draws nearer to His Divine Soul while a young boy, He leaves Egypt and enters into “celestial light” — the light of innocent love. This is represented by the phrase “Abram went up. . .toward the south,” the “south” symbolizing celestial light.

“外在之人”是主这个男孩的觉知和意识；“内在”是祂的灵，耶和华—万物的创造主。当这个小男孩越来越趋近祂的圣灵时，祂就离开埃及进入“天堂之光”—纯真的爱之光。象征此事的描述是“亚伯兰上去，。。朝向南方”，“南方”象征天堂之光。

Although the Lord draws closer to His Soul, He is still only a boy in many ways, and “worldly things” are present with Him (AC 1557). These are not actual evils — the Lord never had actual evils — but they are worldly interests. We can picture Him then as a young boy in Nazareth, in appearance like other boys, but filled with a tender celestial love (AC 1545) and having a unique strength and perception.

虽然主已趋近祂的圣灵，但在许多方面，祂仍然只是一个男孩子，也有“世俗之事”(AC 1557)。这些不是实际的邪恶—主绝对没有实际的邪恶—但它们是世俗的兴趣。于是我们能勾画出祂，一个拿撒勒小男孩的形象，祂在外表上和其他男孩一样，但充满了温柔的天国之爱(AC 1545)，并且有着独特的长处和洞察力。

That “there was strife between Abram’s herdsmen and Lot’s herdsmen” and that “the Canaanite and the Perizzite were then dwelling in the land” represent hereditary

evil tendencies present in Jesus inherited through His mother (AC 1573:3). To face and conquer the hells the Lord needs to experience temptations, and the hells have access to Him through His inherited tendencies that were taken on by being born to a finite human mother.

“亚伯兰的牧人和罗得的牧人之间起了冲突”，“迦南人和比利洗人当时住在这地上”，这些描述代表了耶稣从母亲遗传继承下来的不良欲望 (AC 1573: 3)。为了面对和征服地狱，主需要经历试探，而地狱可以通过祂承继的欲望触及祂，这些欲望得自被有限的人类母亲所生。

Lot symbolizes Jesus' outer consciousness or sensory awareness (see AC 1541), that is, His awareness from His bodily senses. This is at the early stages of Jesus' learning process, and He is indeed very young. “Herdsman” or shepherds symbolize “those who teach” (AC 1571). That there is strife between Abram's herdsman and Lot's herdsman shows a picture of the disagreement between what is “teaching” the internal level of young Jesus and what is “teaching” His external level. The deeper part of Jesus is being taught by celestial love coming from Jehovah, and the external part of Jesus is being taught by what He is sensing outwardly. At this time, the two points of view are not in agreement. Evil influences that come through Jesus' finite maternal heredity are clouding His sensory awareness, tempting Him to false and confused ideas.

罗得象征着耶稣的外在意识或感官意识 (见 AC 1541)，也就是祂对肉体感觉的觉知。这是耶稣学习过程的早期阶段，祂那时确实很年幼。“牧人”或牧羊人象征着“教导者”(AC 1571)。亚伯兰的牧人和罗得的牧人之间起冲突，勾画的是对年幼耶稣内在层次的教导，和外在层次的教导之间的不一致。耶稣的内深层次被来自耶和華的天愛教导，而耶稣的外在层次则由祂外在的感觉教导。至此，两种意念并不一致。耶稣从有限的母性遗传获得的不良影响正在蒙蔽祂的感官意识，诱使祂产生虚假和混乱的观念。

Perhaps an example of this occurs as young Jesus is first taught the rituals of worship (see AC 1572). At that time, in the culture in which Jesus was growing up, strict adherence to the outer Jewish rituals took precedence over true inner worship of the heart. These cultural values, even if taught by kind and obedient guardians such as Mary and Joseph, are not compatible with the truth that Jesus' Divine Soul is teaching – that true worship is first a matter of the heart. Later, the adult Jesus will speak about this to the crowds many times. But now the young boy must begin to separate conflicts between His outer learning and His inner learning.

也许这样的一个例子，发生在年幼的耶稣第一次被教导敬拜仪式时(见 AC 1572)。当时在耶稣成长的文化中，严格遵守犹太人的外在仪式，优先于真正的内心崇拜。这些文化价值观，即使是由仁慈和忠顺的监护人如马利亚和约瑟来教导，也不符合耶稣的圣灵所教导的真理 - 即真正的崇拜首先要发自内心。后来成年耶稣多次对众人如此讲述。但是现在这个小男孩必须开始，隔离祂外在学习和内心学习之间的冲突。

As frequently happens in His development, the boy Jesus is shown a vision. His Soul illuminates how beautiful His external level will be when fully joined with His internal love, Jehovah. This is described when “Lot lifted up his eyes and saw all the plain of Jordan that it was all well watered. . . .” Here, Jehovah flows strongly into the boy Jesus’ mind, and there is a harmony. At these times the Lord comes into a state of oneness with His Soul (AC 1583). He experiences the sweet uplifting that the future completed state of oneness will bring. The beauty of that state was as “the garden of Jehovah” (Gen. 13:10).

正如祂成长过程中经常发生的那样，儿童耶稣得到一个异象。祂的灵显明，当与内在之爱 - 耶和华完全结合为一时，祂的外在是何等美丽。这被描述为“罗得举目看见约旦河的全平原，... 都是滋润的。。。 ”值此时，耶和华强有力地灌注入耶稣的心智，且有祥和之感。每当此时，主与祂的灵进入合一状态 (AC 1583)。祂经历着将来合一完成时所带来的甜蜜的提升。这种状态的美丽犹如“耶和华的园子”(创 13: 10)。

“And Jehovah said to Abram after Lot had been separated from him, ‘Lift up your eyes now and look from the place where you are, towards the north, and towards the south, and towards the east, and towards the west’ ” (Gen. 13:14).

“罗得与亚伯兰分开后，耶和华对他说，从你所在的地方，你举目向北，南，东，西观看”(创 13: 14)。

At this time the child Jesus is in a state that allows Him, from His Soul, to see things to come. Looking toward the north, south, east, and west means to see all people, as many as there are in the universe (AC 1601). Those Jesus sees in the north are people who are in darkness in regard to spiritual truths and knowledges; those in the south are people who are in spiritual light. Those in the east are people who lived in the past, and also those in celestial love, while those in the west are people who will live in the future (AC 1605). Jehovah gives the boy the ability to see all people who are or will be in heaven: from the past, the present, and the future. What great joy this

brings to this Divine boy whose whole longing is to lead people to heaven! He is being shown His prayers fulfilled. The past and future can be seen clearly only by God, and in this case the human essence within the boy Jesus experiences a glimpse of this Divine all-seeing power.

此时儿童耶稣的状态，已经使祂能够从灵里看到未来的事物。向北、南、东和西看，意味着看到所有的人，多到全宇宙中的人 (AC 1601)。耶稣在北方看见的，是那些在属灵真理和知识上处于黑暗中的人；在南方者是在属灵之光中的人；东方的人是生活在过去，以及属天之爱的人；而西方的人是未来之人 (AC 1605)。耶和華赐给这孩子能力去看天上所有人，已在之人和将来之人：从过去，现在到将来。这给这个神圣的男孩带来了巨大的欢欣，祂的全部渴望就是领人上天堂！祂看到祂的祈祷已被成就。只有上帝才能清楚地看到过去和未来。而此时儿童耶稣所处的人类之身，却体验到了这种神性全知能力的一瞥。

Chapter 3
THE FIRST TEMPTATIONS OF JESUS
The Battle of the Kings
Genesis 14

第三章
耶稣的第一次试探
诸王的争战
创世纪 14 章

- In the land where Abram lives there is an alliance of four kings and an opposing alliance of five kings.
 - The alliance of the four kings defeats the alliance of the five kings.
 - Chedorlaomer, one of the kings in the four-king alliance, captures Lot, who lives in Sodom.
 - One citizen of Sodom escapes and tells Abram about the capture of Lot.
 - Abram attacks and defeats Chedorlaomer, freeing Lot.
 - Two kings in the land of Canaan meet and thank Abram when he returns from defeating Chedorlaomer.
-
- 在亚伯兰居住的地方，有四王的联盟，和敌对的五王联盟。
 - 四王联盟击败了五王联盟。
 - 基大老玛是四王联盟的国王之一，他抓住了住在所多玛的罗得。
 - 所多玛的一个人跑了出来，告诉亚伯兰有关罗得被俘的事。
 - 亚伯兰攻打并击败了基大老玛，解救了很多人。
 - 当亚伯兰打败基大老玛归来时，迦南地的两个王一同来对他表示感谢。

Once the child Jesus has this vision of the north, south, east and west — of the past and future — it is inevitable that the hells will attack. They hate a love that undermines them, and they especially hate the Lord's love for the salvation of the whole of humankind. The Lord's vision of His purposes fulfilled is a declaration of war to the devils and satans. But Jesus is only in early childhood. Can the hells attack Him then?

一旦儿童耶稣对北方、南方、东方和西方 — 以及对过去和未来 — 有了如此的视觉，地狱就不可避免地会发动攻击。牠们憎恨这爱削弱牠们，尤其讨厌上帝拯救全人类的爱。主的异象里耶和華将成全的旨意，就是向魔鬼和撒旦宣战。然而耶稣还只是一个幼儿。地狱会攻击祂吗？

An answer is found in Greek mythology. When attacked by two spotted serpents sent by a jealous Hera, Hercules — then an infant in his cradle — destroyed them with his bare hands. In mythology, Hercules was the strongest man who ever lived. The ancients, those living in the distant past, knew from an Ancient Word that in His earliest childhood the Lord would confront the hells for the first time. That this actually happened is revealed in the internal sense of Genesis 14.

希腊神话中有一个答案。当嫉妒的赫拉送去的两条有斑点的蛇攻击时，大力神赫克里斯 — 当时他只是摇篮里的一个婴儿 — 赤手空拳地摧毁了它们。在神话中，大力神是有史以来最强壮的人。生活在遥远过去的古人，从古圣经中得知，在祂童年的最早期，主第一次面对地狱。这确实发生过的故事，被创世记 14 章的内义揭示出来。

The alliance of four kings (Amraphel, king of Shinar; Arioch, king of Ellasar; Chedorlaomer, king of Elam; and Tidal, king of nations) represents the qualities within the child Jesus from which He will wage His first wars against the hells. The opposing alliance of five kings (led by the kings of Sodom and Gomorrah) represents the evil desires and false persuasions (AC 1663) that the Lord will fight against. These are not minor combats. They are crucial to the salvation of the people of this planet.

四王的联盟(示拿王暗拉非、以拉撒王亚略、以拦王基大老玛、戈印王提达)代表了儿童耶稣里面的素质，祂将依此素质发动对地狱的第一场战争。五王的对立联盟(由所多玛王和蛾摩拉王率领)代表了主将与之战斗的邪恶欲望和谬误信念(AC 1663)。这些不是无关紧要的战斗。它们对拯救这个星球的人至关重要。

Temptations are cyclical. They come, go, and return later. The Lord's first temptations occur now, in childhood. They come again on deeper planes. Each time, He conquers, and each time He establishes a more complete union with His Soul. This temptation combat happens with inner agony every time, for the height of His love for others provokes the hells to a vicious depth of attack.

试探是周期性的。它们来了，走了，然后还会回来。如今主的第一次试探发生在童年。它们再来时会在更深的层面。祂每征服一次，与祂的灵的整合就更进一

步。试探的争战每次都伴有内心的痛苦，因为祂对人类之爱达到的高度，激起地狱深度邪恶的攻击。

Prior to the war between the four kings and the five, the good kings (under Chedorlaomer) had been victorious in many battles with evil nations. These nations included the most cruel on earth, said to be of a “similar kind to the Nephilim” (AC 1673). The “Nephilim” are symbolic of some of the worst devils in existence, the inhabitants of the lowest hells. Inevitably they attack the Lord as early in His life as possible, for they wish to approach Him when He is most vulnerable, and they are permitted to do so.

在四王和五王的战争之前，善良的诸王(在基大老玛统领下)多次与邪恶之国战斗都获胜。这些国包括地上最残忍的，据说“类似于拿非利人”(AC 1673)。“拿非利人”象征现存的一些最邪恶的魔鬼，是最底层地狱的居民。在主生命的早期，牠们免不了尽可能早地攻击祂，希望在祂最脆弱的时候接近祂，并且牠们也被允许如此做。

Dreadful persuasions filled those tribes who lived before the “flood” (the symbolic end of the Church of those times — the “flood” of false ideas depicted in the Noah story), especially the Nephilim. Their persuasions were dark and poisonous lies.

卑劣的信念充斥着“大洪水”之前的部落(大洪水是那个时代教会终结的象征 — 即诺亚故事中描述的谬误信念的“大洪水”)，尤其是拿非利人。他们的信念是黑暗和有毒的谎言。

“Such were the unspeakably horrible nations against whom the Lord fought in earliest childhood, and whom He overcame. And unless the Lord by His coming into the world had overcome them, nobody at all would be alive today on this planet” (AC 1673:2).

主幼年与之争战并战胜的、就是那些无法言说其可憎的国。若非主降临于世并战胜他们，今天在这个星球上没有人会活着“(AC 1673: 2)。

When the Lord fights these hells, He still has humanly childish qualities. He fights partially from a sense of merit, or self-credit, as we do in our own earliest temptations (AC 1661:3-5). But this merit is there in innocence and ignorance. In innocence lies the greatest spiritual power. The hells fall back before it.

当主与地狱搏斗时，祂还未脱离人的孩子气。祂的征战部分出于荣誉感，或自誉，就像我们自己在最早的试探中所经历的 (AC 1661: 3-5)。但这种荣誉感出于天真和混沌。天真无邪位于最强大的属灵权威里，地狱在它面前溃败。

When He is a child, the Lord's sense of merit is akin to our own; that is, when we believe to be functioning from our own power instead of God's power. At first, the child Jesus is not clearly aware that He is fighting from the power of His Divine Soul. But later, when fully joined to His Soul, Jesus would become Merit itself in a pure and good sense, with no negative connotation. He alone, when glorified, is Good itself. All of our good is from Him.

当祂还是个孩子的时候，主的荣誉感和我们的类似；也就是说，我们相信起作用的是自己的能力，而不是上帝的力量。起初儿童耶稣并不清楚，祂作战依据的是祂的圣灵的力量。但后来与祂的圣灵完全合一时，耶稣成为纯真而美好意义上的荣耀本体，没有任何负面的内涵。当得荣耀时，唯独祂自己是良善。我们所有的良善都来自祂。

The four kings prevailed in every battle, including the final great battle against the evil alliance of five kings. These battles of the good alliance represent the temptations that the Lord experiences in childhood, about which nothing is recorded in the New Testament (AC 1690).

四王在每一场战役中都占了上风，包括与五王邪恶联盟的最后一场大战。良善联盟的这些战事代表了主在童年时所经历的试探。关于这些试探，新约中没有任何记载 (AC 1690)。

What might these trials be like for the child Jesus? Though evil spirits had lurked nearby from the moment He was born, Jehovah did not permit them to attack. Just as with us, Jehovah does not permit temptations, or attacks by the forces of hell, until Jesus first learns something about the distinctions between good and evil. With us, these full assaults do not happen until adulthood. But with this boy, our Savior, they happen in youngest childhood. Once Jesus has gained some initial knowledge and insight, the hells are let loose, and they attack with a vengeance.

对儿童耶稣的这些试探是甚麽样的呢？虽然从祂出生那一刻起魔鬼就潜伏在附近，但耶和華不允许牠们攻击。如对我们一样，耶和華不允许地狱势力的试探或攻击，直到耶稣首先学会区别良善与邪恶。对我们来说，这些全面的攻击要到成年后才会发生。但对于这个男孩，我们的拯救者，却发生在祂童年的最早阶段。

一旦耶稣获得了最初的知识 and 洞察力，地狱就被放开，牠们会满怀仇恨地攻击祂。

The devils that attack the child Jesus are similar to the Nephilim (AC 1673). These spirits especially want to snuff out in their victim all ability to think, to possess the victim's will and understanding, so that the victim feels scarcely alive. Just as Jesus' mind is first opening and learning truth, wicked spirits work to suffocate that new understanding, to negate true ideas, to cry out that "it is not so" and instead insert their poisonous lies. They try with all their might to stop young Jesus from thinking the truth and seeing what is good.

攻击儿童耶稣的魔鬼就像拿非利人 (AC 1673)。这些灵特别想扼杀受害者的所有思考能力，掌控受害者的意志和认知，使受害者几乎无法生存。当耶稣的心性第一次打开学习真理时，邪灵就努力窒息新的认知，否定真实的想法，高喊“不是这样的”，并且塞进牠们邪恶的谎言。牠们竭尽全力阻止年少的耶稣去思想真理，觉悟良善。

As finite humans, we feel such dire attacks of temptations only as a dull pain. Young Jesus, however, has incredible depth of perceptive awareness from His Divine Soul and His celestial love. He feels these attacks acutely, severely, as sharp and torturous pain. Perhaps He feels these attacks of the hells, both against Himself and also in the events going on around Him in the streets of Nazareth. Perhaps this small boy feels, with acute perception, the intensity of the unkindness and false ideas that the hells are inflicting on others. Because His deepest love is for the happiness of humankind, these perceptions and temptations fill Him with great pain.

作为有限的人，我们对恐怖的试探攻击的感觉只像是沉闷的痛。然而年少的耶稣，出自祂的圣灵和属天之爱，却有着令人难以置信的深刻洞察力。祂感觉到这些攻击的尖锐，严酷，剧烈而痛苦。也许祂感知到这些地狱的攻击，既针对祂自己，也发生在祂周围拿撒勒街上的诸事件中。也许这个小男孩用祂敏锐的洞察力，感受到了地狱强加于他人的冷酷无情和谬误意念的烈度。因为祂最深切的爱是为了人类的幸福，这些认知和试探使祂充满了巨大的痛苦。

But these wicked spirits do not conquer Jesus. Using what good and truth He has gained (the alliance of four kings), though it is not yet pure, the boy faces and resists these intense false persuasions. The alliance of four kings is victorious, though some members of the evil alliance of five kings escape into the mountains, waiting to bring trouble at a later time.

但这些邪灵并没有胜过耶稣。儿童耶稣依据祂获得的，尽管还不完全纯净的良善和真理（四王联盟），直面并抵制这些深度的谬误信念。四王联盟获胜了，不过邪恶的五王联盟的一些成员逃到山里，等待时机以便卷土重来。

The Lord's intense love for humankind and His desire to save us are demonstrated by His willingness to endure these trials, and the fact that they begin for Him in what for others is the age of innocence and ignorance. He is born with a love for our salvation, and fostering this is to be His inmost joy (AC 2034). This is what sustains Him in childhood.

主对人类炽热的爱和祂拯救我们的渴望，彰显在祂愿意承受这些磨难上，而且祂经历这些磨难时的年龄，对其他人来说还处在天真无知之际。祂与生俱来的拯救我们的爱，培育成为祂内心最深处的喜乐 (AC 2034)。这就是祂童年的支撑。

However, not all of His states are those of temptations or trial. Jesus has delightful times when He is at One with His Father, and in this there is a joy inconceivable to us.

然而，祂并不是所有时刻都在经历试探或磨难。耶稣有喜乐，发生在父与祂同在合一时，这样的喜乐对我们来说实在不可思议。

The Old Testament account of the battles representing these earliest temptations says that Abram's nephew Lot was captured by Chedorlaomer and taken north near Damascus. Lot represents the Lord's external level, or His sensory awareness (see AC 1698). Chedorlaomer, who symbolizes a sense of merit or self-credit, captures this. Though a battle has been won, the Lord's external level is captured by a sense of having won the battle on His own, without the power of His Divine Soul. Captivity by merit is a limited state and has a strong degree of self-love within it (AC 3993:9-11). Such merit has its place in the beginning of "regeneration" or the lifelong process of being spiritually reborn, but if we are ever to become angels it must eventually be removed. The Lord here shows the way.

“旧约”对这些象征最早试探的征战是这样记录的，亚伯兰的侄子罗得被基大老玛俘获，并被带到北面大马士革附近。罗得代表主的外在层面，或祂的感官意识 (见 AC 1698)。象征着荣誉感或自誉的基大老玛，俘虏了祂的外在层面。虽然这场战争已经打赢了，但主的外在层面被一种靠祂自己，而不是祂的圣灵的力量，赢得战斗的感觉所俘获。被荣誉束缚是一种有限的状态，其中包含强烈的自爱 (AC 3993: 9-11)。这种荣誉感在“重生”初始或灵性重生的终生过程中一直存在，但是如果我们要成为天使，它最终必须被摒弃。主在这里为我们指出了道路。

In the Lord's case, there is an almost immediate perception by His interior mind (represented by Abram the Hebrew) that the captivity by merit has taken place. The Word says that "one who had escaped came and told it to Abram the Hebrew" (Gen.14: 13). The "one who had escaped" is a perception by the child Jesus—a perception from an inner plane of goodness—that it is wrong to be captivated by merit. As a child He sees this, and He wishes to free Himself from this entrapment (AC 1702, 1707:5).

在主的状况中，祂内在的心性(以希伯来人亚伯兰为代表)有一种几乎立即的认知，那就是被荣誉囚禁已经发生了。经上说：“有一个逃出来的人，告诉希伯来人亚伯兰”(创 14：13)。“逃出来的人”是儿童耶稣的一种认知——一种来自良善内在层面的认知——认为被荣誉迷住是错误的。作为儿童的祂已经觉悟到这一点，祂希望从这种枷锁中解脱出来 (AC 1702, 1707：5)。

Feeling merit is a potent enchantment, but it has its uses. We need it to get us through many states and many spiritual battles. This is especially true in infancy and childhood, when a sense of merit or self-credit is appropriate and needed (see AC 1667:2). With such merit, "The ignorance excuses, and the innocence makes it appear good" (Ibid.) Children hunger for appropriate praise; it will lead them later to praise of the Lord (see AC 1661). Recognition of merit's usefulness is a key element behind the "self-esteem" movement that is popular today. But when the Lord feels merit, He eventually puts it aside. The time comes when we must also put aside childish things. Otherwise we will be captivated by merit and carried away into the north, into the deep obscurity of spiritual night. However, when merit is recognized as narcissistic and is rejected, the Lord walks into our hearts. He shares His own experience with us.

享受荣誉有强烈的吸引力，且有它的用途。我们需要它来帮助我们度过各种状况和许多属灵征战。尤其是在婴儿和童年期，此时荣誉感或自誉是适当的和必要的(见 AC 1667：2)。有了这些荣誉，“借口无知加上天真使其看起来不错”(如前所述)。孩子们渴望得到适当的称赞；这会引导他们日后赞美上帝(见 AC 1661)。对荣誉的价值的认可，是当今流行的“自义”行为背后的一个关键因素。但当主感觉到荣誉时，祂最终会抛弃它。时候到了，我们也必须抛弃孩子气。否则，我们将被荣誉迷住，被带到北方，进入属灵之夜的深度迷茫之中。然而，当荣誉被看成是自恋而被拒绝时，主就会走进我们心中，和我们分享祂自己的经验。

Abram fought against Chedorlaomer and his allies at night, conquering them with only 318 trained warriors. It was, it seems, a surprise attack, and the victory was

complete. They liberated Lot and his family and belongings and allowed them to be returned to the land of Canaan. This is a triumph. Lot, that is, the Lord's external awareness, is freed from all sense of merit. This brings an influx of joy to the child. His very Soul comes down to bless Him. These victories of the Lord in His first temptations are crucial to His whole life on earth, to His future of becoming One with His Soul.

亚伯兰在夜间与基大老玛及其盟友作战，仅用 318 名训练有素的战士就征服了他们。这似乎是一次奇袭，取得了完全胜利。他们解救了罗得和他的家人以及家眷，让他们回到迦南地。这确是一场胜利。罗得，也就是主的外在意识，从所有的荣誉意识中解脱了出来。给这儿童带来了欢乐的灌输。祂的灵降下来祝福祂。主在祂的初次试探中所取得的这些胜利，对于祂在地上的整个生命，对祂与祂的灵未来的合一，都是至关重要的。

When Abram and Lot returned to the land of Canaan, they were greeted by a number of kings. But one person there, a mysterious figure, seems to come out of nowhere.

亚伯兰和罗得回到迦南地的时候，有许多王迎接他们。但那里有一个人，一个神秘的人，似乎不知从哪里冒了出来。

“And Melchizedek, king of Salem, brought out bread and wine, and he was priest to God most high. And he blessed Abram” (Gen. 14:18-19).

“又有撒冷王麦基洗德带着饼和酒出来、他是至高上帝的祭司。他为亚伯兰祝福”(创 14: 18-19)。

Melchizedek represents the celestial level within the Lord. The Divine blesses the child after this stunning victory (AC 1725), and the bread and wine given to Abram prefigure the Holy Supper. The Lord gains Divine “remains” in these earliest victories (AC 1734), and in the victories does not use or retain any of the methods or tactics or motivations of the hells (AC 1739-1748), as when Abram says to the King of Sodom “. . .nor anything that is yours will I take” (Gen. 14:23). It is the same with His invitation to us: if we turn to Him in dire temptation, He will lead us to victory and freedom.

麦基洗德代表主内的属天层。上帝祝福孩子取得这一出色的胜利 (AC 1725)，给亚伯兰的饼和酒预示着圣餐。主从这些最早的胜利里获得了神圣的“余留” (AC 1734)，获得这些胜利未使用或涉及任何来自地狱的方法、战术或动机 (AC 1739-1748)，就像亚伯兰对所多玛王说的那样。。“我不会拿走你的任何东西”(创 14:

23)。祂向我们发出的邀请也是如此：如果我们在可怕的试探中求助于祂，祂将引导我们走向胜利和自由。

Chapter 4
COMFORT AND INSIGHTS FOR THE CHILD JESUS
The Vision of the Stars
Genesis 15

第四章
童年耶稣的慰藉和领悟
星星的异象
创世纪第15章

• **Jehovah comes to Abram in a vision and makes a promise to him that his descendants will be in number like the stars in the sky.**

• **耶和华在异象中示现于亚伯兰，向他应许说，他的后裔必多如天上的星辰。**

“After these events, the word of Jehovah came to Abram in a vision, saying, ‘Fear not, Abram, I am a shield to you, your exceeding great reward’ ” (Gen. 15:1). The Lord in earliest childhood has just experienced His first temptations, and they have involved strong love and powerful despair. The conflicts are “directed against the love He cherished toward the entire human race” (AC 1778). Jehovah then inflows into the child Jesus with comfort: “Fear not, Abram, I am a shield to you” (Gen. 15:1). This comfort comes “in a vision,” a vision which brings an “inmost revelation” (AC 1784).

“这事以后，耶和华在异象中有话对亚伯兰说：“亚伯兰，你不要惧怕！我是你的盾牌，必大大地赏赐你。”(创 15： 1)。主在童年的早期就经历了祂的第一次试探，涉及祂强烈的爱和极度的绝望。这些冲突是“针对祂所珍视的对全人类的爱”(AC 1778)。耶和华就向儿童耶稣注入安慰说：“亚伯兰，不要惧怕，我是你的盾牌”(创 15： 1)。这个慰藉来自“异象”，一个带来“最内在启示”的异象 (AC 1784)。

After these events the child Jesus laments that there is no spiritual depth in the church on earth. This is embodied in Abram’s words “seeing I go childless” (Gen. 15:2). Jesus can only see a church of an external nature without inner heart. Would this be His heir? Would there be no real celestial love, no mutual love and heavenly kindness? He can see that “there was no internal dimension to the church” (AC 1797).

在这些事件之后，儿童耶稣叹息世上教会的灵性没有深度。这体现在亚伯兰的话“看到我没有孩子”(创 15: 2)。耶稣看到的是只有外壳而没有内在实质的教会。这是祂的儿女吗？难道没有真正的属天之爱，没有彼此之爱，没有天堂的仁慈吗？祂看到“教会没有内在深度”(AC 1797)。

Jehovah then re-assures Jesus, promising that there will be an heir or future church with people in celestial love and love of the neighbor (AC 1800). A living church will be reborn on earth. Jesus (or Abram, His representative) is shown this in a vivid way.

然后，耶和華再次向耶穌承諾，將有一個後嗣或未來的教會，那里的人们有属天之爱和对邻人之爱 (AC 1800)。有生命的教會將在地上重生。并活生生地向耶穌 (或亞伯蘭，即祂的代表) 展示了这一点。

Picture the Lord as a young boy, perhaps younger than twelve, going out at night beyond the outskirts of Nazareth in Galilee. His Soul leads Him to look up at the stars. The atmosphere is crystal clear, and the young child sees myriads of stars. His Soul then gives Him, as he gazes upward, a “mental view of the universe.”

想象一下，主这个也许还不到十二岁的小男孩，晚上走出加利利拿撒勒的郊外。祂的灵引导祂仰望星空。夜空晶莹剔透，小孩子看见无数的繁星。当祂凝视苍穹时，祂的灵赐给祂“心智上的宇宙视野”。

We now know that one galaxy holds millions of stars. And though it seems incredible, there are millions of galaxies. Jesus also sees, through the correspondence of these stars, the billions of people who have become angels in the universe, for each star symbolizes a society of angels. Jehovah says to Jesus in internal conversation, “See all these millions of stars. That is how many angels, past, present and future, there are and will be” (see AC 1805, 1810).

我们现在知道一个银河系拥有数以千百万计的星体。虽然不可思议，但又有千百万计的银河系。通过这些星体的对应，耶穌也看到了宇宙中成为天使的亿万人，因为每一颗星都象征着一个天使社会。耶和華通过内在交流对耶穌说：“你看这千百万计的星辰。这是多少天使，过去的，现在的和未来的，已经是和将要成的”(见 AC 1805, 1810)。

Learning from “correspondences” is a way of using the relationship of all things of heaven with all things on earth. This method of seeing — of using physical things to learn about spiritual things — is a whole method or paradigm of insight. It is not an entirely new paradigm, for it was known to the Most Ancient people and to the

people of the Ancient Church as well. But it has long since been forgotten. Jehovah uses correspondences here in teaching Jesus.

从“对应”中学习是一种理解天地万物间的关系的途径。这种观察方法 — 从物质事物来领会属灵事物 — 是洞察的整体方法或模式。这并不完全是新的模式，因为它被上古之人和古教会熟知。但却早已被遗忘。耶和华在这里用对应教导耶稣。

The two worlds, natural and spiritual, marvelously co-respond to each other. The people of the Most Ancient Church on earth knew instinctively that our earthly sun corresponds to the Sun in heaven, or to the Lord's Love. They instinctively knew the correspondences of mountains, seas, lakes, meadows, woods, flowers, animals, birds, and, in fact, all things of creation.

这两个世界，物质的和灵性的，奇妙地相互回应。地上最古教会的人本能地知道，我们世上的太阳对应于天界的太阳，或上帝的爱。他们本能地知道山、海、湖、草原、树林、花、动物、鸟，等等，实际上所有造物的对应关系。

A touch of this instinctive feeling or perception is left with us today, perhaps from our remains or from the very order of our souls. We see a soaring snowcapped mountain and sense its power. We do not know without instruction that high mountains correspond to love of the Lord, a love soaring to the skies, yet we seem to feel something of this. We sense that the outer heights of nature symbolize inner heights of the mind and heart. So also when we see sparkling waters on an ocean or lake, delight touches us and we feel their beauty. We do not know without instruction that such waters correspond to living truths, but nevertheless we feel a delight. And so it is with gardens, woods, graceful animals, and many other things of nature.

这种本能的感觉或认知的痕迹今天仍留在我们身上，也许来自我们的余留，或我们灵魂里的特定秩序。我们看到一座高耸的雪山，感受到它的强大。如果没有启示，我们不会知道，高山对应于主的爱，耸入天际的爱，然而我们似乎从中觉察到了点甚麽。我们感觉到，大自然的外部高度象征着心智和心灵的内在高度。因此，当我们在海洋或湖面上看到波光粼粼的水时，我们会感到愉悦，并感受到它们的美丽。如果没有启示，我们不会知道这样的水与生命的真理相对应，但我们仍然感到快乐。花园、树林、优美的动物和许多其他的自然事物也是如此。

The Writings of Emanuel Swedenborg reveal a myriad of correspondences, and knowing correspondences can greatly enhance the effect that nature has on our minds and hearts. From this new knowledge given to Swedenborg, it can be more

than an occasional instinctive feeling; it can again become the “knowledge of knowledges” (NJHD 261, AC 1806, 1807).

以马内利·瑞登堡的著作揭示了无数的对应关系，而了解这些对应可以极大地增强大自然对我们智识和心性的影响。这些赐予瑞登堡的新知识，超越了某些偶然的本能感觉，并将成为“知识的知识”(NJHD 261, AC 1806, 1807)。

What the Lord sees that night, when Jehovah brings Him (represented by Abram) outside, and says, “Look now towards heaven and count the stars, if you are able to count them” (Gen. 15:5) stands as a prophecy for this new knowledge being used in a New Church on earth. Jesus is inspired and encouraged by this vision.

是夜当耶和华把祂(亚伯兰所代表)带到外面，对祂说：“你向天观看，数算众星，能数得过来吗？”(创 15: 5)，主所看见的代表着预言，即地上的新教会将运用这新知识。耶稣被这异象启迪和鼓舞。

When the boy Jesus sees this vision, He knows that the countless stars represent all the good in heaven and on earth. After His first temptations, this reassurance means much to Him. Abram “believed in Jehovah, and Jehovah reckoned it to him as righteousness” (Gen. 15:6).

当儿童耶稣看到这个异象时，祂知道无数的星星代表着天堂和地上所有的美好。在经历了第一次试探之后，这种安慰对祂来说意义重大。亚伯兰“信耶和华，耶和华就以此为他的义”(创 15: 6)。

“What is meant here by “believing in Jehovah” is that the Lord was filled repeatedly with an inmost confidence and faith. He was shown, and He believed, that because it was pure love from which He was fighting for the salvation of the whole human race, He could not be anything but victorious” (AC 1812).

这里所说的“相信耶和华”的意思是，主一再被至深沉的信任和信心充满。祂得到明示并相信，因为祂出于纯真的爱，正在为拯救整个人类而战，祂除了胜利别无他果“(AC 1812)。

The Lord offers this same hope for us in our temptations. His pure love, glorified, conquers death, and rises in resurrection. Because of this, when our bodies die, His Divine love also lifts us up. No force can resist this.

在我们的试探中主给我们同样的希望。祂纯真的爱，祂的荣耀，祂征服死亡，复活升天。因此，当我们的肉体死亡时，祂神圣的爱也会提升我们，没有任何力量能够抵挡。

Chapter 5
THE FIRST RATIONAL OF THE LORD AS A CHILD
Ishmael
Genesis 16

第五章
儿时主的初级理性
以实玛利
创世纪 16 章

- Sarai, Abram’s wife, is unable to have a child, so she has her servant Hagar conceive a child from Abram.
 - Hagar gives birth to a son named Ishmael.
 - Hagar now feels superior to her mistress. Sarai is disturbed by this, and tries to humble her. Hagar runs away.
 - An angel appears to Hagar and tells her to return to Sarai. The angel also tells her that Ishmael will be a wild man, struggling against everyone.
-
- 亚伯兰的妻子撒莱没有孩子，她就让她的女仆夏甲从亚伯兰那里怀了一个孩子。
 - 夏甲生了一个儿子，名叫以实玛利。
 - 夏甲于是觉得自己比她的主母优越。撒莱为此烦恼，并试图压服她。夏甲逃跑了。
 - 一位天使出现在夏甲面前，要她回到撒莱那里。天使还告诉她，以实玛利将是一个狂野的人，与每个人作对。

Ishmael represents the first “rational,” or first reasoning ability, of the Lord and of ourselves. Understanding the nature of this first reasoning ability is not a minor issue. For if Ishmael is allowed to be the primary heir, if he is allowed to rule unchallenged, then spiritually our civilization will perish. Ishmael the mocker would supplant the future Isaac, the future son of Abram and Sarai, who symbolizes true or spiritual thinking. Humanity begins in the inmost of this true rational, which is the “Isaac” reasoning ability, not the “Ishmael” (AC 2194).

以实玛利代表了主和我们自己的初级“理性”或初级推理能力。理解初级推理能力的本质不是一个小问题。因为如果以实玛利被允许成为首位继承人，而且他被允许不受挑战地统治，那么我们的文明就会在灵性上灭亡。傲慢者以实玛利将取代未来的以撒 - 亚伯兰和撒莱后来的儿子，后者象征着真理或灵性上的思维。人性是从真实理性的最内层起始的，这是“以撒”的推理能力，而不是“以实玛利”的 (AC 2194)。

Who is Ishmael spiritually? What is his role? The drama in the Genesis story (chapter 16) gives the key. Since Sarai was barren, it was necessary that Ishmael be born to provide an heir at this time. Since the Lord wishes to walk the pathway of human development, Ishmael, the temporary heir, must be born to Him also. He too, before achieving a spiritual rationality, comes into this first rational. How the Lord handles this lower-level rational is a key to the future establishment of a New Church on this earth.

以实玛利在灵性上是谁？他的角色是什么？“创世纪”故事中的剧情(第16章)给出了关键。因为撒莱是不孕的，所以有必要在这个时候生下以实玛利以提供一个后嗣。因为主希望经历人成长的道路，以实玛利这个临时继承人，就必须出生以象征祂。在达到属灵理性之前，祂也经历到这第一理性。主如何处理这种低层次理性，是未来在这个世界上建立新教会的关键。

Jesus is aware of a deep lack within Himself (AC 1892). The child does not yet have a true or Divine rational level of His mind. He feels this barrenness and yearns for a true inner level of thinking.

耶稣意识到自己内心深处的缺失 (AC 1892)。这孩子的心智还未达到真正的或神圣的理性层级。祂感到了这种贫瘠，渴望真正的内在层次的思维。

Jesus yearns to understand the Divine purpose and nature of creation fully and deeply. He wishes for this, not for His own sake, but because He knows this capability is needed to save us. To save humankind is His love, His life. But Sarai, who symbolizes pure and heavenly truth allied to the goodness in Him, was barren. The pure truth deep within young Jesus was not yet able to produce a rational way of thinking. Spiritually rational thinking is the intermediary that can join heavenly and worldly knowledge.

耶稣渴望完全而深刻地理解造物物的神圣目的和本质。祂如此渴望不是为了祂自己，而是因为祂需要这种能力来拯救我们。拯救人类是祂的爱，祂的生命。但

是，与祂里面的良善联结着的，象征纯洁和属天之真理的撒莱，是不孕的。年幼的耶稣内心深处的纯洁真理，还不足以产生理性方式的思维。属灵的理性思维是连接属天卓识和世俗知识的中介。

When Sarai saw she was barren, she went to Abram and said: “See now, Jehovah has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her” (Gen. 16:2). “So Hagar bore Abram a son; and Abram named his son. . .Ishmael” (Gen. 16:15). Deep within Him, Jesus perceives that He cannot produce a reasoning ability straight from His love of pure, heavenly truth (Sarai). There must be an outer basis. A love for external knowledge, learned from the world around Him, must be joined to His Divine Internal (Abram). Hagar, who is brought to Abram by Sarai herself, represents this love for external knowledge, and it is from this that the Lord’s first rational thinking is born. This is an outer reasoning, thinking from worldly knowledge.

撒莱见自己不生育，就去见亚伯兰，说：“耶和華使我不能生育，求你和我的使女同房，或者我可以因她得孩子”(创 16: 2)。于是夏甲给亚伯兰生了一个儿子、亚伯兰给他儿子起名...以实玛利“(创世记 16: 15)。耶稣在内心深处意识到，祂不能从对纯洁的、属天真理之爱(由撒莱象征)中直接产生理性能力。必须有外部基础。对从周围世界学到的外在学习的热爱，必须与祂的神圣内在(亚伯兰)结合在一起。由撒莱自己交给亚伯兰的夏甲，代表了这种对外在知识的爱，从而诞生了主的第一个理性思维。这是一种外在的推理，依据世俗知识进行思考。

When is this “Ishmael rational” born within Him? I believe He is younger than twelve years old. The second or Isaac rational seems to be speaking in the temple when the Lord is twelve. For all who heard Jesus then “were astonished at His understanding and answers” (Luke 2:47). And He said to Joseph and Mary, “Did you not know that I must be about My Father’s business?” or literally, “in my Father’s things?” (Luke 2:49).

这个“以实玛利理性”是什么时候在祂里面诞生的？我相信那时祂还不到十二岁。第二个或以撒理性似乎可以说是耶稣 12 岁时在殿里发生的。因为所有听见耶稣的人都“希奇祂的聪明和祂的应对”(路加福音 2: 47)。耶稣对约瑟和玛利亚说：“岂不知我应当以我父的事为念吗？”或按字面意思，“在我父的使命里吗？”(路加福音 2: 49)

If there had been no hereditary evil in the human race, the Divine rational would, at the right time, have been born immediately with the Lord. Sarai would not have been

barren. But the Lord took on hereditary evil tendencies with His birth from Mary. He did this deliberately so that He might experience our pathway and out of love show us the way.

如果没有人的遗传之恶，神圣理性就会在适当时机迅即在主内生发。撒莱就不会不生育了。但主从马利亚降生就承受了遗传之恶。祂有意如此，这样祂才能体验我们的经历，并出于爱给我们指引道路。

That a love of worldly knowledge (Hagar) is the mother of Ishmael fits his representation exactly. This initial ability to reason, the “first rational,” is only from a natural level. It comes from a marriage of an internal love with strong outer curiosity. The first rational is necessary for mental progress, because the ability to reason is the first step toward deeper thinking, and toward finally seeing spiritual truths.

对世俗知识的热爱(夏甲)，作为以实玛利的母亲完全符合她所象征的。这种最初的推理能力，“第一理性”，只是出自世俗的层面。它出自于内在之爱与强烈的外在好奇心的结合。第一理性对于心智的发展是必要的，因为推理的能力是引向更深刻思考的第一步，导致最终看到属灵真理。

Unfortunately for us, we have hereditary evil tendencies. With us, these tendencies bring conceit to this reasoning ability. That is why the name “Ishmael” has a pejorative ring to it. As the Word puts it, Ishmael “will be a wild-ass man; his hand will be against all, and the hand of all against him; and he will dwell in opposition to all his brothers” (Gen. 16:12).

不幸的是，我们有遗传来的邪恶倾向。我们这种倾向将自负加入这种推理能力。这就是为什么“以实玛利”这个名字有贬义的外壳。正如经上说的，以实玛利“必作野驴；他的手必攻击众人，众人的手必攻击他；他必住在与他众弟兄作对的地方”(创 16: 12)。

This first rational in us typically first appears as childhood is ending and young adulthood beginning. What is a person like in this state?

在我们身上，这第一理性通常最初出现在童年期结束，青春期开始的时候，此时人是什么样的呢？

“He is quick to find fault, makes no allowances, is against all, regards everyone as being in error, is instantly prepared to rebuke, to chasten, and to punish, shows no pity, does not apply himself and makes no effort to redirect people’s thinking; for he

views everything from the standpoint of truth, and nothing from the standpoint of good. In short, he is a hard person" (AC 1949:2).

“他敏于发现错误，不宽容，与所有人作对，认为每个人都不对，快速做出指责，惩罚、不怜悯、不设身处地、不努力试图说服别人，因为他看一切都以为自己有理，不依良善看任何事。”总之，他是一个难处的人“(AC 1949: 2)。

An even lower element in this first reasoning is seen when it does not acknowledge truth, but rather reasons from the senses alone and is negative to all spiritual truth.

如果他不承认真理，纯粹依据感觉来推断，并消极对待所有属灵真理，在初级推理时，便会展示甚至更低级的表现。

What might this "Ishmael rational" look like in the young Jesus? Once He is actively and eagerly gaining knowledge from the world around Him and forming His first rational conclusions, Jesus feels the stirring of disturbing tendencies in His finite human heredity. From this maternal heredity arise inclinations to judge and criticize, to make conclusions based on outer evidence alone, and to scoff at deep, inner truth. In Genesis, this scoffing is first represented by the fact that Hagar "despised" her barren mistress once she found herself pregnant. This first rational state (AC 1911) lacks respect for deep, inner truth that can't be "proved" by outer evidence.

在年轻的耶稣这里，这个“以实玛利理性”会是什么样子？当祂开始满腔热情地从周围的世界中获得知识，并形成祂的第一个理性结论时，耶稣感受到在祂有限的人类遗传中，那令人不安的倾向的搅动。这从母亲遗传生出的倾向是，仅仅根据外部证据去判断和批评并作出结论，嘲笑深刻的、内在的真理。在“创世纪”中，夏甲发现自己怀孕后，“鄙视”她那不孕的女主人，就是这一嘲弄的最先象征。这种第一理性状态 (AC 1911) 缺乏对深层内在真理的尊重，而后者无法被外部证据“证明”。

From His deep, inner love of spiritual truth (Sarai) Jesus is greatly upset by the arrogance attached to this first rational level (pregnant Hagar). In Genesis, Sarai complains to Abram of Hagar's behavior, and Abram gives her permission to deal with her handmaid in any way she sees fit. And so "Sarai deals harshly with Hagar," or in other words "humbles her."

从祂对属灵真理(撒莱)深深的内在之爱，耶稣对这第一理性层面(怀孕的夏甲)附着的傲慢感到非常不安。在“创世纪”中，撒莱向亚伯兰抱怨夏甲的行为，亚伯兰

允许她，以她认为合适的任何方式处置她的女仆。所以“撒莱严厉地对待夏甲”，或者换句话说，“使她谦卑”。

Jesus' internal level (Abram) enables Him, from His deep love of heavenly truth (Sarai), to subjugate this outer reasoning ability and to work to drive out the negative attitudes and lack of respect that attach themselves to it. This involves much conflict within the young Jesus, and so it is said that Sarai deals harshly with Hagar. At first, this first rational level in Jesus does not want to be subjugated, and so it is said that Hagar runs away from her mistress, Sarai. But then, in the wilderness, the Angel of Jehovah comes to Hagar, and speaks to her. The Angel tells Hagar to go back and submit to her mistress, and then describes the nature of the son that will be born to her. As Hagar listens, she softens, and marvels at the power of the "God Who Sees."

出于对属天真理(撒莱)的深切之爱，耶稣的内在层面(亚伯兰)，使祂降服了外在的推理能力，并努力驱除依附其上的消极态度和傲慢。于是年轻耶稣的内在发生了许多冲突，所以说撒莱很严苛地对待夏甲。起初，耶稣的第一理性层面不愿被降服，因而描述说夏甲从她的女主人撒莱那里逃跑了。但在旷野，耶和华的使者来见夏甲，对她说话。天使要求夏甲回到她的女主人那里，然后描述她将要出生的儿子的本性。当夏甲聆听时，她顺服了，对“看顾她的上帝”的权能感到惊讶。

The voice of Jehovah, represented by the Angel, comes down into the first rational stirrings within the mind of young Jesus. His Divine Soul enlightens Jesus as to what this first reasoning ability will be like if it does not submit to the guidance of inner truth, which holds the things of God and heavenly love above the things of the world. If this first rational does submit to higher truth, then it will multiply and grow, learning more and more wonders from the natural world which reflect the glory of its Creator. The Angel promises Hagar that if she respects and obeys her mistress, God will multiply her descendants exceedingly (Gen. 16:10).

天使所代表的耶和華的聲音，進入并激蕩年輕耶穌心智的第一理性。祂的聖靈启示耶穌，如果這第一推理能力不順服內在真理的指引將會是甚麼光景。在內在真理內，上帝之事和屬天之愛超越于俗世事物之上。如果這第一理性確實順服于更高的真理，那麼它將成長加增，從反映造物主榮耀的自然界中，領悟到越來越多的奇蹟。天使向夏甲保證，如果她尊重和順服她的主母，上帝將使她的後代繁衍無窮(創 16: 10)。

Jesus marvels at the wisdom of this, and willingly allows this new rational level to be subjugated and cleansed by His deep love of spiritual truth. Hagar obediently returns to her mistress.

耶稣对此智慧感到惊奇，并心甘情愿地，允许祂所深爱的属灵真理降服和净化祂的这个新的理性层面。夏格乖乖地回到了她的主母身边。

Every mentally sound child or youth comes into the use of reason. This gift can either turn us away from the Lord or open us up to Him with new breadth. When it is said that the human, the true human, begins in the "inmost of the rational" (AC 2194), it means that the highest part of our intelligence is to think, to understand, and to comprehend things above our senses. If we see from a heavenly love, then the rational becomes fully alive to the beauty of the Lord and of creation. The Writings of Swedenborg speak to this highest level of the human mind — to the rational that sees from kindness or love.

每个心智健全的孩子或青年都会思辨。这个天赋既可以使我们远离主，也可以使我们以新的广度向祂敞开心扉。当我们说，人，一个真正的人，始于他的“理性的最深层”时 (AC 2194)，说的是我们智识的至高部分是思考、理解和感悟超越我们感觉的事物。如果我们能以属天之爱观看，我们的理性就会被上帝和祂创造的大美充分激活。瑞登堡的著作表达了人类心灵的最高层次 — 依从善良或仁爱观察时的理性。

Ishmael was to be cast out, and Isaac was to take his place. Therefore the first rational is to be expelled, and the second or spiritual rational is to take its place (AC 1949:2, 1950). The cynical qualities and the hard nature of the first reasoning ability must be shunned and removed before we can be truly human. The one thing that softens the hardness of that initial way of thinking is goodness — the good of kindness. This is the heart of the second rational.

以实玛利要被赶出去，以撒来代替他。就是第一理性被驱逐，第二理性或属灵理性取而代之 (AC 1949: 2, 1950)。在我们真正成为人之前，必须避开和驱除第一理性能力的愤世嫉俗和苛刻的本性。只有一件事能软化原初思维方式的强硬，那就是良善 — 仁慈的良善。这是第二理性的核心。

The Lord as a boy thinks from higher truth and from higher love, and from these He subdues the evil tendencies that affect His first reasoning. Because He does this, He makes it possible for us to do the same. With the Lord's help we are able to fight against false reason — reason that is tied to conceit. Our minds can become free to see and love Divine truth. "If you abide in My Word, then you are My disciples indeed, and you shall

know the truth, and the truth shall make you free" (John 8:31,32). The Lord as a boy paves the way for us. In the temple at age twelve, He shows the results of this: "All who heard Him were astonished at His understanding and answers" (Luke 2:47).

还是孩童的主，从更高的真理和更高的爱中思考，据此降服了影响祂第一理性的邪恶倾向。祂这样做，才使得我们有可能依祂而行。在主的帮助下，我们能够抵抗谬误的理性——与自负联在一起的理性。我们的心智可以自由地看到和热爱神性真理。“你们若常常遵守我的道，就真是我的门徒。你们必晓得真理，真理必叫你们得以自由”(约翰福音 8: 31-32)。还是一个孩子的主，就为我们铺平了道路。十二岁的时候祂在殿里展示了这样的成果：“凡听见祂的，都希奇祂的聪明和祂的应对”(路加福音 2: 47)。

At every step of His growth and glorification, the Lord reveals Divine principles. His first perception as an infant, that we are to ascend from lower things to higher ones, is the key to life. We are here on earth to ascend to heaven. In overcoming the cruel, persuasive, and controlling spirits called the Nephilim in His first temptations, He shows the path of rebirth for us and helps to clear the way. In viewing the stars He not only sees the future angelic heaven, but also shows a new way of thinking, by which we can use external things to see spiritual or internal things.

在成长和荣耀的每一步，主都揭示了神性法则。婴儿时期祂的第一认知是，生命的核心是从较低的层次提升到更高的层次。人在地上是为了升入天堂。在祂的第一次试探中，胜过称为拿非利人的残酷的、蛊惑人的和专横的灵时，祂为我们指明了重生的道路，并帮助我们扫清了道路。观看星宿时，祂不仅看到了未来的天使天堂，而且还展示了新的思想方法，据此我们可以从外在的事物来观察属灵或内在的事物。

In His subduing of the first rational, the Lord indicates the path to true thinking, and to being truly human. If we reason from outer evidence alone, received through our senses, we will never believe. This first rational thinking is Ishmael, and it is a rebel. But if love or kindness comes to us, the Lord opens our eyes, just as His eyes open from love in order to see the Ishmael rational for what it is. If we are willing to acknowledge a hard truth that it is conceit that blinds our eyes — and then shun that arrogance and pray for the Lord's enlightenment, we will "perceive what is true" from the Lord's influx and light (see AC 6047).

在降伏第一理性的过程中，主指明了通向真性思维和成为真正的人的道路。如果我们仅仅依据外在证据推理，依据我们的感觉去接受，我们就永远不会相信。这

个第一理性思维就是以实玛利，一个叛逆者。但若我们被爱或仁慈苏醒，主就会打开我们的眼睛，就像祂因爱而睁开眼睛，要看清以实玛利理性的实质是什么。如果我们愿意承认一个硬道理，那就是自负蒙蔽了我们的眼睛——然后避开这种傲慢，祈求上帝的启示，我们就会从上帝的流入和光照中“觉察到何为真”(见 AC 6047)。

The negative principle, thinking from the senses and from conceit, has viciously attacked churches in the past. It also destroys our own individual perception or sight of truth. Our arrogance does not like to admit this, true though it is.

来自感觉和自负的消极思维，在过去曾恶意攻击教会。它也破坏了我们自己对真理的认知和觉察。尽管事实如此，我们的傲慢却不愿承认这一点。

But the affirmative principle, thinking from the Lord's light, opens our eyes (Ibid.). This is a promise to each of us, and it is true. In the journey and development of the Lord as a boy, Isaac replaces Ishmael.

但来自上帝光照的认信思维，则打开我们的眼睛（如前所述）。这是对我们每个人的应许，而且是真的。在儿童时代主的成长过程中，以撒取代了以实玛利。

Chapter 6
THE SALVATION OF HUMANKIND
A Covenant
Genesis 17

第六章
人类的救赎
立约
创世纪 17 章

- Jehovah makes a covenant with Abram, that he will be a father of many nations, and Jehovah changes his name to Abraham.
- The sign of the covenant between Jehovah and Abraham, as well as his descendants, is that Abraham and his descendants will be circumcised.
- Abraham, Ishmael and all the men of his house are circumcised.

- 耶和华与亚伯兰立约，使他作多国的父，耶和华就把他的名改名为亚伯拉罕。
- 耶和华与亚伯拉罕和他的后裔所立的约，就是亚伯拉罕和他的后裔要受割礼。
- 亚伯拉罕、以实玛利和他家里的众人都受了割礼。

Jehovah is Love itself. He, in essence, is the deepest possible love for others, the desire to be one with them, and to make them happy from Himself (see TCR 43). Jesus as a boy was not yet One with Jehovah. But He, too, was moved by deep love — a love for the saving of each of us. It is easy to use the term "love." But Jesus' love is so tender, so gentle, that it is only in our own most sensitive moments that we can perceive something of His nature (AC 2077:1,2).

耶和华就是爱的本体。从本质上说，祂是对他人最深切的爱，祂渴望与他人合而为一，并使他们从自己身上获得快乐（见 TCR 43）。还是个孩子的耶稣，还没有与耶和华合而为一。但是祂仍然被深深的爱所感动——一种拯救我们每个人的爱。“爱”这个词用起来很容易。但耶稣的爱是如此温柔雅静，我们只有在自己最敏锐的时刻，才能感受到祂的一些本性（AC 2077： 1， 2）。

In Genesis 17 Jehovah makes a covenant with Abram. This covenant pledges a closer union of Jehovah and the human part or human essence of Jesus. Jesus the boy is growing up. "He increased in wisdom and stature and in favor with God and men"

(Luke 2:52). He has reasoning ability, represented by Ishmael. He has subordinated His reasoning to the higher love within Him, bringing in Isaac as the future new heir. This brings Jesus closer to His Soul, Jehovah, and leads to the covenant spoken of in this chapter.

在创世纪第十七章，耶和华与亚伯兰立约。这约保证耶和华与耶稣的人之部分或人的本质有更紧密的结合。男孩儿耶稣正在长大。“耶稣的智慧和身量，并上帝和人喜爱祂的心，都一齐增长。”(路加福音 2: 52)。祂有以实玛利为代表的推理能力，又引入以撒作为将来的新继承人，使自己的理性顺服于内在的更高之爱。这使耶稣更接近祂的灵，耶和华，于是有了本章说到的约。

A special event now happens. Jehovah said to Abram, "no longer will your name be called Abram, but your name will be Abraham, for I have made you the father of a multitude of nations" (Gen. 17:5). This means that Jesus "will cast off the [finite] human" and that "He will put on the Divine" (AC 2008). This does not happen instantaneously. It is accomplished step by step (AC 2010). The letter "h" was here added to Abram's name. This letter represents what is Divine, and therefore what is gently yet powerfully loving. Sarai also had "h" added to her name, with similar meaning.

现在发生了一个特殊的事件。耶和华对亚伯兰说：“你的名不再叫亚伯兰，要叫亚伯拉罕，因为我已立你作多国的父”(创 17: 5)。这意味着耶稣“将抛弃[有限的]人性”，并且“祂将承载神性”(AC 2008)。这并非瞬间发生，而是一步步完成的 (AC 2010)。字母“h”从此加入了亚伯兰的名字。这个字母代表的是圣洁，因而是温柔并强烈的爱。撒莱的名字里也加上了“h”，意思也相似。

The Lord as an infant, child, and youth is the most loving and caring person ever present on this earth. Now, in becoming nearer to the Divine itself, He becomes even more loving. This does not mean that we lose Him. He becomes closer to us, more compassionate, and finally Divinely loving. This is vital. By becoming Divine even in His Human, He puts on powers and qualities no mortal person has. He has the power to make His love for us truly effective. He is with us now, where we live, love, think and feel. He lifts us up from death. He lifts us up, if we are willing, from inner spiritual death. He cannot do this effectively in His human essence before He becomes Divine. This addition of the letter "h" to Abram's name is cause for joy.

主作为一个婴儿，儿童和青年，是这个世上有史以来最有爱心和仁慈之人。现在，随着祂愈益接近神圣本体，祂的爱愈益增强。这并不意味着我们会失去祂。

祂离我们更近了，更具慈悲了，最终到达神性之爱。这是至关重要的。即便祂有人身，但通过成为神圣，祂获得了凡人没有的权能和品质，能够真正有效地施展对我们的爱。祂现在和我们在一起，在我们生活，爱，思考和感受的地方。祂把我们从死亡中解救出来。只要我们愿意，祂就把我们从内在灵性的死亡中提升出来。在祂成为神圣之前，祂无法在祂人的本质中有效地做到这一点。在亚伯兰的名字里加上字母“h”真令人喜悦。

Because the Lord was born on earth, where He "glorified" or made Divine His rational, His natural, His sensuous, and His very body, He becomes present with us in a way never before possible. He becomes present to save us.

因为主降生在世上，在这里祂“荣耀”了祂的理性，祂的外在，祂的感觉，祂的肉体，并使之成圣，于是祂以前所未有的方式与我们同在。祂的临到是为了救我们。

The sign of the covenant between Jehovah and Abraham was circumcision (Gen. 17:10). It was also a covenant between Abraham and his "seed" or descendants. Spiritually this covenant is between the Lord and all people, and it leads to each person's rebirth, for all that are willing. Circumcision symbolizes "the removal and rejection of those things that were impeding and defiling celestial love" (AC 2039). To reject, from the Lord's power, those lusts and evils that impede our deepest love is to circumcise the heart.

耶和华与亚伯拉罕立约的记号是割礼(创 17: 10)。这也是亚伯拉罕和他的“子孙”或后代之间的约。在灵性上，这约是耶和华与万民立的，凡愿意的人，都得着重生。割礼象征着“摒弃和拒绝那些阻碍和玷污属天之爱的东西”(AC 2039)。依着从主而来的能力，拒绝那些阻碍我们最深层之爱的情欲和邪恶，就是心灵的割礼。

Jehovah's covenant with Abraham led to the further covenant with us. As we circumcise our hearts with deep prayer to the Lord, He inflows into us with the three most vital loves in creation: conjugal love, the love of infants, and mutual love or love for society (*Ibid.*). The term "conjugal love" is one that Swedenborg uses to describe a love between married partners that is spiritual and heavenly in quality. Conjugal is the principal of all good loves. Within it are the highest uses and most tender receptions of the Lord. In its essence, conjugal love is love of the Lord received. A husband and wife who look in innocence to the Lord receive conjugal love, and from this flows their love of infants and love of their children's innocence.

耶和華與亞伯拉罕所立的約，進而導致祂與我們立約。當我們潔淨自己的心靈，深切地向主祈禱時，祂用創造中最重要的一種愛灌輸我們：婚姻之愛，嬰兒之愛，相互之愛或對社會之愛（如前所述）。“婚姻之愛”一詞被瑞登堡用來形容已婚伴侶之間的愛，具有屬靈屬天的品性。婚姻是一切美好愛情的主体，其內有主的最高益用和對主最溫順的接納。從本質上講，夫妻之愛是獲得的對主之愛。在主面前天真的丈夫和妻子得到婚姻之愛，由此產生了他們對嬰兒的愛並愛他們孩子的純真。

What is more beautiful to see than the love between a devoted husband and wife? This love comes as a result of the union between the Lord's Divine, the part that is Jehovah, and the Human, the part that came on earth as Jesus. The Lord's inmost joy was to foresee that out of the union of the Divine and Human in Himself would come individual rebirths in many, many human hearts, including the future reception of true marriage love (AC 2034, 2039).

有什麼比忠貞的丈夫和妻子之間的愛情更美麗的呢？這份愛是主的神性部分，即耶和華，和主的人性部分，即來到世上的耶穌，相結合的結果。主最深沉的喜樂在於預見到，由於神性與人性在祂裏面的結合，會導致個人的重生發生在許多人心裏，包括將來認可真正的婚姻之愛 (AC 2034, 2039)。

Chapter 7
"HIS MERCY IS FOREVER"
Isaac's Birth Foretold
Genesis 18

第七章
“祂的慈爱直到永远”
以撒出生的预言
创世纪第 18 章

- **Jehovah appears to Abraham as three men (angels), and Abraham and Sarah feed them.**
 - **Jehovah tells Abraham that he and Sarah will have a child.**
 - **When the angels are going to leave, Abraham looks toward Sodom with them, and discusses with Jehovah His plan to destroy Sodom.**
 - **Abraham begs Jehovah to spare the city.**
-
- 耶和华以三个人（即天使）向亚伯拉罕显现，亚伯拉罕和撒拉供奉他们。
 - 耶和华告诉亚伯拉罕，他和撒拉将会有一个孩子。
 - 当天使要离开的时候，亚伯拉罕与他们一同眺望所多玛，与耶和华讨论祂毁灭所多玛的计划。
 - 亚伯拉罕恳求耶和华饶恕这城。

In these days in Nazareth the boy Jesus is open to learning from His Soul. This openness is represented first by Jehovah and His three angels' visiting Abraham in Mamre; second, by Jehovah's message to Abraham and Sarah about Isaac's future conception and birth; and finally by Jehovah's and Abraham's looking down upon Sodom and Gomorrah, and Abraham's pleading with Jehovah that they be spared. These three events describe Jesus' learning about the perfect Oneness in God, the coming birth of His Divine rational level, and about the extent of Jehovah's mercy.

在拿撒勒的那些日子里，儿童耶稣愿意敞开向祂的灵学习。这一敞开首先体现在耶和华和祂的三位天使在幔利到访亚伯拉罕；其次，在于耶和华向亚伯拉罕和撒

拉传达有关未来以撒成胎和出生的信息；最后表现在耶和华和亚伯拉罕俯视所多玛和蛾摩拉，以及亚伯拉罕恳求耶和华赦免他们。这三件事描述耶稣认识到上帝的完美合一，祂神圣理性层面的诞生，以及认识耶和华仁慈的长阔高深。

"And Jehovah appeared to Abraham in the oak-groves of Mamre, and he was sitting in the tent door, as the day was getting warmer" (Gen. 18:1). By "the day getting warmer" is meant symbolically that unselfish love is becoming stronger in Jesus. From this increasing love He is open to learning. "And he lifted up his eyes and saw, and behold, three men standing over him. And he saw, and ran from the tent door to meet them, and bowed towards the ground" (Gen. 18:2). Jesus, like Abraham's vision many years earlier, sees three angels standing before Him, and He realizes these three represent the trinity in God.

“耶和华在幔利橡树那里向亚伯拉罕显现。那时亚伯拉罕坐在帐棚门口，天气热起来了”(创 18：1)。所谓“天气热起来了”，在象征意义上是指无私的爱在耶稣里面变得更强烈。由于这日益增长的爱，祂敞开心灵。“举目观看，见有三个人在对面站着。他一见，就从帐棚门口跑去迎接他们，俯伏在地，”(创世记 18：2)。耶稣，就像许多年前亚伯拉罕的异象一样，看到三个天使站在祂面前，祂意识到这三个天使代表着上帝的三位一体。

He recognizes that He will now learn from His Soul more about the One God — about God's unity and the trinity within Him. He feels humbled by this instruction, but also feels great joy. He loves to learn these things, especially from His Soul Who He knows is Love itself.

祂意识到如今将从祂的灵里学到更多关于唯一上帝之事 — 关于上帝的合一和祂之内的三位一体。祂因这一指教而感到谦卑，也感到极大的快乐。祂喜欢学习这些事，特别是从祂的灵，祂知道那是爱的本体。

Think of the distance, the immeasurable difference, between God and a finite human being. God is Infinite Divine Love itself. We are finite, yet still human in His image. Jesus at this time has a comparable separation between Himself and His Divine Soul as far as His human essence is concerned.

想想吧，在上帝和有限的人之间的距离，有不可估量的差别。上帝是无限的圣爱本身。我们是有限的，却是有祂的形象的人。就祂的人性本质而言，此时的耶稣与祂的圣灵仍有着相当的区别。

As Abraham is speaking here, he represents the Lord as to His "human before it was made Divine" (AC 2154). This is comparable to our separation from God, but with the Lord as a boy there are marked differences. He is born with a love for saving others. His Soul is Divine - God. Nevertheless, as to His human essence at this point, He is still finite.

在这里讲述的亚伯拉罕，象征着“成为神圣以前的主的人性”(AC 2154)。这类似于我们与上帝的分离。但是主这个男孩儿，与我们的差别是巨大的。祂生来就有拯救人类之爱。祂的灵是圣洁的上帝。然而，就祂的人性本质而言，此时祂仍然是有限的。

Now Jehovah has drawn near, appearing to Jesus in a vision. The boy is deeply moved, and desires that Jehovah stay and teach Him, and be close to Him. Abraham, representing the boy Jesus, asked the angels or Jehovah to stay and refresh themselves, and said that He would prepare food and drink for them (Gen. 18:4-8). This symbolizes how the Divine accommodates itself to communicate with the child. And the boy Jesus also comes into a special state so that He can directly communicate with His Soul. You feel the strong wishes of the two to reach to communicate with each other. The Divine draws nearer to the boy by putting on something natural, and the boy draws nearer to His Soul by putting on something celestial (AC 2137).

现在耶和华已来到近前，在异象中向耶稣显现。这孩子深受感动，渴望耶和华留下来教导祂，亲近祂。象征耶稣的亚伯拉罕，请求天使或耶和华留下来，以休息补充体力。他说要为祂们预备食物和饮水(创世纪 18: 4-8)。这象征着上帝如何配合与这孩子的沟通。男孩耶稣也进入了一种特殊的状态，所以祂可以直接与祂的灵沟通。你可以感受到两人之间希望彼此沟通的强烈愿望。上帝通过披戴世间形象来接近男孩，而男孩则通过承载属天灵性来靠近祂的灵 (AC 2137)。

There is a rich and full communication.

这是一次内容丰富且全面的沟通。

The Word says that "Abraham stood before the angels [or Jehovah] under the tree, and they ate" (Gen. 18:8). The key words "and they ate" signify this communication of Jehovah and the boy. This brings Jesus special happiness (AC 2147), because He is taught clearly how His purpose on earth may be fulfilled. He is further taught how He will become One with His Soul, and how this union will lead to the Holy Spirit being sent out from Him. This is the trinity in One Person. By this union, when He has

become the Divine Human, He will proceed to redeem and save countless human beings, and hopefully each one of us.

经上说：“亚伯拉罕站在树下的天使(或耶和华)旁边，他们就吃了”(创 18: 8)。关键词“他们就吃了”意指耶和华和男孩的沟通。这带给耶稣特别的欣喜 (AC 2147)，因为祂得到清楚地指教，祂在地上的使命将如何完成。祂又被进一步教导，祂将如何与祂的灵成为一体，以及这一结合将如何导致圣灵从祂发出。这是神内的三位一体。通过此结合，当祂成为神圣之人时，祂将开始救赎并拯救无数的人，但愿是我们每一个人。

When this first instruction is completed, Jehovah turns to the second phase of the child's instruction. This instruction is about the conception and birth of Isaac, or the Divine rational, and that His rational was to "cast off the human and be made Divine" (AC 2138). This step is vital to His goals. Without a glorified rational, the Lord would lack the means to save humankind. The Ishmael within Him cannot do this. He sees His own present inadequacies, His strong need for a true rational or ability to reason from a heavenly perspective, and He wishes intensely for its birth.

当这第一次的教导完成后，耶和华转向这孩子的第二阶段教导。这个教导是关于以撒，或神圣理性的成胎和诞生，祂的理性应是“抛弃人性，成为神圣”(AC 2138)。这一步对祂的目标至关重要。没有一个荣耀的理性，主将缺乏拯救人类的手段。祂里面的以实玛利做不到这些。祂看到自己目前的不足，强烈需要一个真正的理性，或从属天的高度进行推理的能力，祂热切盼望它的诞生。

Jehovah told Abraham that Sarah his wife would bear a son in about a year's time. Sarah overheard this promise and laughed in disbelief. She thought that she and Abraham were far too old to have a child. Her disbelief illustrates our own lack of trust in the Lord's inner miracles.

耶和华对亚伯拉罕说，他妻子撒拉要在一年内生一个儿子。撒拉无意中听到了这个承诺，不相信地笑了起来。她认为她和亚伯拉罕太老了，不能生孩子了。她的不信表明了我们对于主的内在神能缺乏信心。

In our lower states we find it incredible that something higher and more beautiful can be born within us. The birth of the Lord in the human heart seems unbelievable at times. The coming of living faith to us as adults seems incredible. To this the Lord our Creator and Father says, "Will anything be too wonderful for Jehovah?" (Gen.

18:14). Don't we experience miracles? Don't we fall in love? Isn't faith born in our hearts?

处在较低层次的我们，无法思议在我们之内，有可能发生更高更美好的事物。在人心中会有主的生发，这有时令人难以置信。对于成年的我们来说，活的信心的到来似乎令人难以置信。对此，主我们的造物主和父说：“耶和華豈有難成的事嗎？”(创 18: 14)。难道我们没有经历奇迹吗？我们没有爱过吗？信心不是在我们心里发生了吗？

One part of Jesus cannot believe the Divine rational will be born in Him. Here, Sarah represents "merely human rational truth present within the Lord" (AC 2139). This merely human rational truth laughs at Divine truth, for Divine truth is beyond its comprehension (AC 2139). His Soul then reveals to Jesus the fact that despite the limitations of His finite human heredity, a Divine rational will soon be born within Him.

耶穌的一面無法相信神聖理性會在祂裡面誕生。在這裡，撒拉代表了“主內所存在的純屬人的理性真理”(AC 2139)。這純屬人的理性真理嘲笑神性真理，因為它無法理解神性真理 (AC 2139)。於是，祂的靈向耶穌揭示了一個事實：儘管祂受限於有限的人類遺傳，神聖理性很快就會在祂裡面誕生。

In the history of the human race this birth of the Divine rational with the boy Jesus has startling meaning, for it brings the Divine Human into reality on the plane of His rational level. From this glorified rational, from that time until eternity, comes the salvation of each person. Within the child there is recognition of this, and surpassing joy and gratitude, for this birth was to change the world.

在人類歷史中，兒童耶穌生出的神聖理性有著非同尋常的意義，因為神性之人得以實現在祂的理性層面上。從這個榮耀的理性層面，從那個時候起直到永遠，救恩來到了每一個人。這孩子的內心裡认识到了這一點，無比的喜悅和感激，因為這一誕生將要改變世界。

It is true that further development is needed to make this Divine birth complete, but the miracle is about to take place.

的確，為使這個神聖的誕生全備還需要進一步的發展，但是奇蹟即將發生。

The third phase of Jesus' being taught by Jehovah is now to begin. It concerns the nature of good and evil within humankind. Jehovah's and Abraham's going to the plateau edge and looking down on Sodom and Gomorrah represents a

viewing of the state of the human race. These cities had fallen into terrible perversions, and now an examination of their states was about to take place, and judgment if necessary. Abraham pleaded with Jehovah to spare Sodom and Gomorrah from destruction. He begged Jehovah to spare them if there were fifty good people there, then if there were forty-five, then if there were fewer and fewer, even down to ten. Abraham's pleading represents Jesus' great love and concern for humankind, and His fear that no one could be saved. For Jehovah showed Abraham "the face of Sodom" (Gen. 18:16), which represents the evil within human hearts.

耶稣受耶和华教导的第三阶段现在就要开始了。它涉及人类内在善恶的本质。耶和华和亚伯拉罕走到高原边缘，俯视所多玛和蛾摩拉，这代表着对人类状态的观察。这些城市已经陷入了极度的堕落之中，现在要视查它们的状态，如果必要，就执行审判。亚伯拉罕恳求耶和华饶恕所多玛和蛾摩拉，不要毁灭它们。他恳求耶和华，如果那里有五十个善良的人，就饶了他们；然后是如果有四十五个人，于是人数越来越少，甚至减少到十个。亚伯拉罕的恳求代表了耶稣对人类极大的爱和关怀，以及祂对无人能得救的恐惧。因为耶和华向亚伯拉罕展示了“所多玛的样貌”(创世记 18: 16)，它代表了人类内心的邪恶。

At times we tend to look upon evil simplistically. We know it is destructive, a terribly negative force; yet we often fail to see the full cruelty and hate within it. Jesus is about to see this, with Jehovah His Soul at His side. Upon viewing it, "He wished to depart from that perception" (AC 2222). He is born with a love for our salvation. His very heart, His very nature, is to love each human being. Now He is seeing the depth of evil in humankind. The effect of seeing this is direct: He is "struck with horror" (*Ibid.*). He wishes to withdraw from the vision.

有时，我们倾向于简单地看待邪恶。我们知道它的破坏性，是一种极其消极的力量；然而，我们却常常看不到它里面的全部残酷和仇恨。耶稣即将看到这一点，因为耶和华祂的灵和祂在一起。在观察时，“祂希望摆脱这种觉察”(AC 2222)。祂生来就热爱拯救我们。祂的本心，祂的本性，就是爱每一个人。现在祂看到了人类邪恶的深度。看到这一点的结果很直接：祂“惊恐万分”（如前所述）。于是祂希望摆脱这一视境。

Yet this child is born to be our Savior. To fulfill His mission, the Lord on earth has to know fully both the evil and good states of human beings. For the sake of fulfilling His love, He has to know the truth. Then He knows how to help each of us. He must

confront a reality that He at first does not wish to face. But He does face it, out of His love. At the same time, as a boy, He has only a limited perception of the mercy of His Soul, of Jehovah. He doesn't really know how His Soul, which He feels then as separate from Himself, will react to this awful sight of evil.

然而这个孩子生来就是我们的救主。为了完成祂的使命，降世的主必须充分了解人类的邪恶和良善状态。为了实现祂的爱，祂必须知道真相。然后祂就知道如何帮助我们每个人。祂必须面对一个祂起初不愿面对，但出于祂的爱又不得不面对的现实。同时，作为一个孩子，对于祂的灵-耶和华，的怜悯，祂的认知还有限。祂并不确实清楚，祂的灵将如何应对这种严峻的邪恶景象。那时祂感觉到祂的灵尚与祂处于分离状态。

Jesus cannot bear to have His love utterly defeated by human evil; He cares too much, loves too deeply. But what if this is the only possibility? In His present state of development He does not know that His Soul, Jehovah, is mercy itself. In His still ignorant and limited but compassionate Human, He begs Jehovah to save as many as possible. He tries to "intercede" for humankind, unaware that Jehovah always judges from goodness and works to bring into heaven all that are willing to respond.

耶稣无法接受祂的爱被人类的邪恶完全打败。祂爱得太深，太在乎了。但如果这是唯一的可能呢？在目前的成长状态下，祂还不知道祂的灵，耶和华，就是仁慈的本源。作为一个人，祂仍然欠缺知识、有限但却充满怜悯，祂祈求耶和华拯救尽可能多的人。祂试图为人类“求情”，不了解耶和华总是出于良善进行审判，并努力将所有愿意回应的人带入天堂。

The boy Jesus, with Jehovah, now views the various states of humankind throughout the earth, from the most regenerate, or spiritually developed, to the least regenerate, and then to those confirmed in evil. The descending numbers for which Jesus pleads with Jehovah to spare the human race (fifty, forty-five, forty, thirty, twenty, and ten) represent lesser and lesser degrees of good within various people on earth. By means of this looking at humankind together with His Soul, the boy Jesus is to learn many beautiful things, and He has the chance for His human love to be strengthened in a tender way.

现在男孩耶稣与耶和华一起，审查了全地之人形形色色的状态，从获重生最丰者，或灵性最成熟者，到重生最少者，然后到被确证邪恶者。耶稣降数(五十、四十五、三十、二十、十)祈求耶和华饶恕人类，代表着地上不同人的良善程度越来

越小。通过与祂的灵如此观察人类，男孩耶稣将学习许多极妙之事，使祂有机会以一种微妙的方式强化祂的人之爱。

Abraham first pleaded with Jehovah to spare Sodom if there were only fifty good people there. The number "fifty" represents those people on earth who have in their hearts true ideas filled with goodness (AC 2261). Jehovah said, yes, Sodom (or humankind) would be spared, or saved, for the sake of such innocent good people.

亚伯拉罕首先恳求耶和华，如果那里只有五十个善良的人，就饶了所多玛。“50”这个数字代表了世上那些心中充满良善真挚之人 (AC 2261)。耶和华说，好吧，为了这些无辜善良的人，所多玛 (或人类) 会得幸免或得救。

Humankind is also spared if there are those who have less good than those represented by "fifty," but whose goodness is joined with truth. These are the "forty-five" (AC 2269). Those who are victorious in temptations, greater or lesser, are also causes for humankind's salvation — "forty" and "thirty" (AC 2272-3, AC 2276).

如果有些人不如“五十”所代表的人好，但他们的善良能与真理结合，人类也会幸免于难。这些是“四十五”所代表的 (AC 2269)。而那些胜过试探的人，或多或少，也是人类得救赎的原因 — 代表数字为“四十”和“三十”(AC 2272-3, AC 2276)。

The Lord's entire goal is the salvation both of individuals and of human life on this planet as a whole. Therefore this planet will be spared for the sake of children and their salvation, and for the sake of Gentiles who walk in innocence, surely many millions of people (represented by "twenty").

主的全部目标是既拯救个人，也拯救这个地球上整个人类的生命。因此，为了儿童和他们的救赎，也为了行走在天真无邪中的外邦人，这个星球将幸免于难，这涉及千百万人 (以“20”为代表)。

How gentle Jehovah's mercy is! And this is to become the mercy of Jesus Christ as He becomes One with His Soul. In his final plea, Abraham asks that Sodom be spared for the sake of ten good people. The number "ten" represents the qualities of innocence and goodness that remain from childhood. If there are those who have not destroyed these innocent "remains" through confirmed choices of evil, then they too will be elevated into heaven.

耶和华的慈悲是何等的温柔！当与祂的灵合一后，这也成了耶稣基督的慈悲。在最后的祈求中，亚伯拉罕请求为了十位良善的人而赦免所多玛。数字“十”代表从

孩提时代起就存留的，天真无邪与良善的品性。如果有人在取舍根深蒂固的邪恶时没有摧毁这些天真的“余留”，那么他们也将被提升到天堂。

Every decent human being is at times depressed over his or her evil. We feel then that there is nothing good enough within us to ever achieve heaven. This type of humility is not bad for us if we don't then give in to evil. Instead, we may think about the sparing of Sodom for only "ten," and pray to the Lord for His presence and help. His mercy is infinite and deeply loving. What He is saying here to each of us is, "I love you, and will save you, if you are only willing." We need only to respond from the heart and show this by obeying His commandments, for this preserves our hidden innocence.

每一个正直的人都有为自己的邪恶而沮丧的时刻。那时我们会觉得，我们内里的良善根本不足以去天堂。如果我们不向邪恶投降，则这种谦卑对我们并没有坏处。相反，我们可能会想到所多玛竟然因只剩下“十个”而得幸免，于是向主祈求祂的同在和救助。祂的慈悲是无穷并深切的爱。在这里祂对我们每个人说的是：“我爱你，我要救你，只要你愿意。”我们只需要发自内心的回应，并以遵守祂的诫命做出证明，以此保守我们内蕴的纯真。

Jehovah's power to save is astounding and far beyond any finite, human mercy. Jesus learns this on that spiritual plateau overlooking the whole realm of human life, just as Abraham looked down from the Judean plateau upon the Salt Sea valley. To Jesus it is deeply moving and fulfilling of His love for human beings. When Jehovah or the three angels then leave Him, Jesus is in a state of inmost joy. He sees that many, many will be saved, and that His purposes on earth will be fulfilled.

耶和华拯救的权能是令人震惊的，远远超过任何有限的人之仁慈。耶稣是在那灵性高原上俯瞰整个人生境界时领悟到的，也就是亚伯拉罕从约旦高原上俯瞰盐海谷时。这深深地感动了耶稣，并充实了祂对人类之爱。当耶和华或三位天使离开祂时，耶稣的内心最深处充满快乐。祂看见许许多多人将得救，祂在地上的使命也必成全。

Lot Saved
Genesis 19
罗得获救
创世纪 19 章

- **The story shifts to Lot, Abraham's nephew, who lives in the city of Sodom.**
- **Two angels visit Lot in his home, and the home is attacked by the people of Sodom.**
- **Lot and his family flee; Sodom and Gomorrah are destroyed.**

- **故事转到了亚伯拉罕的侄子罗得那里，他住在所多玛。**
- **两个天使拜访罗得的家，他的家遭到所多玛人的攻击。**
- **罗得和他全家逃离，所多玛和蛾摩拉被毁灭。**

Chapter 19 of Genesis tells of the visit of two angels to Lot in Sodom, to lead him and his immediate family out of the city. Judgment was coming upon this depraved city, but first, any good people were to flee to the mountain for safety.

创世纪第 19 章讲述了两个天使来到所多玛罗得家，带领他和他的直系亲属离开这座城。审判将要临到这堕落之城。但首先任何良善之人都要逃上山获得安全。

In the Divine drama of the Lord's boyhood on earth, this is a prophecy of a fulfillment of His love for the salvation of humankind. In the rescuing of Lot and his daughters from Sodom, Jesus sees the present and future salvation of uncounted millions of human beings. He is moved at heart, but at the same time He sees the inevitable reality that evil (Sodom) rushes to its own self-judgment. He also realizes that some people will turn back from good and truth, and profane them, just as Lot's wife turned back to look at Sodom and turned into a pillar of salt. He wishes it were not so. He strongly desires the salvation of all, but He sees more and more clearly that there must be spiritual freedom if people are to be human and responsive.

在少年时代的主在世上的神圣正剧里，这是一个预言，预示祂拯救人类之爱得到实现。在所多玛拯救罗得和他女儿的故事里，耶稣看到当前和未来无数的人蒙拯救。祂的内心深受感动的同时，又看到了邪恶(所多玛)坠入不可避免的自裁结局。祂也觉察到，有些人会背弃并亵渎良善和真理，就像罗得的妻子回头看所多

玛，变成盐柱一样。祂期盼这事不要发生。祂强烈渴望所有人得救赎，但祂也越来越清楚地看到，人若要成为人并作出反应，就必须有灵性的自由。

The primary theme of this chapter is rescue and salvation. It is realistic and vital that evil and good be separated in order to protect what is good. But the Lord always reaches out to rescue any willing person. Lot was freed. We may be freed. Jesus learns more here about the nature of Divine compassion, and reaches up in His heart towards it.

本章的首要主题是拯救和救赎。为了保护良善，分隔邪恶与良善既是切实可行的，也是至关重要的。对于任何愿意的人，主总是伸出援手去拯救。罗得被救了，我们也可能得救。耶稣此时领悟了更多关于神性慈悲的本质，祂的心在向它靠近。

Chapter 8
THE ORIGIN OF DOCTRINE
Abraham, Sarah, and Abimelech
Genesis 20

第八章
教义的起源
亚伯拉罕，撒拉和亚比米勒
创世纪 20 章

- The story shifts back to Abraham and Sarah, who travel south to Gerar.
- Abraham tells Abimelech, the king of Gerar, that Sarah is his sister, for fear that Abimelech will kill him to take Sarah for his own.
- God warns Abimelech in a dream not to take Sarah for a wife, so Abimelech restores Sarah to Abraham.

- 故事又回到了亚伯拉罕和撒拉，他们向南迁往基拉耳。
- 亚伯拉罕告诉基拉耳王亚比米勒说，撒拉是他的妹子，他怕亚比米勒杀了他，把撒拉占为自己的妻子。
- 上帝在梦中警告亚比米勒不要娶撒拉为妻，于是亚比米勒将撒拉归还亚伯拉罕。

A final preparation is needed before Isaac, or the Divine rational, can be born. Abraham's and Sarah's sojourning in Gerar of Philistia, and Abraham's calling Sarah his sister represent this preparation. Sarah was beautiful, and Abimelech, the king of Gerar, took her to be his future wife. After being warned by God in a dream, he restored Sarah to Abraham and gave him many gifts.

在以撒或神性理性诞生之前，需要做最后的准备。亚伯拉罕和撒拉旅居非利士的基拉耳，亚伯拉罕称撒拉为他的妹子，就代表了这个预备。撒拉很美，基拉耳王亚比米勒要娶她为妻。在梦中受了上帝的警告后，他又把撒拉归还亚伯拉罕，并赠与他许多礼物。

Hidden in this story is a Divine warning. Also hidden here is how the Lord, as He neared the end of childhood, prepared to receive the Divine "doctrine" or religious principles to live by. In infancy in Egypt, Jesus had been instructed in

knowledges and had received insights. Now, in a far more advanced state, He is taught doctrinal things (AC 2496). He is taught how to convert these knowledges and insights into spiritual principles for living.

这个故事中隐藏着神圣的警告。同样在这里隐藏着的是，当主的童年即将结束时，祂准备接受指导生活的神圣“教义”或宗教原则。在埃及的婴儿期间，耶稣被授以知识，并获得了洞察力。如今在更为成熟的阶段，祂被授以教义之事 (AC 2496)，被教导如何将这些知识和洞察力转化为生活的属灵原则。

In His learning, the Lord has a special gift or talent. He is able to be instructed "by continual revelations, and thus by Divine perceptions and thoughts from. . .the Divine. . . This way of growing wise is not possible with any person, for it flowed in from the Divine itself" (AC 2500:2). This is a method of Divinely perceptive learning that the child Jesus alone has.

主在学习中有着特殊的才能或天赋。祂获得教导是"经由持续的启示，即通过神性认知和发自神性的意念。对别的任何人来说，这种增长聪明才智的方式都是绝不可能的，因为此灌注来自上帝的本体。"(AC2500:2)。这是神性觉知的学习方法，唯独儿童耶稣拥有。

When Abraham told Abimelech that Sarah was his sister, he opened the way for a terrible adultery. Abimelech represents principles of faith that are being searched out by sensual reasoning (AC 2510), and his taking Sarah to his house represents the love of using sense-based reasoning to find spiritual truth. This seems like an innocuous thing to do, but it is spiritual adultery and has caused the downfall of every major church on earth and of many reasoning human beings.

亚伯拉罕告诉亚比米勒，撒拉是他的妹子，就为这恶劣的淫行打开了门。亚比米勒代表以感官推理来寻求信仰原则 (AC 2510)，他带萨拉回家代表的是，喜欢用基于感觉的推理来寻求属灵真理。这似乎是一件无伤大雅的事情，但它是属灵的淫行，已经导致了世上各个主要教会和许多理性之人的堕落。

We accept into our lives only truth that is gained from a genuinely kind and loving perspective, not from a calculating "prove it to me" attitude. All truth in our lives can be seen only from spiritual love. Love opens the eyes. Sarah

representing such truth is a wife. She is not a sister to be taken in adultery by Abimelech (AC 2510, 2568:4, 6047).

能被接受进入我们生命的真理，只能来自真诚善良和仁爱，而不是以“给我证明看看”的算计态度去获得真理。我们生命中所有的真理只能从属灵之爱中看到。爱能打开眼睛。代表如此真理的撒拉是个妻子，而不是被亚比米勒带去行淫的姐妹 (AC 2510, 2568: 4, 6047)。

Jesus as a boy encounters the problem of reasoning from the senses about matters of faith, because He has this tendency from His heredity through Mary. In His higher thought He sees clearly that such thinking undermines genuine doctrine, and that in the last analysis this approach to the Word springs from conceit. He also sees that this conceit has to be put off, along with the rest of His finite human heredity (AC 2511).

还是一个孩子的耶稣，遇到了依据感官推理对待信仰事务的问题，祂的这一倾向来自马利亚的遗传。在祂卓越的思维中，祂清楚地看到，这种思想毁坏了真正的教义，而归根结底，这种对待圣经的方法源于自负。祂也看到，这种自负连同祂其余的有限人类遗传，都必须被弃绝 (AC 2511)。

This story of Abraham, Sarah, and Abimelech seems to be an historical case of unintentional adultery. Spiritually, though, for the Lord and for us, it reveals a crucial axiom about external reasoning and its place in the search for faith. This axiom is not in harmony with the attitude prevailing in much of higher education, which believes that "Of course you use reason in determining what is (spiritually) true! The scientific or inductive method is the key to final philosophical truths." It is this ruling principle, termed "the negative principle" in the Writings of Swedenborg, which underlies so much of the thinking in today's world! However, we see a shift away from this type of thinking in many areas, for example in the interest in Eastern thought. The inadequacy of human reason is more and more clearly recognized.

亚伯拉罕、撒拉和亚比米勒的故事，似乎是一个无意通奸的历史案例。然而在灵性上，对主和对我们来说，它揭示了一个重要原理，就是在追求信仰中外在推理的作用。这条原理与许多高等教育中普遍存在的态度不一致，这种态度认为：“当然，你可以用理性来确定什么是(灵性上)正确的！科学或归纳的方法是引向终极哲学真理的关键秘诀。”正是这个主导原则，在瑞登堡的著作中被称为“否定原则”，是今天世界上众多思想的基础！然

而我们也看到，许多领域都摈弃了这种思维方式，例如对东方思想的兴趣。人们越来越清楚地认识到人类理性的缺陷。

That the Lord confronts this issue in His glorification is a vital reality, because it paves the way for the future release of civilization from lower thinking, from a darkened perception. It enables heavenly light and heavenly love to penetrate the thinking mind. The *human* begins in the *inmost* of the rational mind, and this "inmost" is heavenly love.

荣耀的主面对的这个是一个至关重要的现实，因为从较低的思维和暗昧的知觉中解放出来，将为未来文明的发展铺平道路。它使天堂之光和天堂之爱能够穿透思维的心智。人类是从理性心智的最深处走出来的，而这个“最深处”就是天堂之爱。

Concerning the inverted method of thinking that the Lord considered from His finite maternal human (using reason to establish faith), we read that "He reproved Himself from zeal...and here that He felt horror" (AC 2548). What leads Him into thinking of a wrong approach to truth is His finite maternal heredity, and perhaps much more potently, the concern He feels for our limitations and for us. He has to resist reasoning from His limited, outer view of the state of the human race, and instead reason from what He is learning from the perspective of His Divine Soul. By considering the former wrong approach to truth, Jesus learns a great deal, and the "horror" He comes to feel about this inverted approach, symbolized by Abimelech's horror at what he had done, stands as a warning signal to us.

关于主转化祂的思维方法，即来自母亲的有限之人的思维方法(用理性来建立信仰)，我们读到“祂恭谨地责备自己...以至于祂感到厌恶”(AC 2548)。导致祂以错误方法思考真理的原因，是祂遗传自母亲的人的有限。也许更重要的，是祂感受到了我们的局限和对我们的关怀。祂必须抵制出自人的有限的、浮浅视野的推理，而用祂正在学习的从圣灵的角度来思考。通过反思前一种探寻真理的错误方法，耶稣学到了很多，而祂对这个已被扭转的方法感到的“厌恶”，象征为阿比米勒对他所做之事的厌恶，代表着对我们的警示。

Heavenly loves and truths are potentially present on the higher levels of our minds. Truths can be revealed or disclosed to our higher rational. But our lower rational or reasoning simply does not have the ability to see or believe truths

and goods that are on a higher or heavenly level. They are above its range of competence. A camel cannot go through the eye of a needle.

天堂之爱与真理潜藏于我们心性的更高层次。真理可以向我们的高层理性启示或揭示。但我们较低层的理性或推理根本没有能力看到或相信更高层次或属天层次上的真理和良善。这些超出了他们能力的疆域。骆驼不能穿过针眼。

Revealed truth may be clearly seen and perceived by our "Isaac" or spiritual rational. That is why the birth of Isaac is so important both in human development and in the Lord's work of becoming One with His Soul. To approach spiritual truth with humility and with the affection of truth is to invite the Lord to open our eyes (AC 6047). A quiet miracle happens. "One thing I know: that whereas I was blind, now I see" (John 9:25).

启示的真理可以被我们的“以撒”或属灵理性清楚地看见和认知。这就是为什么以撒的诞生，在人类发展和主与祂的灵合一的进程中都如此重要。以谦卑和喜爱真理之情来追求属灵真理，就是邀请主打开我们的眼睛 (AC 6047)。一个奇迹静悄悄地发生了。“有一件事我知道：从前我是眼瞎的，如今能看见了”(约翰福音 9: 25)。

Chapter 9
THE BIRTH OF THE DIVINE RATIONAL
Isaac
Genesis 21

第九章
神圣理性的诞生
以撒
创世纪 21 章

- Isaac is born to Abraham and Sarah.
- Ishmael mocks Isaac during the feast to celebrate Isaac's weaning, so Sarah banishes Hagar and Ishmael.
- Hagar and Ishmael wander in the wilderness of Beersheba and nearly die of thirst until God leads them to water.
- Hagar and Ishmael survive and settle in Egypt.

- 以撒为亚伯拉罕和撒拉所生。
- 以实玛利在庆祝以撒断奶的宴会上戏弄以撒，所以撒拉驱逐夏甲和以实玛利。
- 夏甲和以实玛利在别是巴的旷野徘徊，几近干渴而死，直到上帝领他们找到水。
- 夏甲和以实玛利在埃及安顿下来。

"And Jehovah visited Sarah, as He had said; and Jehovah did unto Sarah as He had spoken. And Sarah conceived and bare Abraham a son in his old age, at the appointed time, as God had spoken with him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac" (Gen. 21:1-3).

“耶和华照着先前的话眷顾撒拉，便照他所说的给撒拉成就。当亚伯拉罕年老的时候，撒拉怀了孕，到上帝所说的日期，就给亚伯拉罕生了一个儿子。亚伯拉罕给撒拉所生的儿子起名叫以撒。”(创 21: 1-3)。

In the inmost meaning of this event from Genesis is the culmination of the Lord's entire childhood. What Isaac's birth symbolizes and what it means to humankind is

profoundly significant. With Jesus Christ, when His Divine rational is born, the Divine Human has its beginning.

“创世纪”这一事件的最内层意义，是主整个童年的顶峰。以撒的诞生所象征的意义，以及它对人类的意义，都是极其深远的。对于耶稣基督来说，当祂的神圣理性诞生时，圣子(即圣爱与圣智的结合)就开始在祂里面牢固地竖立起来。

At this time, the Lord's Divine rational is born from the marriage of good and truth, of the celestial and spiritual, of Abraham and Sarah. From this marriage of good and truth within the Lord comes the potential of the marriage of good and truth *within us*. From this inner marriage comes "all conjugal love" (AC 2618). A truly happy marriage, an eternal marriage, comes only with conjugal love. The hope of receiving this gift is one of the highest hopes in human life. For us then, this birth of Isaac heralds a possible return to innocence, for this can come about only in conjugal love, or the effort toward this love.

此时，主的神圣理性诞生于良善与真理、属天与属灵、亚伯拉罕与撒拉的婚姻之中。由于良善与真理在主里面的结合，就使得我们的内在有了良善与真理结合的潜能。这种内在的婚姻带来了“所有的夫妻之爱”(AC 2618)。真正幸福的婚姻，永恒的婚姻，只有夫妻之爱。盼望得到这份礼物是人生命中最大的盼望之一。对我们来说，以撒的诞生预示着回归纯真的可能，因为这只能发生在婚姻之爱中，或朝向这爱的努力中。

Isaac was born, but he was only a tiny infant. He had to be circumcised, grow up, marry, and become established as an adult in his own right. It is the same for the Divine rationality of the Lord. But this development happens quickly with Jesus. With His Divine Soul and special endowments, He comes to the birth of the Divine rational at an early age.

以撒出生了，但他只是一个小小的婴儿。他必须接受割礼，长大，结婚，并成为一个能独立处事的成年人。主神圣理性的发展也是如此。但在耶稣身上这种发展发生的很快。由于祂具有圣灵和特殊的天赋，祂早早就诞生了神圣理性。

With us, the birth of spiritual rationality is one of the miracles of life. We may have searched on and on for truth, and sometimes any real vision of truth may seem utterly impossible. Finally we can look within ourselves and realize that we have evils that must be put aside before we can ever truly see. We shun evils, especially conceit, and ask the Lord's help. But still we don't see. Then quietly, from we don't know where, comes the *perception*, the seeing, that revealed truth (truth given to humanity by

God) is true (AC 6047)! This opens up a vista stretching to eternity. It opens up even the hope and promise of future conjugal love.

对我们来说，属灵理性的诞生是生命的奇迹之一。我们可能一直在寻找真理，时常在视线之内任何真理似乎都毫无踪影。最后，当我们审视自己的内在时，意识到我们必须摒弃内里的邪恶，然后才能真正看见。我们躲开邪恶，尤其是自负，请求上帝的帮助。但我们还是看不见。然而静悄悄地，不知不觉中，认知与领悟不知从哪里飘然而至，原来启示的真理(上帝赐予人类的真理)是真的(AC 6047)! 于是一幅延伸到永恒的远景展现在眼前。它甚至打开了未来婚姻之爱的希望和应许。

In the birth of the Divine rational with the Lord, there comes a world of wonder and delight beyond our easy ken. With this birth, the Lord sees the means (the truths) to fulfill His inmost loves. This gives a new character to His human essence. He knows this ability is only in its infancy, but as it grows and is further made Divine, it is part of the means of rescuing us. His heart is deeply moved.

随着主的神圣理性的诞生，一个奇妙悦心的世界降临，超出我们浅见薄识的理解。伴随着这诞生，主看到了实现祂最内在之爱的手段(真理)，从而祂的人性被赋予一个新的特征。祂知道此能力尚处于婴儿期，但随着它的成长和进一步圣洁，这将是一部分拯救我们的手段。祂的心深受感动。

The name "Isaac" is derived from a word meaning "laughter." AC 2072 says that the origin and essence of laughter is nothing but "the affection of truth. . .from which comes gladness of heart and merriment. ... There is also the affection of good, but this is in the very affection of truth as its soul. The affection of good which is in the rational does not display itself by means of laughter, but by means of a certain joy and consequent pleasurable delight" (Ibid.)

“以撒”这个名字源于一个词，意思是“笑声”。AC 2072 说笑的起源和本质只不过是“对真理的喜爱”，从而生出内心的喜悦和欢笑。这里也有对良善的喜爱，而这恰恰属于灵魂对真理的喜爱。理性中对良善的喜爱并不是展现为笑声，而是通过某种喜悦和随之而来的令人舒心的欢畅表现出来（同上）。

What is expressed here is sheer joy -- joy and happiness that Isaac is born. Sarah had longed for a son, but she was far too old, as was Abraham. How could a child be born to them? But it happened by a Divine miracle. In one sense, nothing could make them happier in their lives upon earth. Their dreams and hopes were fulfilled.

这里表达的是纯粹的喜悦——以撒出生的喜悦和幸福。撒拉渴望有一个儿子，但她太老了，亚伯拉罕也一样。他们怎么能生孩子呢？但这却经由神迹实现了。在某种意义上，世上再没有什么比这更能让他们的生命快乐了。他们的梦想和希望实现了。

Sarah's laughter was not the laughter of contempt. It had within it, symbolically, the joy of the affection of good.

撒拉的笑声并非轻狂。从内在来看，它象征的是对良善的喜爱之欢乐。

What does the boy Jesus feel when this Divine ability is born to Him? As His love is higher than all other loves, so is His joy at this birth. He sees the rational truths that can save us.

当男孩耶稣生出这个神圣的能力时，祂是什么感觉？由于祂的爱高于其他一切之爱，祂对此的喜悦也是同样。祂看到了拯救我们的理性真理。

The infant Isaac grew and was weaned, symbolizing the further perfecting and development of the Lord's newborn Divine rationality and also its separation from the merely human reasoning abilities (AC 2645). Abraham and Sarah — the good and truth within the Lord — are married in a new sense with the procreation and birth of Isaac. The child's weaning called for a great feast, a joyous spiritual feast of celebration.

婴儿以撒成长并断奶，象征着主新生的神圣理性的进一步完善和发展，及其与纯属人的推理能力的分离 (AC 2645)。亚伯拉罕和撒拉——主里面的良善和真理——在新的意义上与以撒的孕育和出生结合在一起。为孩子的断奶开了一场盛宴，一场欢乐的属灵庆祝盛宴。

At this feast, Ishmael mocked Isaac. Lower reasoning mocks Divine truth; therefore it must be separated. Our lower or natural rational is a blatant doubter. It mocks almost everything worthwhile and substitutes self-appreciation. The Lord sees clearly at this stage that the merely human reasoning in His own maternal heredity has to be banished. This is what Sarah (the Divine Truth) asked. She asked that Ishmael be banished.

在这个宴会上，以实玛利嘲弄以撒。低级的推理嘲弄神圣的真理，因此它必须被分离。我们的低级或属世理性是一个公然的怀疑者。它嘲弄几乎所有珍贵的事物，代之以自我欣赏。在这一时期主清楚地看到，祂必须从自己的母性遗传中，驱逐纯属人的推理。这就是撒拉(神性真理)所要求的。她要求驱逐以实玛利。

Abraham loved Ishmael, and he found it very hard at first to banish him and his mother Hagar. Jesus feels "grief from love" (AC 2660) at the thought of banishing the merely human rational. This is not because He loves the false reasoning of this lower rational, but rather because He sees that this kind of reasoning is so much a part of the human race, and has been since the fall of the Most Ancient Church, a people symbolized by Adam and Eve. The people of the Most Ancient Church were led primarily by celestial love and perception. But the Ancient Church, symbolized by those who came after the great flood in Genesis 7, embodied a new kind of people who needed to be led primarily by truth rather than love. The false reasoning of the lower rational, symbolized by Ishmael, is inscribed on every person since the fall of the Most Ancient Church, including each one of us even today. Jesus comes on earth to save this very kind of person (AC 2661). But this kind of person, in order to achieve human warmth and light, must also banish Ishmael-thinking as the primary guide to life. The boy Jesus then goes through a change of state in His thinking about this separation. He sees the inner need for this basic change (AC 2664), and His grief ends.

亚伯拉罕爱以实玛利，起初很难驱逐他和他的母亲夏甲。耶稣在思考驱逐纯属人的理性时“因爱而生悲”(AC 2660)。这并不是因为祂喜欢这种低级理性的错误推理，而是因为祂看到，自从亚当和夏娃代表的，最古老的教会之人堕落以来，这种推理在很大程度上已经是人类的一部分。最古老教会之人首先被属天之爱和认知引导。但是，以创世记7章大洪水之后的人为象征的古代教会，体现了一种新的人，他们必需首先被真理而不是爱来引导。自最古老的教会堕落以来，以实玛利象征的低级理性的错误推理，被蚀刻在每个人身上，甚至包括今天我们每一个人。耶稣来到世上就是为了拯救这等人 (AC 2661)。但这等人若要获得人的温暖和光明，也必须把驱除以实玛利式的思维，作为生活的基本指导。于是男孩耶稣经历了这样一场思维方式上的分离。祂意识到了这种根本转变的内在需要(AC 2664)，祂的悲伤结束了。

In the Word or Bible, when one series ends, the same character can take on a new meaning or symbolism. This is so now with Ishmael. Ishmael has so far represented the first or lower reasoning ability, the "wild-ass" reasoning that is to be separated. But once Hagar and Ishmael are separated from the rest of Abraham's family, Ishmael represents the merely spiritual (not celestial) church, or the church that is led by truth as opposed to being led by love (AC 2669).

在“圣言”或“圣经”中，当一个系列结束后，同一个人物就会承担新的意义或象征。现在的以实玛利就是这样。到目前为止，以实玛利代表的是初级或低级的推

理能力，即需要抛弃的“野驴式”推理。然而一旦夏甲和以实玛利与亚伯拉罕家的其他成员分离，以实玛利代表的就是纯属灵(非属天)的教会，或者是由真理而不是由爱引导的教会(AC 2669)。

Jesus sees that the spiritual person, of the spiritual church, needs the support of affirmative human concepts and outer facts. These help him to comprehend doctrine and make it valid in his daily thinking and reflecting. We see much in human literature, in novels like Tolstoy's *War and Peace*, in works of history, and psychological studies like M. Scott Peck's *Further on the Road Less Traveled*, that support and strengthen our faith.

耶稣看到，属灵教会的属灵之人，需要人类观念和外在事实的正面支持。这些能帮助他理解教义，有助于他的日常思考和反思。在人类文学里我们见到很多这类题材，像托尔斯泰的“战争与和平”这样的小说；在历史题材及心理学作品中，如M·斯科特·派克(M. Scott Peck)所著的“再论不常行走之路”等。

The saving of Ishmael and Hagar from sure death in the wilderness now follows in Genesis 21. God was with Ishmael, and he "became a shooter of the bow" (Gen. 21:20), an archer. The person of the spiritual church defends himself with the arrows of truth. He receives enlightenment from the Lord's Divine Human and this Human saves him (AC 2711). As a boy, Jesus read the story of Hagar and Ishmael and saw these things within it, and it brought Him inner consolation.

接下来在创世记 21 章里，以实玛利和夏甲从荒野必死的困境中被拯救出来。上帝与以实玛利同在，他“长成了弓箭的射手”(创 21: 20)，一个弓箭手。属灵教会的人用真理的箭来保护自己。他从主的神圣之人那里得到启示，这神圣之人拯救了他(AC 2711)。还是孩子的耶稣，读了夏甲和以实玛利的故事，看见其中这些故事，给祂的内心带来安慰。

Chapter 10
THE LORD'S MOST GRIEVOUS AND
INMOST TEMPTATIONS
The Near Sacrifice of Isaac
Genesis 22

第十章
主最严酷且深在的试探
几乎被献祭的以撒
创世纪 22 章

- **God tells Abraham to sacrifice Isaac as a burnt offering.**
- **Abraham nearly sacrifices Isaac, but an angel of Jehovah stops him and a ram is sacrificed instead.**

- **上帝要亚伯拉罕把以撒献上为燔祭。**
- **就在亚伯拉罕要将以撒献祭时，耶和华的天使挡住了他，一只公羊被用以献祭。**

Isaac was the fulfillment of Jehovah's promise to Abraham. He had been born, circumcised, and in due time weaned from Sarah his mother. Ishmael the mocker has been separated, and the Divine rational is now with Jesus — in its early stages.

以撒是耶和华对亚伯拉罕应许的实现。祂已经出生，受了割礼，并适时从祂的母亲萨拉断奶。嘲弄者以实玛利已被分开。现在，与耶稣同在的神圣理性处于其早期阶段。

The hells are aware of this event, and with their venom they are marshalling to fight against this young rational and, if possible, destroy it (AC 2764, 2819). If they succeed, the Lord's mission on earth will be defeated.

地狱意识到了这一事件，牠们正充满恶意地集结兴师，要攻击这个年轻的理性，如果可能就摧毁它 (AC 2764, 2819)。牠们一旦成功，主在地上的使命就会失败。

Abraham represents the Divine Love in Jesus in His human essence (AC 2816, 2795). Isaac here is the young Divine rational with limited vision (AC 2795:2). The attack is

about to happen. God called Abraham to take "your son, your only one, whom you love, even Isaac, and get to the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell you of" (Gen. 22:2).

亚伯拉罕代表耶稣人性中的神圣之爱 (AC 2816, 2795)。以撒在这里代表的是洞察力有限的年轻神圣理性 (AC 2795: 2)。攻击即将开始。上帝呼召亚伯拉罕：带上“你的儿子，就是你独生的儿子，你所爱的以撒，往摩利亚地去，在我所要指示你的山上，把他献为燔祭。”(创世记 22: 2)。

God was calling Abraham to sacrifice his son whom he loved. There is great significance in the fact that God asks Abraham to sacrifice "your son, your only one." Isaac pictures Jesus as to the Divine Human rational level, and He is the "only one in the universe by which He was to save humankind" (AC 2773).

上帝呼召亚伯拉罕献他所爱的儿子为祭。上帝要求亚伯拉罕献上“你的儿子，你唯一的儿子”，这是非常重要的。以撒刻画的是耶稣神性之人的理性层面，祂是“人类在宇宙中唯一的拯救者”(AC 2773)。

The word "sacrifice" comes from two Latin words, facere and sacra, which combine to mean "to make sacred." Interiorly, this story reflects a decision in the Lord not to kill His new Divine rational level, but to sanctify or purify it. This purification would indeed involve death, but only the death of rational thinking within Jesus that is limited instead of Infinite.

“祭祀”一词来自两个拉丁词，即 Facere 和 Sacra，这两个词合并的意思是“使之神圣”。从内义上来说，这个故事反映的是，主决定不扼杀祂新生的神圣理性层面，却要圣化或净化它。这种净化确实涉及死亡，但死亡的只是耶稣内里的理性思维，这理性思维是有限的，而不是无限的。

The historical character named Abraham must have felt despair at God's command to sacrifice his only son, though it would not have seemed strange to him. Human sacrifice was prevalent in surrounding cultures at that time.

名为亚伯拉罕的历史人物，对上帝要牺牲他唯一儿子的命令肯定感到绝望。尽管这对他说来并不奇怪。因为，当时用人献祭在周边文化中十分普遍。

However, there is no description of despair or any similar emotion on the part of Abraham in Genesis 22. In the literal story, Abraham hears the word of God and carries it out with no protest. This is because Abraham represents the internal love of

Jesus, and Jesus saw and recognized that this sanctification must take place in His new rational level or there would be no hope for humankind.

然而在创世纪 22 章中，没有描述亚伯拉罕绝望或类似的情绪。在字面上的故事中，亚伯拉罕听了上帝的话，并且毫无抵制地执行。这是因为亚伯拉罕代表了耶稣的内在之爱，耶稣看到并认识到，这种圣化必须在祂新的理性层面上发生，否则人类就没有希望了。

This sanctification could be accomplished only by means of severe temptations. Why would these temptations strike the new Divine Rational with such venom? Why do they come now, while Jesus is still so young?

这种圣化只能通过严峻的试探才能实现。为什么这些试探会如此恶毒地攻击新的神圣理性呢？为甚麽当耶稣还年轻的时候它们就来了呢？

When Jesus was born into the world, the "Truth Divine" or deeper truth within the Word of God was no longer acknowledged (AC 2813). Instead, religious leaders focused on the literal words of Scripture, with no interest in deeper Divine meanings. The literal words of Scripture could not remain alive without the presence of deeper truth, any more than a body can remain alive without the presence of a soul. Only by bringing Divinity to rational thinking could Jesus establish truly rational thinking into the life of religion. In this way, He makes it possible for us to see and understand deeper truth in the Word of God. In this way, He creates a new link between Himself and human beings, between heaven and earth.

当耶稣出生于世时，上帝话语（即圣经）中的“神性真理”或更深层次的真理不再被承认 (AC 2813)。相反，宗教领袖集中心思在圣经的字面上，对更深层次的神圣含义没有兴趣。如果没有更深层次的真理，圣经的文字就不能维持生机，就像没有灵魂的存在，身体不能活着一样。只有将神性带入理性思维，耶稣才能将真正的理性思维融入宗教生活。经此途径，祂使我们能够在上帝的圣经中看到和理解更深层次的真理。经此途径，祂在自己和人类之间，在天地之间建立起了新的联系。

The hells recognize how crucial to the salvation of humankind this new Divine Rational level in young Jesus is, and react accordingly. Jesus must prepare for their severe assaults, and this is described in the arrangements that Abraham makes before his journey to the land of Moriah. Where the story says, "God did tempt Abraham," the celestial or inmost meaning is that young Jesus allows Himself to be tempted. He knows that these most grievous temptations, which have no parallel

in the life of any other person that has ever lived, will more closely join His human essence with His Divine Essence. Through them He will come nearer to achieving His goal on earth.

地狱认识到，在年轻的耶稣内里这个新的神圣理性层面，对于拯救人类的重要性，于是牠们作出相应的反应。耶稣必须为牠们的严酷攻击做好准备，这描述在亚伯拉罕上路去往摩利亚前所作的安排中。故事说，“上帝的确试探亚伯拉罕”，而属天或最内在的含义是，年轻的耶稣允许自己经历试探。祂知道这些最严酷的试探，与任何一个其他世人的生命经历没有可比之处，这将使祂的人性与祂的神圣本性更密切地相连。由此祂将更接近实现祂在地上的使命。

There is an amazing tapestry of interconnection in the stories of the Word and in the internal meaning and its Divine interweaving (AC 2775). The land of Moriah symbolizes a place of temptation. It is one of the mountains on which Jerusalem is built — in fact the eastern height of the city. Isaac is nearly sacrificed on this mountain. Later in history, after King David's sin of numbering the people without Divine command, a plague struck the Israelites, a plague that from Divine intervention stopped at the threshing-floor of Araunah the Jebusite on this same Mount Moriah. Many centuries later, Jesus Himself endured here the extremity of His final temptation. And as late as 1967 another war was fought at this very site. It is, perhaps, appropriate that the "wailing wall" is right here.

在圣经的故事中，内在意义和神性的交织，像一幅神奇的锦绣画卷般展现出彼此的相互联系 (AC 2775)。摩利亚之地象征着一个试探之处。它是耶路撒冷坐落的山脉之一——实际上是城市东部的高地。以撒差点在这座山上被献祭。后来，大卫王在没有上帝的旨命下，犯了数算百姓的罪，于是一场瘟疫突袭了以色列人，这场来自神圣干预的瘟疫，停在了同一座摩利亚山上，耶布斯人亚劳拿的打谷场上。许多世纪后，耶稣亲自在这里经受了祂最后试探的极点。后来在 1967 年，另一场战争又发生在这里。也许，“哭墙”位于这里是恰如其分的。

So the land of Moriah represents a state of severe trials. Yet within, another state was strongly present. The destination was "one of the mountains which I will tell you of" (Gen. 22:2). A mountain signifies Divine Love (AC 2777), and with Jesus, it is His love for our salvation.

因此，摩利亚之地代表了一种严峻的考验。然而内义上还明显存在另一种情形。目的地是"在我所要指示你的山上" (创世纪 22:2)。山象征着神圣之爱，对耶稣来说就是拯救我们的爱。

This love for others and for their salvation transcends the dread of facing temptations. It is a love that is strongly present throughout this ordeal, although it is not always felt clearly by young Jesus, who is not yet fully Divine.

这种对他人及其救赎之爱，胜过了面对试探的恐惧。这是一种强烈贯穿于整场苦难始终的爱。虽然对于年轻的尚未全然圣化的耶稣来说，祂的感觉并不总是十分清晰。

Abraham prepares for his journey. That he rises early in the morning symbolizes that Jesus prepares for His temptations in a state of peace, knowing that they must happen in order to achieve His goal of salvation. After three days of preparation and travel, Abraham catches sight of his destination. "Three" symbolizes completeness. When Jesus' preparation is complete, He enters into the land of "Moriah." The temptation itself is now very near.

亚伯拉罕清早起来，为他的旅程做准备。这象征着耶稣平静地准备迎接对祂的试探，因为祂知道，为完成祂的救赎使命，这些试探必须发生。经过三天的准备和旅行，亚伯拉罕看到了他的目的地。“三”象征着完整。当耶稣准备完毕，就进入“摩利亚”之地。试探本身现在已经很近了。

Abraham and Isaac went on ahead, without the servants, walking towards the mount. Isaac carried the wood for the offering, and Abraham carried the fire and a knife. The wood is the merit, that is, the recognition by Jesus that He will fight from His own Divine inner power. The fire and knife are the good of love and the truth of faith that He takes with Him into battle (AC 2798). The wood is genuine merit with Isaac, but the fire and knife (the love and the truth) are with Abraham, the Divine Love in the Lord's human essence.

亚伯拉罕和以撒向山上走去，没有仆人。以撒拿着献祭用的木柴，亚伯拉罕拿着火和刀。木柴象征卓越，代表耶稣认识到，祂将依据自己神圣的内在权能作战。火和刀是祂进入战斗时，携带的爱之良善和信之真理 (AC 2798)。以撒的木柴是实实在在的卓越，而亚伯拉罕手里的火和刀 (爱和真理)，是主的人性本质中的神圣之爱。

Isaac accompanied his father in innocent trust and love. Before our own temptations, the Lord secretly elevates us into states of warmth and tranquility, even of innocence. This gives us strength to face the trials that follow. This also stands as a challenge to the hells, which, perceiving these states, wish to attack and destroy. So the Lord as a youth, going in spirit to Mount Moriah, is elevated into interior peace and compassion (AC 2786). His young rational is strengthened.

以撒以纯真的信任和爱陪伴着他的父亲。我们在自己面临试探时，主静悄悄地把我们提升入温暖和祥和，甚至是纯真的状态。这赋予我们力量面对即将来临的考验。对于企望骚扰和摧毁的地狱来说，牠们意识到这是对牠们的挑战。于是，在灵性上登上摩利亚山的年少的主，被提升进入内在的平安和怜悯 (AC 2786)。祂年轻的理性得到了增强。

In the story in Genesis, Isaac did not know that he himself was to be sacrificed: "Behold the fire and the wood; and where is the lamb for a burnt-offering?" (Gen. 22:7) These words touch our hearts. In the celestial sense, they go even more deeply. The young Divine rational, in a state of limited truth, asks the Divine itself, "Where are those in the human race who are to 'be sanctified' or who are to be saved? (see AC 2805). Where are the good people that I may save? I don't see any."

创世纪的故事中，以撒不知道自己要被献祭：“请看，火与柴都有了，但燔祭的羊羔在哪里呢？”(创 22：7) 这些话触动了我们的心。其属天意义更为深远。年轻的神圣理性，在有限真理的状态下，叩问神性本体，“在人类中，那些将‘被献祭’或将被拯救之人在哪里？(见 AC 2805)。我要拯救的良善之人在哪里？我没有看到一个。”

All of the Lord's temptations focused on humankind — here on the youthful Jesus' tender love for us. But His rational mind is still in very limited truth— a state in which things are not dear to Him. In His outward confusion, He cannot see how humankind can be rescued. He despairs.

主的一切试探都聚焦于人类 — 这里说的是年轻耶稣对我们的温柔的爱。但是，祂的理性心性仍处于很有限的真理中 — 在此状态下，祂并不懂得珍惜。在祂外在的困惑中，祂不知道人类如何得救。祂感到绝望。

To Isaac's question Abraham replied: "God will see for Himself the lamb for a burnt-offering." This means that the Divine Human which was being developed would provide those who are to be sanctified or saved. This is a Divine answer to young

Jesus' prayer. Together Abraham and Isaac walk on to the mountain, closer in heart to each other than before (AC 2808).

对以撒的问题，亚伯拉罕回答说：“上帝必亲自预备作燔祭的羔羊。”这意味着正在成长的圣子将装备那些将要被献祭或被拯救的人。这是圣父对年轻耶稣祷告的回应。亚伯拉罕和以撒一起上山，彼此的心比以前更近了 (AC 2808)。

Within Jesus, the celestial love in His rational that is striving to fulfill His mission now undergoes frightening temptation. This love in His human essence is not yet glorified; it is still finite and bound by appearances (AC 2813). A picture of this is the boy Isaac, bound upon the altar, with his father raising a knife to kill him. His rational level is bound (AC 2813, 2814).

耶稣内在理性中，那为祂的使命而奋斗的属天之爱，正在经历严酷的试探。祂人性本质中的此等爱还未得荣耀，仍然是有限的，且被表象所束缚 (AC 2813)。关于此事的意象，就是男孩以撒被绑在祭坛上，他的父亲举起刀要杀他。他的理性层面被捆绑着 (AC 2813, 2814)。

Imagine the love and fear in Isaac. He loved his father. Yet his father was about to sacrifice him! The Divine Itself would never, never sacrifice the youthful rational. But the inmost love in this youthful rational, the love of saving humankind, seems about to be destroyed. It seems impossible for the new rational to fulfill its mission. Jesus' love sees from limited truth — truth not genuine enough to see Divine reality (AC 6371, 2813).

想象一下以撒的爱和恐惧吧。他爱他的父亲，而他父亲却要把他献祭！圣父本体永远，永远不会牺牲年轻的理性。但在这个年轻理性中的最深沉之爱，拯救人类之爱，似乎即将被摧毁。新生的理性似乎不可能完成它的使命了。从有限的真理中，耶稣的爱意识到—真理尚不够纯真，以至无法看到神圣本体 (AC 6371, 2813)。

Looking from the appearances in this still limited rational (AC 2814), and with the hells viciously attacking, the youthful Jesus feels helpless. He lies upon the wood of the altar, bound and apparently about to be destroyed. Jesus' agony at this time is beyond our bearing. The hells are attempting to kill the young rational. It seems to the boy Jesus at the height of this temptation that He will fail. The hells maliciously attack with their rejection of the deep, inner truth that will save humankind. They inject into Him the message that no one will want to think about deeper truth, no one will want to accept His salvation, that a "lamb" will never be found for a sacrifice,

or "sanctifying." As is the love, so is the despair. If our inmost loves are tempted to despair, we are in utter pain. So it is here, with the young Jesus. Something dies in Him then. But what dies is not what is Divine (AC 2818)!

从这个仍然有限的理性表象来看 (AC 2814)，随着地狱的猛烈攻击，年轻的耶稣感到无助。祂躺在祭坛的木头上动弹不得，显然即将被毁灭。耶稣此时的痛苦是我们无法承受的。地狱试图消灭这年轻的理性。在这试探最严苛之际，男孩耶稣似乎要失败。地狱用恶毒的攻击，厌弃拯救人类的深刻的，内在真理。牠们向祂灌输这样的信息：没人愿意去想更深层次的真理，没有人愿意接受祂的救恩，也永远找不到一只“羔羊”来献祭，或“成圣”。由于这是爱，于是就只能绝望。如果我们最深的爱因试探而绝望，我们会陷入极度的痛苦之中。这就是年轻耶稣正在经历的事。祂身上有些东西死了，但死的并非神性之事 (AC 2818)!

Jesus feels terrible despair. But, instead of yielding in this despair, He endures, and a miracle happens. First, "whatever was from the merely human" rational level dies (AC 2818). What despaired in Him dies. In its place is born a higher rational, a Divine rational, that can clearly see the possibility of salvation for all people. This part of Him becomes "the Son of God," the Divine Human.

耶稣感到可怕的绝望。但是，祂没有在这绝望中屈服，而是坚持着。奇迹发生了。首先，“所有纯粹属于人的”理性层面死了 (AC 2818)。祂心中的绝望也死了。取而代之的是一个更高理性的诞生，一个神圣的理性，它可以清楚地看到拯救所有人的可能性。祂的这一层面成就了“上帝之子”，即圣子。

We bow before this miracle; it is part of the heart of the glorification or the process of Jesus' becoming one with the Divine. Briefly, Jesus finds He cannot from His former limitations save humankind. These limitations involved severe doubts as to whether human beings would ever have interest in the inner truth in the Scriptures, which can lead them directly to God. These doubts He yields up; these die. In resisting and conquering the hells that reject inner truth in the Scriptures, Jesus frees the minds of all people to seek Divine Rational Truth.

我们在这个奇迹面前鞠躬致谢，这是荣耀核心的组成，也就是耶稣与上帝合一的过程。简单地说，耶稣发现祂无法从其以前的局限中拯救人类。这些局限使人严重怀疑，人是否会对“圣经”中的内在真理有兴趣，这真理能把他们直接引向上帝。祂抛弃了这些怀疑，让它们都死去。在抵御和征服那拒绝内在真理的地狱时，耶稣解放了所有寻求神圣理性真理之人的思想。

What takes the place of former doubts within Jesus, a new level in the Divine Rational glorified, this can save us. Out of temptation comes victory. Now from His Divine Human in His glorified rational level, He can see the possible reception within humankind and begin to offer salvation. A true rational replaces one that was bound. Isaac is freed from the altar.

一个新层次的，可以拯救我们的，荣耀的神圣理性，取代了耶稣内心先前的怀疑。试探过后胜利到来了。现在，从祂圣子之身并以祂荣耀的理性，祂看到人类中接受祂将要施行的拯救的可能性。真正的理性取代了被捆绑的理性。以撒从祭坛上被解脱了。

For us, true humanity begins in the inmost of our rational. For Jesus the *Divine Human* begins in the inmost of His now glorified Divine Rational. No wonder the hells tried to destroy this great step into Divinity, but they failed.

对我们来说，真正的人性起始于我们最内在的理性。对耶稣来说，圣子起源于祂如今荣耀的神圣理性的最深处。难怪地狱试图摧毁这进入神性的伟大一步，但牠们失败了。

Out of this temptation — Abraham's nearly sacrificing Isaac — comes something wonderful (AC 2776). Before His birth on earth, the Lord had communication with people here through His highest or celestial kingdom and through an angel spokesman from this heaven. This was sufficient for the earliest or Most Ancient and Ancient Churches and even for the Hebrew and Jewish Churches, although in a less effective way. Finally, all hope of reaching humankind was almost gone. The time had come for the Lord to be born on earth (see TCR 109).

从这个试探—亚伯拉罕几乎献祭以撒—带出一些奇妙之事 (AC 2776)。在祂降生于地上之前，主从最高天堂以及祂从天堂派遣的天使代言人，与世上的人们沟通。这对于最早，或最古老以及古时的教会，甚至对希伯来和犹太教会来说，尽管并不十分有效，但却都是足够的。最后，触动人类的所有希望几乎都破灭了。于是上帝降生于世的时候到了 (见 TCR 109)。

This communication of the Supreme Divine with human beings before His Advent — through the highest angels — is "strictly to be called the *Human Divine*" (AC 2814), (italics added). The term the "Human Divine" involves a limitation in the Lord's power to be with humankind. He Himself was not yet present in His own Divine Human. He needed to work through the angels, and this limited His power to save and redeem (see TCR 109).

在祂降临之前，这种至高上帝与人类的沟通—是通过最高天使—即“严格意义上的人格上帝”(AC 2814)。“人格上帝”一词涉及到上帝与人在一起时权能的制约。祂的自体尚未以圣子之身临到。祂需要通过天使来行事，这限制了祂拯救和救赎的能力(见 TCR 109)。

There is an ancient prophecy that spoke of this. "The scepter shall not be removed from Judah, nor a lawgiver from between his feet, even until Shiloh comes" (Gen. 49:10), (AC 6371).

有古时的预言说到这点。“圭必不离犹大，杖必不离他两脚之间，直等赐平安者-细罗来到。”(创 49: 10, AC6371)。

"Judah" represents the celestial kingdom and the Human Divine.

犹大代表属天国度和人格上帝。

But this is changed when Shiloh comes. Shiloh is the Lord Incarnate, having been born on earth and then Glorified in His Human, or made one with the Divine. This temptation on Mt. Moriah speaks within of the coming of "Shiloh."

但当细罗来的时候，这一切都变了。细罗是道成肉身的主，生于世上，然后在肉身中得荣耀，或与上帝合而为一。摩利亚山的试探之内义，讲说的就是“细罗”的到来。

"And the angel of Jehovah called unto him out of heaven, and said, 'Abraham, Abraham,' and he said, 'Here I am' " (Gen. 22:11). This calling by the angel, actually by the Divine itself, would have been most gentle and yet a thing of wonder. It stops the temptation from continuing any longer (AC 2822).

“耶和华的使者从天上呼叫他说，“亚伯拉罕，亚伯拉罕”，他说，‘我在这里’”(创 22: 11)。天使的这一召唤，实际上是上帝本体的召唤，是极其温柔，却也令人称奇之事。从而阻止试探不再继续 (AC 2822)。

"And He said, 'Put not forth your hand upon the boy, and do not do anything unto him; for now I know that you fear God, and you have not withheld your son, your only one, from Me' " (Gen. 22:12). This is liberation from the temptation. The tenderest love was under attack at Moriah. This liberation brought greatest joy. The inmost love of the boy Jesus is moved with delight, because those He feared would be lost can now be saved! It would be akin to that incredible feeling of joy when a major war is over and peace finally comes, or to the freedom felt when prisoners of such a war step out of their cells, liberated.

天使说，“你不可在这童子身上下手，一点不可害他。现在我知道你是敬畏上帝的了，因为你没有将你的儿子，就是你独生的儿子，留下不给我。”(创 22: 12) 这表示从试探中得了自由。在摩利亚山上最温柔的爱遭到攻击。这自由带来极大的愉悦。男孩耶稣最深沉的爱充满了喜悦，因为祂担心会丧失的人，现在可以得救了！那感觉类似于一场重大战役结束，和平终于来临时，那难以言表的喜悦；或类似于这场战争中的囚犯获得释放，走出牢房享受到自由时的感觉。

The Lord provided a ram for the sacrifice. The ram represents all those of the spiritual church or genius. To sacrifice the ram here means to sanctify — to save. By the glorification of His Divine rational, the Lord is now able to save all those who are spiritual from the time of this glorification onwards. In addition, this same degree of glorification opens salvation to all the good people in the world who are represented by the families of Nahor in Haran, mentioned at the end of Genesis 22. These are all the good Gentiles on earth.

耶和华提供了一只公羊为祭物。公羊代表所有属灵教会或有天赐的人。在这里献祭公羊意味着圣化 — 即拯救。通过荣耀祂的神圣理性，从此以后主能够拯救所有属灵之人。此外，同样的荣耀为世上所有良善之人打开了救赎之门，这些人的象征是创世纪 22 章末提到的哈兰的拿鹤家族。他们是世上所有善良的外邦人。

Jesus liberates the spiritual people and sanctifies them. That is, as the ram was freed from the thicket, so spiritual people are given the means to escape from mental and spiritual entanglement in merely earthly knowledge. The Lord shows them the way to their rebirth, to their reformation and regeneration. This way is first shown in the New Testament, but then is fully unfolded in the Writings of Swedenborg. The "glory in the clouds" is revealed (HH 1), and now the era of true science is gradually dawning. The two foundations of truth (SE 5709), the Word and nature, will meet and support each other.

耶稣解放属灵之人，使他们成圣。就像公羊被从灌木丛中解放出来一样，属灵之人被赋予能力，摆脱纯世俗知识导致的心智和灵性羁绊。主为他们指明通往复兴、改造和重生之路。此道路首先昭示于新约中，然后充分揭示在瑞登堡的著作中。“云中的荣耀”已经展现（天堂与地狱第 1 章 - HH1）。如今真正的科学时代正在逐渐展露曙光。真理的两个基础 (SE 5709)，圣经和大自然，将要会师并相辅相成。

"A ram behind, caught in a thicket" (Gen. 22:13). It is very easy for us to get caught in the thicket of knowledges. The various disciplines of the sciences and arts can easily not liberate but entangle our thinking, in facts or apparent facts and conflicting theories. With many students, the sciences and arts of higher education do not lead to an opening of the mind to the reality of the Lord. Instead they lead to entanglement and often to the negative view that there is no God and that we are animals. The ram is often caught, behind, helpless. The Lord is fully aware of this weakness. In the temptation at Mount Moriah and in the victory, He gives us the means of liberation and true freedom. Jesus has brought Divinity to the rational level of human thinking, making it possible for rationality to be used as a tool in a path to God.

“有一只公羊，两角扣在稠密的小树中”（创世记 22：13）。我们很容易被困在知识的丛林中。科学和艺术的各个门类不但不能给我们自由，反而使我们的思维、与现实或明显的事实以及相互冲突的理论纠缠在一起。高等教育的科学和艺术，不仅不会使许多学生的心灵向上帝的实相开放，相反，它们导致迷乱，常常引向消极的观点，即没有上帝，我们只是动物。位于身后的公羊是无助的，常常被俘。主完全知道这个弱点。在摩利亚山的试探和胜利中，祂赐予我们获得解放和真自由的手段。耶稣将神性带到人类思维的理性层面，使理性成为通往上帝之路的工具。

After the temptation and victory at Moriah, the Lord can see that now salvation can come not only to the spiritual, but also to all good people throughout the earth. The vision of the boy Jesus, that so many can be saved, can bring a warmth and breadth to our own concepts of who can be saved. We can see the offering of salvation to the millions of good gentiles throughout the earth.

在摩利亚的试探和获胜之后，主现在能够看到，救恩不但可以临到属灵之人，也可以临到地上所有的良善之人。男孩耶稣获得的，如此众多的人可以得救的异象，使我们关于谁能得救的理念，变得既温暖又宽广。我们看到救恩赐予了世上千百万良善的外邦人。

The account of the near sacrifice of the boy Isaac and his rescue by the angel of Jehovah symbolically marks the end of Jesus' whole childhood. A major step in the glorification is accomplished. The Divine rational is firmly established.

男孩以撒差点儿被献祭的故事，以及耶和華的天使对他的拯救，标志着耶稣整个童年的结束。荣耀的一个重要步骤已经完成。神圣理性已经牢固确立。

Now the Divine Rational must be enriched, and this is pictured through the death of Sarah in the next chapter. How does a death lead to enrichment? This will be shown through the inner meaning of the next step of the Divine story we are following.

现在，神圣的理性必须进一步丰盛起来，这描绘在下一章关于撒拉的死亡中。死亡如何引致丰盛？我们接下来看到的神圣故事的内义显示了这些。

Chapter 11
THE ENRICHMENT OF JESUS' RATIONAL
The Death of Sarah
Genesis 23
第十一章
耶稣理性的丰盛
撒拉之死
创世纪第 23 章

- Sarah dies of old age.
- Abraham asks the sons of Heth, in the land of Canaan, for a burial plot and they give him one.
- Sarah is buried.

- 撒拉年迈而死。
- 亚伯拉罕向赫人求一块迦南的坟地，他们就给他了。
- 撒拉被葬。

As a boy in Egypt, and later in Nazareth, Jesus is taught directly by His Soul, Jehovah. He learns by outer knowledges from the Word but also by streams of inner perceptions from His Soul. The effect on Jesus is expressed in the 119th Psalm, under the Hebrew letter "Mem":

作为一个男孩的耶稣，在埃及以及后来在拿撒勒，都直接由祂的灵耶和華来教导。祂从圣经学习外在的知识，也经由祂的灵的内在于知觉流学习。这种影响在诗篇第 119 篇中，表达在希伯来文字母“MEM”以下的內容：

"Oh how I love Your law! It is my meditation all the day. You, through Your commandments, make me wiser than my enemies; for they are ever with me. I have more understanding than my teachers, for Your testimonies are my meditation. I understand more than the ancients, because I have kept Your precepts. I have restrained my feet from every evil way, that I may keep Your word. I have not departed from Your judgments, for You Yourself have taught me. How sweet are Your words to my taste, sweeter than honey to my mouth! Through Your precepts I get understanding; therefore I hate every false way" (Psalm 119: 97-104).

“我何等爱慕你的律法，终日不住地思想。你的命令常存在我心里，使我比仇敌有智慧。我比我的师傅更通达，因我思想你的法度；我比年老的更明白，因我守了你的训词。我禁止我脚走一切的邪路，为要遵守你的话。我没有偏离你的典章，因为你教训了我。你的言语在我胸膛何等甘美，在我口中比蜜更甜！我借着你的训词得以明白，所以我恨一切的假道。”（诗篇 119: 97-104）

Now in Chapter 23 of the Genesis story comes the death of Sarah, Abraham's beloved wife. To us this suggests feelings of sorrow, but the death of Sarah is not a tragedy in the celestial sense of the story. Death here has a different meaning, as it does for the angels who are eternally and delightfully alive, and do not know what physical death is (AC 2916). In this inner story of Jesus' life Sarah's death represents a further raising and enrichment of the Divine rational (AC 2904). The Divine Truth inflowing into Jesus' Divine rational is newly effective, newly empowered. The Lord, then only a boy in age but a full adult spiritually, does not feel sadness but a resurrection within Himself, a new source of the power to save.

创世纪第 23 章的故事是亚伯拉罕爱妻撒拉之死。对我们来说，这意味着悲伤的情感，但故事撒拉之死的属天之意却并不是悲剧。死亡在这里有不同的含义，就像对于永远快乐地活着的天使一样，他们不知道什么是肉体死亡 (AC 2916)。在耶稣生命的这个内在故事中，撒拉之死代表了神圣理性的进一步提升和丰富 (AC 2904)。神性真理注入到耶稣的神圣理性里，增添了新效用和新权能。此时主的年龄还是一个男孩，但祂在灵性上已是完全的成人，祂感到的不是悲伤，而是祂内在的复活，获得新的拯救权能。

The Divine rational is established, surviving devastating temptations. The Divine Human it-self is now living and present in interior thoughts and affections in Jesus. His focus in this state is on the saving of humankind. He inevitably looks to the future, first to the sorrow at negative states that would attack the Christian Church, in which the Trinity would be separated into three gods, and then to the promise and joy of a New Church to be born and established, based on the reception of His Divine Human, in which the Trinity is unified (see TCR 791).

神圣理性在胜过毁灭性的试探后竖立起来。圣子本体活生生的存在于耶稣的内在思想和情感中。在这种状态下祂的重点是拯救人类。祂不由地展望未来，祂先是惋惜那攻击基督教会的负面态度，那里三位一体被分成了三位上帝；而后对新教会诞生和建立的前景感到喜悦，人们认识到，作为圣子的祂里面的三位一体是合一的 (见 TCR 791)。

In order that he might bury Sarah's body, Abraham requests a sepulchre from the sons of Heth, in whose land he then dwells. Although in the inner story Sarah's death is not a tragedy, Abraham himself feels great sorrow. The sons of Heth answer his request with compassion. They wish to help him, to ease his grief. Ephron offers his sepulcher to Abraham.

为要埋葬撒拉的尸首，亚伯拉罕求赫人给他一块坟地，当时他住在赫人的地界。虽然撒拉之死的内在故事并不是一场悲剧，但亚伯拉罕自己却感到极大的悲伤。赫人同情地应允了他的请求，希望能帮助他，减轻他的悲伤。以弗仑将他的坟地给了亚伯拉罕。

There are many levels of meaning to this story. In the internal historical sense Sarah's death may be taken as a prophecy of the end of the first Christian Church, which occurred when all charity and faith had disappeared (AC 2908). Jesus on earth foresees that this will happen, and Abraham's grief over Sarah's death pictures His grief over the death of this Christian Church. Such as is the love, such is the grief. The Lord's love is for the salvation of the human race, and instead of this He foresees a spiritual death. We cannot know grief like this, but its analogy is the earthly death of a conjugal partner. It is devastating.

这个故事有多层次的意义。在内在的历史意义上，撒拉之死可以被看作是第一代基督教会终结的预言，这发生在所有的仁爱与信仰都消失的时候 (AC 2908)。耶稣在世上预见到这将发生，亚伯拉罕对撒拉之死的悲痛，描绘的是祂对基督教会之死的悲痛。这既是爱，也就是悲痛。主的爱是为了拯救人类，然而祂却预见到其灵性的死亡。我们无法明白如此的悲痛，但它用婚姻伴侣的尘世之死作为类比，是极度的悲伤。

In this chapter (Genesis 23), the sons of Heth represent "those with whom there was to be a new spiritual church" (AC 2913). These people are open to the Lord and can be regenerated. A "sepulcher" here means not death, but rather rebirth and regeneration (AC 2916). Many in the world are open to regeneration, to rising up out of a spiritually dead state. To the angels, the words "I will bury my dead" have nothing to do with physical death. Rather they mean that the Lord "would come forth and rise again from the night in which they were" (AC 2917). "Burying" is to rise again.

在这一章(创世记 23 章)中，赫人的子孙代表了“那些建立了新的属灵教会之人”(AC 2913)。这些人向主敞开心扉，可以获得重生。这里的“坟墓”指的不是死亡，而是

再造和重生 (AC 2916)。世上许多人都对重生，对从灵性死亡的状态中觉醒持开放态度。对天使来说，“我要埋葬我的死人”这句话与肉体的死亡无关。相反，它意味着主“将显现于他们所处的黑夜里并再次兴起”(AC 2917)。“埋葬”即再次兴起。

Those who will receive the future "New Church" or new understanding about God into their minds will receive the Lord in His Divine Human with kindness and open hearts. Ephron signifies these especially. To Jesus in His early adult age, when the Divine rational has initially been established, His future reception by this New Church moves Him. This is the ultimate hope of His incarnation and glorification: that He will be more and more fully received by a future widespread human understanding and love that will become the crown of all churches.

那些在心智中接受未来的“新教会”或对上帝的新理念的人，将以仁爱和开放的心接受主就在圣子里。以弗侖尤其象征了这一点。对于刚成年的耶稣来说，神圣理性已经初步建立，祂将被新教会接受，这使祂动容。这是祂道成肉身和荣耀的最终期待：随着将来人们的领悟和爱的传播，祂将越来越完全地被接纳，这将成为所有教会的荣耀。

Regeneration is a process, a step-by-step ascent toward the Lord. The particulars in this story about the sons of Heth show this gradual process of rebirth in the future groups of people who will receive and live the new understanding and love that will be called the New Church. They show how these future people will gradually discover the Lord, and then go through stages of mediate good, including merit, until at last they receive the Lord completely, and from the heart come to ascribe all good and truth to Him. This promise also gives the Lord joy. The cave of Machpelah, where Sarah was buried, may have a sad connotation naturally, but in the internal sense, it speaks of resurrection, of a rediscovery of the Lord upon this earth. It has within it the wonder of the Lord's sepulcher in Jerusalem, from which He rose at Easter fully glorified. It is a resurrection in joy.

重生是个一步一步地向主提升的过程。这个故事中关于赫人子孙的细节，显示了在未来的人群中这个逐渐再造的过程，他们接受并活出新教会的新的领悟和爱。他们展示了这些未来的人们将如何逐渐认识主，于是经历了包括积德在内的一系列的中良善后，直到他们最终完全接受主，并从内心里将所有的良善和真理归于祂。这样的祈望也给主带来喜乐。撒拉被埋葬的麦比拉洞，在属世层面上有悲哀的含义；但内义上它说的是复活，是主在这个世上被重新认识。这里面有主在

耶路撒冷坟墓的奇迹，复活日祂从那里复活，得了完全的荣耀。这是欢乐的复活。

**INNER UNION OF LOVE AND WISDOM
IN THE DIVINE HUMAN
Rebekah and Isaac
Genesis 24**

爱和智慧在圣子内里的合一
利百加和以撒
创世纪 24 章

- Abraham has his servant travel to Mesopotamia, to the city of Nahor, to find a wife for Isaac among Abraham's family in his homeland.
- The servant is led by Jehovah to find Rebekah, who is Abraham's niece.
- Rebekah consents to come back with the servant of Abraham, and Isaac and Rebekah are married.

- 亚伯拉罕派他的仆人到美索不达米亚的拿鹤城，在亚伯拉罕家乡的家里为以撒娶妻。
- 仆人在耶和華的带领下寻见利百加，利百加是亚伯拉罕的侄女。
- 利百加答应随亚伯拉罕的仆人回来，以撒和利百加结婚了。

Genesis next tells of Abraham's wish that his son Isaac find a wife, one that comes from the land of Abraham's origin (Gen. 24). He commissions his trusted servant to travel to the home of his brother Nahor and to find a wife for Isaac there. The servant wonders what he should do if the woman is unwilling to come. Should he take Isaac to her for the marriage?

创世纪接着讲述了亚伯拉罕的愿望，就是从亚伯拉罕本族之地，给他儿子以撒娶一个妻子 (创世纪 24)。他委派他信任的仆人到他哥哥拿鹤的家里去，在那里为以撒找个妻子。仆人想知道，如果那个女孩不愿意来，他该怎么办。他应该带以撒去她那里结婚吗？

Abraham replies no, he should not take Isaac there. For the God who had led Abraham to Canaan would "send His angel before you, and you shall take a woman for my son Isaac from there" (Gen. 24:6,7).

亚伯拉罕回答说，他不能带以撒去那里。因为那领亚伯拉罕到迦南的上帝，必“差遣他的使者在你面前，从那里为我儿子以撒娶一个妻子”(创 24：6，7)。

The servant is the natural level of Jesus, or His "everyday" mind that takes in outer knowledge (AC 3019). This is subservient to His Divine Love, just as the servant carries out the bidding of his master. Now that the Divine Rational level (Isaac) is fully established, it must join with compatible truth that will come from natural-level knowledge. Jesus wishes to go through the process that we humans go through, that is, to learn knowledge from outside of us, and join it with rational thinking so that it actually becomes truth within us.

仆人是耶稣的自然层面，或祂接受外部知识的“日常”心性 (AC 3019)。这顺服于祂的神圣之爱，就像仆人执行他主人的命令一样。既然神圣的理性层次(以撒)已经充分确立，它就必须与来自属世知识的和谐的真理相结合。耶稣希望经历我们人类经历的过程，即从我们之外学习知识，并将它与理性思维相结合，使之确实成为我们内在的真理。

From His inner love (Abraham), Jesus sees the need for Divine Truth, a "wife," to come into His rational level, and all truth must start with an affection for truth — an interest that will lead to truth. This affection is what Jesus must now search for.

从祂内在的爱(亚伯拉罕)，耶稣看到祂需要神圣的真理，即一个“妻子”，进入祂的理性层面，所有的真理必须始于对真理的情感 — 即导向真理的兴趣。这是耶稣现在必须寻找的情感。

But Jesus knows that He must not choose just any affection to bring truth to His Divine Rational level. Abraham tells the servant not to choose from any of the surrounding Canaanite women. This symbolizes the Lord's inner awareness that He is still surrounded by impure affections in His finite maternal heredity. He knows that He must travel elsewhere with His search (AC 3024).

但耶稣知道，祂绝不能无选择地用任何情感来将真理带到祂的神圣理性层面。亚伯拉罕告诉仆人不要从周围的迦南女子中选择。这象征着主的内在意识到，在祂有限的母性遗传中，祂仍然被不洁的情感所包围。祂知道祂必须去别处寻找 (AC 3024)。

The "angel" that would go before the servant signifies "the Divine Providence" (AC 3039). "Conjugal love" or true and spiritual marriage love is "above every love" (CL 64) with the angels of heaven and the people of the church. It is a gift that is the highest reception of the Lord in two hearts, the husband's and the wife's. The Divine Providence works, above all else, for the protection and establishment of the conjugal in each person. The Lord sends His angel to lead to this inmost love, and to establish it forever.

在仆人面前的“天使”象征着“天命” (AC 3039)。“婚姻之爱”或真情实意的属灵婚姻之爱，在天堂天使和教会之人中，位于“各种爱之上” (CL 64)。这是丈夫和妻子两颗心从上帝接受的最高贵礼物。天命最重要的工作是保护和建立每个人的婚姻关系。耶和華差遣祂的使者，要引领这最深刻的爱，使之坚立直到永远。

Conjugal love has its origin in the union of truth and love in each person. When truth and love are lived by both, a man and woman may be led to the initial discovery of each other as potential eternal partners. With Jesus Himself, there is to be a conjunction of truth with good on His rational plane, where His Divine Human begins. This is the potent origin of our own conjugal hopes — our hopes for an eternally happy marriage. Unless this conjunction between the Rebekah and Isaac of His mind takes place within Jesus, there will be no hope of conjugal love for the people on earth.

每个人的婚姻之爱都起源于真理和爱的结合。当两个人都依照真理和爱生活时，一男一女就会被引导，开始发现彼此可能是自己的永恒伴侣。对于耶稣自己，真理与良善在祂的理性层面上的结合，成就了圣子从此兴起。这是我们对自已婚姻期盼的强有力起点 — 我们盼望永久幸福的婚姻。除非耶稣心性中利百加和以撒之间的这种结合真实发生，否则世人就没有得到婚姻之爱的指望。

Abraham's servant is led to the city of Nahor and comes to a well there. This pictures how Jesus travels into the knowledges related to doctrine or religious principles that He has acquired for Himself. These kinds of knowledges are symbolized by the city of Nahor (AC 3052). Jesus stands ready now to learn from doctrinal principles about real truth that He can make His own on a rational level (AC 3013). He waits for an appropriate affection, a "woman," to show itself, and lead Him into deeper learning. This affection for truth that Jesus looks for must be "a virgin," innocent and pure from falsity.

亚伯拉罕的仆人被领到拿鹤城，来到那里的一口井旁。这描绘的是耶稣如何进入祂本身已经获得的，与教义或宗教原则相关的知识。这些知识的象征就是拿鹤城 (AC 3052)。耶稣现在已经准备好，去学习与真正真理相关的教义原则，从而在理性层面上创建祂自己的 (AC 3013)。祂在等待一份合适的情感，一个能够展现自己的“女人”，带领祂的学习更加深入。耶稣寻求的对真理的这份情感，必须是“处女”，即远离谬误的天真与纯洁。

In the literal story, the servant prays that Jehovah will lead Isaac's future wife to the well and that he, the servant, will know her by her offering him water and then offering his camels water also. Almost incredibly, this takes place. Rebekah, a beautiful virgin, comes out to get water, and when the servant asks her for a drink, she gives him water, and then also waters his camels. He asks her who she is, and she replies; " 'I am the daughter of Bethuel the son of Milcah, whom she bare unto Nahor'.... And the man [the servant] bent himself, and bowed himself to Jehovah. And he said, 'Blessed be Jehovah the God of my lord Abraham Jehovah has led me to the house of my lord's brothers' " (Gen. 24:24-27, selections).

字面上的故事是，仆人祈求耶和华把以撒未来的妻子带领到井旁，给他水喝，然后再给他的骆驼水喝，从而使仆人认出她来。几乎令人难以置信的是，这确实发生了。利百加，一个俊美的处女，出来打水。当仆人向她求水喝的时候，她就给他水，又给他的骆驼喝水。他问她是谁，她回答说：“我是密迦与拿鹤之子彼土利的女儿”。那仆人就低头向耶和华下拜说：“耶和华我主亚伯拉罕的上帝是应当称颂的，... 耶和华领我，直走到我主人兄弟的家” (创世记 24: 24-27，摘选)。

"Rebekah," beautiful and pure, is the innocent affection for or interest in doctrinal knowledge that Jesus has been searching for (AC 3080). He allows this affection to instruct Him, and it enlightens Him, as Rebekah quenches the thirst of the servant and his camels.

“利百加”，美丽又纯洁，正是耶稣一直寻找的，对教义知识的天真情感或兴趣 (AC 3080)。祂任由这情感教导祂，启发祂，就像利百加给仆人和骆驼解渴一样。

When we are young, we are taught doctrinal concepts, such as "God takes care of us, all the time." To our childhood minds this is a wonderful thought, and it fills us with affection. Later, when we develop rational thinking, we can go back to these innocent, beautiful affections for doctrinal concepts. If we can then take them in and "marry" them to spiritual rational thinking, they will become real truth for us. "God takes care of us" will no longer be just a nice thing someone told us. It makes sense

to us. We see it in life and believe it for ourselves. It becomes our own and is transformed, as the water was changed to wine at the marriage in Cana (John 2:9).

我们年轻时被灌输一些教义的理念，如“上帝永远护佑我们。”在我们孩童的头脑中，这是美妙的想法，充实了我们的情感。后来当我们发展出了理性思维，我们可以找回与这些教义理念相关的天真，美好的情感。如果此时我们接纳它们，使它们“嫁给”属灵理性的思维，它们就会成为我们真正的真理。“上帝护佑我们”不再只是别人告诉我们的一个好消息，它有了实在的意义。我们在生活中见证它，从心底里相信它。它属于我们自己了，不一样了。就像在加拿的婚宴中水变成酒一样(约翰福音 2: 9)。

And so it is for Jesus. He finds within His natural mind a pure and innocent love for doctrinal concepts. He will take this and marry it to His rational level. There it will no longer be just an affection. It will become Divine Truth in His Divine Rational level. Rebekah will no longer be a beautiful virgin; she will be a beautiful wife.

耶稣也是如此。在祂属世的心性中，祂看见了对教义概念的纯洁又天真的爱。祂接纳了并把它嫁给祂的理性层面。于是它不再仅仅是一份情感，而将成为祂神圣理性层面的神性真理。利百加不再是美丽的处女，她将成为美貌的妻子。

In the literal story, when the servant arrives at the house of Laban and Bethuel, he is offered food and hospitality, but he does not eat until he has told his full story to these two. When he finishes his recounting, he asks them their response to the idea of Rebekah becoming Isaac's wife. They reply: "The word has gone forth from Jehovah; we cannot speak unto you evil or good. Behold, Rebekah is before you; take her, and go, and let her be the woman of your lord's son, as Jehovah has spoken" (Gen. 24:50-51)

在字面上，当仆人来到拉班和彼土利家时，他得到了食物和款待，但在他把全部故事告诉这两个人以前，他没有吃。完成叙述后，他问他们对于利百加成为以撒的妻子的反应。他们回答说：“这事乃出于耶和华，我们不能向你说好说歹。看哪，利百加在你面前，可以将她带去，照着耶和华所说的，给你主人的儿子为妻。”(创 24: 50-51)

When asked if she will accompany the servant back to the land of Canaan to marry Isaac, Rebekah answers: "I will go" (Gen. 24:5 8). When they arrive at Abraham's home, the servant tells Rebekah that it is Isaac who is coming to meet them. She

willingly comes into Sarah's tent, and "Isaac loved her, and he was comforted after his mother" (Gen. 24:67).

当被问到她是否愿意陪仆人回迦南地嫁给以撒时，利百加回答说：“我去”（创 24：58）。到了亚伯拉罕家，仆人告诉利百加，来迎接他们的是以撒。她心甘情愿地来到撒拉的帐棚里，“以撒爱她，在他母亲之后得到安慰”（创 24：67）。

This is the fulfillment of the story about the angel's leading Rebekah and Isaac to each other. Consent is given, and love comes from the Lord. Today there is so much cynicism about marriage and much doubt about the possibility that marriages can last. Here, very simply, the Lord says, "Yes, conjugal love is possible, and this is the story of how it starts. The Lord sends His angel."

这个故事讲的是，天使引领利百加和以撒实现彼此相遇。只要愿意，爱就从主而来。如今，常见人们对婚姻的冷嘲热讽，和婚姻是否能白头偕老的处处怀疑。这里其实很简单，主说：“是的，婚姻之爱是可能的，这就是它如何发生的故事，因为主差派了祂的天使。”

This gift is not possible unless in the supreme sense Rebekah is found and led to Isaac. This Divine union is essential to the birth of conjugal love with every human being. Isaac is the Divine good in the Lord's newly established Divine rational (AC 3210). This good with Him is key: from good or love comes all else that is truly alive, filled with buoyancy and potential joy. But good cannot be effective alone. To be complete it needs union with truth. In the inner story we have the betrothal of Divine truth with Divine Good and then the marriage of these two (AC 3210, 3211, and 3212).

若非按照至高旨意利百加被找到，并引领给以撒，否则这个天赐是不可能的。这种神圣的结合对于每人的婚姻之爱的诞生是至关重要的。以撒是主新建立的神圣理性中的神性良善 (AC 3210)。祂的良善是核心：所有来自良善或爱之事物都是真正活着的，充满欣欣向荣和潜在的快乐。但是，只有良善还不够，需要与真理结合才能达致完善。在故事的内在含义中，我们看到神性真理与神性良善的订婚，然后是两人的婚姻 (AC 3210, 3211 和 3212)。

Of this Divine conjunction we read: "And Isaac was comforted after his mother" (Gen. 24:67), that is, after the death of Sarah. He loved Rebekah, and with her found inner fulfillment and happiness. These words about Isaac's being comforted signify "a new state" (AC 3212). In the Lord there is a conjunction within that changes His life on earth, and that brings the Divine Human fully into being.

在这神圣的结合中，我们读到：“以撒自从他母亲不在了，这才得了安慰”(创世记 24: 67)，说的是撒拉死后，他爱利百加，从她那里找到了内心的满足和幸福。关于以撒被安慰的讲述象征着“一个新的状态”(AC 3212)。主的内在发生的结合，改变了祂在地上的生命，从而圣子进入完全状态。

This marriage of Isaac and Rebekah represents a whole new state in Jesus Christ on earth. Earlier His rational was glorified as to good, but now with the union with Rebekah, He is glorified also as to truth (AC 3212). This process of glorification can be understood better if we realize that our own regeneration is somewhat like it, but on a lower, limited level. As we struggle through temptations, the Lord will gradually change our inner selfish and domineering nature. He enables us to become more loving, thoughtful, and compassionate towards others. Our faces and bodies don't change; our inner natures do. We become new persons in our reactions to people and life situations.

以撒和利百加的婚姻代表了耶稣基督在地上的一个全新的状态。早些时候，祂的理性因良善而得荣耀，但现在随着与利百加的结合，祂也因真理而得荣耀 (AC 3212)。如果我们领悟到，自己的重生有点像这个得荣耀的过程，只不过是在一个较低且有限的层级上，那么就能更好地理解这个荣耀的进程。当我们在试探中挣扎时，主会逐渐改变我们内心的自私和专横的本性。祂使我们对他人更有爱心、更体贴、更富有同情心。我们的脸和身体没有改变，但我们的内在本性会改变。在对人和生活环境的反应中，我们成为了新的人。

The disciples Peter, James, and John see a deep inner change with the Lord when, after putting off His finite maternal heredity, Jesus is "transfigured" before them on the mountain, and His face shines as the sun. So we too may be reborn, touched by His love.

门徒彼得、雅各和约翰在山上看到主在他们面前的变像，当时耶稣的脸像太阳一样辉耀。那是当祂褪去了有限的母性遗传之后，深刻的内在变化。当我们被祂的爱改变时，也会获得重生。

The full glorification within Jesus Christ is yet to come. But this union of truth and good within His rational mind is a significant step towards that full transformation. It foreshadows the complete marriage of the Divine and Human within the lord.

耶稣基督内在的全然荣耀尚未到来。但真理与良善在祂理性心智中的结合，是迈向完全转变的重要一步。它预示着神性和人性在主内的完全结合。

Chapter 12
BIRTH OF THE DIVINE NATURAL
Esau and Jacob
Genesis 25

第十二章
神性属世人的诞生
以扫和雅各
创世纪 25 章

- Abraham dies of old age.
 - Isaac and Rebekah have twins, Jacob and Esau.
 - Esau was the firstborn, but Jacob takes the birthright from Esau by withholding food from his starving older brother until he swears to sell his birthright to him.
-
- 亚伯拉罕年迈而死。
 - 以撒和利百加生了双胞胎，雅各和以扫。
 - 以扫是长子，但雅各从以扫那里夺去了长子继承权。他不给饥饿的哥哥吃，直到哥哥发誓把他的长子继承权卖给他。

There is an innocent side to each of us, instilled in our infancy and childhood. To this side of our nature the Divine Natural is our Savior. The "Divine Natural" is the Lord present with us on the level in which we live day by day. In Genesis 25 we see the birth of this Divine Natural in the birth of Jacob and Esau.

在我们的幼年和童年时期，天真灌输着我们每一个人。对于我们属世本性的这一面，神性属世人是我们的拯救者。“神性属世人”是在我们日常生活的层面上，主与我们的同在。在“创世纪”25章中，我们通过雅各和以扫的出生，看到这神性属世人的诞生。

Isaac, the Divine rational, is the Lord coming to our higher rational, our spiritual thinking. Early in adulthood we have an idealistic passion for spiritual rational thinking, and this is where we especially need the Lord. When we find our faith, when our rational is open to the wonders of the teachings in the Word of God, our lives are changed. Through this growing intellectual faith we develop an inner

orientation that looks to heaven and to the Lord. Our purposes in life are established in response to Him.

以撒，即神圣理性，代表主进入我们的高级理性，即我们的属灵思维中。在成年初期，在属灵的理性思维上，我们有一种理想主义的热情，而这正是我们特别需要主的地方。当我们找到自己的信仰，当我们的理性对上帝话语中教导的奇迹敞开大门时，我们的生命就改变了。通过这种日益增长的智慧信念，我们的内在朝向得到发展，从而仰望天堂和主。我们的人生目标由于对祂的回应而得以建立。

As we grow older and perhaps are married and have children, our perspectives change. We often focus more on life's challenges and problems and less on spiritual thinking. Our selfishness begins to intrude in our marriages or our hopes for marriage. We can become colder and less responsive. We strive to succeed in our work, to find self-fulfillment in our homes, and to acquire money and status. Good vacations might mean more to us than our regeneration. We may not have true concern for others, and our idealism is left behind. We are not alive to the Lord. The focus has shifted from rational idealism to the natural plane of life.

随着年龄的增长，也许我们已经结婚生子，我们的观念就会改变。我们常常更多地关注生活中的挑战和问题，而不是灵性上的思考。我们的自私开始干扰我们的婚姻或我们对婚姻的期望。我们可以变得更冷，反应更慢。我们努力在工作中取得成功，在家庭中找到自我满足，并获得金钱和地位。休闲娱乐对我们来说可能比重生更重要。我们也许并不真正关心他人，理想已经被置诸脑后。我们并非活在主里。我们的关注已经从理性的理想主义转向了生活的世俗层面。

We may slowly begin to wonder, "Where is the Lord of our early adult life?" As time passes and we begin to achieve some of our goals (or fail to achieve them) we become quietly aware that something is wrong. We are not deeply happy. We aren't finding the happiness in life that we anticipated. This loss of meaning in life may last for some time, until we finally experience an awakening, a genuine desire to find the Lord again. Now we would like to find Him where we live, on the daily plane of life.

慢慢地，我们可能会开始想：“我们年轻时的生命之主在哪里？”随着时间的推移，我们的一些目标开始实现（或未能实现），我们会隐隐地意识到有些事情不对了。我们的内心没有满足，没有找到期待的生活中的幸福。一段时间里找不到生命的意义，直到后来我们体验到一种觉醒，一种再次找到主的深切盼望。于是我们期望在日常生活中找到祂。

The Lord came on earth and glorified His natural so that He could reach us and help us change our hearts in our day-to-day lives. On His own level, after the establishment of the Divine rational, He turns to a new focus. He begins to focus on His natural level. In His heredity through Mary He finds the very problems of which we speak. The Divine is not yet present there, not strongly operative in this heredity. He finds coldness, a rejection of inflowing Divine life. How He handles this strong challenge, aggravated by the venom and malice of the hells, is the key to finding the Lord in our daily lives. The Divine Natural is our Rescuer, Who can change what is dead or humdrum into moments that have eternal meaning.

耶和華來到地上榮耀了祂的屬世人，使祂能貼近我們，幫助我們在日常生活中改變內心。在祂自己的層面上，在神聖理性建立之後，祂轉向了一個新的焦點，開始關注自己的屬世人。在來自馬利亞的遺傳中，祂發現了我們所說的問題。神性還沒有臨到這個遺傳，因而缺乏有力的作為。祂看到了拒絕神聖生命注入的冷酷。祂如何對付這個被地獄的惡意和禍心加劇了的強大挑戰，是我們在日常生活中找到主的关键。神性屬世人是我們的救星，祂可以將無生命或無意義的事物轉變為具有永恒意義的要件。

Swedenborg's Writings reveal that the natural level "receives truths much later, and with greater difficulty, than the rational" (AC 3321:3). In our natural minds is a quality that opposes the Lord, which fights against Him. It leads us into a darkness of mind (AC 3322: 1 ,2).

瑞登堡的著作揭示了屬世人“比理性更晚、更難接受真理”(AC 3321: 3)。在我們屬世的心性中，有一種與主對抗的品性，把我們的心灵導入暗昧 (AC 3322: 1, 2)。

As we mature beyond early adult age, we find in ourselves barriers to heavenly life. What we don't want to admit is that we have goals that are not heavenly. They are in our daily lives, and they are awfully potent. These goals have in them contempt for the Divine. However, on the higher plane of our hearts and minds, the rational plane, we still do believe in the Lord and love Him. A war is going to take place then, right in our hearts. Esau and Jacob, the twin sons of Isaac and Rebekah, speak spiritually to this quandary, and the celestial meaning of their story will show us the path.

當我們長大後成熟，就會發現自己裡面屬天生命的障礙。我們不願承認我們的目標不是屬天的。在我們的日常生活中這些目標非常強大，它們裡面是對上帝的蔑視。然而，在我們心灵的更高层次，在理性的層面上，我們仍然相信主並愛祂。

于是在我们的心中，一场战争就会爆发。以扫和雅各是以撒和利百加的孪生儿子，在灵意上说的就是这困境，他们故事的属天之意将给我们指出这条路。

Isaac was forty years old when he married Rebekah. At first she was barren, but Isaac prayed to the Lord for mercy, and in time Rebekah conceived. Two sons struggled within her womb, and she enquired of Jehovah: " 'Why am I thus?'

以撒娶利百加的时候年四十岁。起初她不生育，但以撒求耶和华怜悯，利百加就怀孕了。两个儿子在她的腹中相斗，她就求问耶和华说：“我为什么这样呢？”

"And Jehovah said unto her, 'Two nations are in your womb, and two peoples shall be separated from your body, and the one people shall prevail over the other people, and the elder shall serve the younger.' And her days were fulfilled to bring forth, and behold twins were in her womb. And the first came forth red all over like a hairy garment, and they called his name Esau. And after that came forth his brother, and his hand laid hold on Esau's heel, and he called his name Jacob; and Isaac was a son of sixty years when she bare them" (Gen. 25:20-26, selections).

耶和华对她说，两国在你腹中，两族要从你身上出来、这族必强于那族、将来大的要服侍小的。她生产的日子到了，腹中果然是双胞胎。第一个全身发红，浑身有毛，如同皮衣，他们给他起名以扫。接着，他兄弟的手抓住以扫的脚跟出来了，给他起名叫雅各。她生他们的时候，以撒六十岁了。(创 25：20-26，摘选)。

In the inner story, the conception and birth of Jacob and Esau are the conception and birth of the Divine natural. The good-oriented side of the Divine natural is Esau. The truth-oriented side is Jacob (AC 32 3 2). These births with Jesus are to change not only Him but us too — not our rational visions and ideals, but how heaven can actually come to us here in our homes and our work and our recreation. Without these births we would be like animals in our lower minds. Now, from the Lord, we can become human.

在内在故事中，雅各和以扫的受孕和诞生是神性属世人的成胎和诞生。神性属世人朝向良善的一面是以扫。朝向真理的一面是雅各(AC 32 3 2)。这些耶稣之内的诞生不仅改变了祂，也改变了我们——不是我们的理性视野和理想，而是天堂如何真正来到我们的家庭、工作和消闲中。没有这些生成，我们的低层心性就会像动物一样。现在，从主而来的恩典，使我们得以为人。

Right at the birth we glimpse how this change happens. "The elder shall serve the younger" (Gen. 25:23). After our rational faith is established and our focus has shifted

to living in this natural world, we start to desire spontaneity. We look for goodness to come to us openly, effortlessly, with a natural ease. At first it seems to. But then we find what the Lord found before us: that the Esau quality, good in the natural, is at first plagued by hereditary tendencies to evil. The Lord found good in the natural "so far as it was from [His] mother was imbued with hereditary evil" (AC 3599).

我们瞥见了出生时，这种变化是如何发生的。“大的要服侍小的”(创 25: 23)。当我们的理性信念建立，我们的关注点转到如何生活在这个物质世界，我们开始渴望顺其自然。我们期望良善公然地，轻松地，无需努力就临到我们。一开始似乎是这样。随后我们看见主早在我们之前已经看到的：以扫的品性，即在属世层面上的良善，起初却侵染了遗传的邪恶倾向。主发现，在属世层面的良善“只要是从[祂的]母亲而来的，就侵染了遗传的邪恶”(AC 3599)。

Esau represents the Divine natural as to good, and Jacob the Divine natural as to truth. Within us, Esau is "good" that is unrefined in our natural or daily lives and that actually has much selfishness within it. Jacob on the other hand is truth in the natural. This consists mainly of knowledges from the Word that we believe are true. But we see these knowledges and truths only in a limited way. So initially both Esau and Jacob have strong limitations. This is what the Lord finds too, in His heredity through Mary (AC 3599:2).

以扫代表神性属世层面的良善，而雅各则代表神性属世层面的真理。在我们的内心，以扫是我们的世俗或日常生活中未经雕琢的“良善”，实际上内含很多自私。另一方面，雅各是属世层面的真理。这主要由我们信为真理的，出自圣经的知识组成的。但我们只能有限的理解这些知识和真理。所以起初以扫和雅各都有很强的局限性。这也是主在祂得自马利亚的遗传中看到的 (AC 3599: 2)。

Jesus knows that the way in which He will handle these two forces in His natural level is a key to the future salvation of humankind. Regeneration, truly becoming an angel, is a process that must happen on the natural level with us. Here we need the Lord, and we need Him desperately.

耶稣知道，如何在自己的属世层面上运作这两种力量，是未来拯救人类的关键。重生，然后真正成为天使，是一个必须发生在我们属世人里的过程。这正是我们需要主的地方，我们迫切地需要祂。

Through many states we try to put Esau first, because this seems so right; it seems like the true order of creation, to go with your instincts of what feels good and right.

It would be, too, if there were no hereditary evil. But since, before we are spiritually reborn, our instincts are tainted with selfishness, we cannot trust them to lead. Jacob (truth) must come first for now, because true ideas must instruct our developing will. This is not the ideal order. This is clear even in the story, where Jacob steals both Esau's birthright and his blessing. Jacob represents knowledge of truth from the Word that we compel ourselves to put into our lives. The Esau in us caves in to evil, but applied truth brings order and puts us on the path to the Lord.

在许多情况下，我们试图把以扫（即良善）放在第一位，因为这看起来非常正确，似乎符合真正的创造秩序，符合对于良善与正直的本能感觉。如果没有遗传的邪恶，这应该是对的。但是由于在属灵重生之前，我们的本能被自私玷污，我们不能任由它们引导。于是雅各（即真理）现在必须处于首位，因为必须用正确的理念指导我们发展中的意志。显然这不是理想的秩序。因为在故事中，雅各偷走了以扫的长子继承权和他的祝福。雅各代表着来自圣经真理的知识，要求我们必须在生活中实践出来。在我们里面的以扫屈服于邪恶，但践行的真理带来秩序，使我们走上通往主的道路。

In order to regenerate we need to compel ourselves by free choice to obey truth for a long time. This is what reforms the natural level. We change and progress through self-discipline, with the Lord's help. We may try to deny this, but we will find that it is true. We may still try to put Esau first, and then find it doesn't work. We have within us too much hereditary inclination to contempt, to a sense of superiority, even to adultery. We need the help of Divine truth, and we need it badly.

为达重生，我们需要迫使自己使用自由选择去长期服从真理。这就是对属世人的改造。在主的帮助下，我们通过自律而改变和进步。我们可能试图否认这一点，但我们会发现这是事实。我们可能仍然想把以扫放在第一位，却发现这行不通。我们里面有太多遗传倾向，如蔑视，傲慢，甚至通奸。我们需要神性真理的帮助，我们迫切需要它。

Genesis speaks of Esau's coming in from the field, "and he was weary" (Gen. 25:29). That he was weary "signifies a state of combat" (AC 3318). Temptations are the key means of change and rebirth (Ibid.). Our hereditary loves of self and the world distort and harden the very vessels in the mind that would otherwise receive heavenly influx. Temptations order and soften us, turning us toward the Lord and away from stubborn selflove. Much in our natural level of emotions and thoughts is spiritually hard, hard with conceit and arrogance. In order to be reborn, we need softening (see

AC 3318). This change brings another, gentler nature to our being, one that includes simplicity and a touch of humility. We then feel love and compassion for others as never before in our adult life.

创世纪说，以扫从田野回来，“他累昏了”(创 25: 29)。他感到累昏了“象征着一种冲突状态”(AC 3318)。试探是改变和重生的关键手段（如前所述）。我们心性中的容器本该接受天堂的流入，但遗传得来的对自己和世界之爱使之扭曲和硬化。试探修整并软化我们，使我们远离顽固的自爱，转向主。在我们的属世情感和思想层面上，有许多灵性上的顽梗，顽固地自负和傲慢。为达重生，我们需要软化(见 AC 3318)。这种改变给我们的本性带来了不同的，更温和的特质，其中包括质朴和谦卑。这样，我们就能感受到对他人的爱和同情，这是我们成年生活中从未有过的。

So with the Lord, who established the path for us, "Jacob" for a time has apparent priority over "Esau." The Lord's process, or "the glorification," needed to proceed through Divine truth to Divine good even in His Natural. In the story of Jacob's life and his final return to the land of Canaan and to Esau, the pathway through truth to good is revealed, and so also for the Lord, our leader, from Divine truth to Divine good.

因此，在为我们开辟道路的主里面，“雅各”一段时间里显然位份高于“以扫”。主的进展，或“得荣耀”，即使是在祂的属世层面上，也需要经由神性真理，到达神性良善。雅各的生活经历以及他最后回到迦南地以扫那里的故事，揭示了经由真理通往良善之路，这对我们的主，我们的导师也是一样，即从神性真理到神性良善。

Think of Jesus as a youth in Nazareth. He has had the most delightful learning experiences as well as severe temptations in childhood. His mind is filled with perceptions and love for Jehovah. He knows His future mission and is preparing for it. Outwardly, he is an apprentice carpenter with his earthly stepfather. He must have been seen as an extra-ordinary child and youth, loving but not deeply understood.

想象一下拿撒勒青年耶稣。在童年时代，祂经历了最愉快的修习，以及严酷的试探。祂心中充满了对耶和华的认知和热爱。祂知道自己未来的使命，并正在为此做准备。表面上看，祂是世俗继父的木匠学徒。祂一定被看作是一个非同凡响的孩子和青年，充满仁爱但未得到充分理解。

Yet He is in no way alone. Jehovah and the angels are with Him, and so are Mary and probably still Joseph. But He is finding now the unregenerate natural level He has inherited through Mary. He perceives in this heredity not spontaneous good, but the same need to compel His natural level to order, and then to glorify this level. He must take every feeling and impulse in His natural level and compare it with the truth He has learned from His Divine Soul, Jehovah. If the two are not in agreement, He must subdue this feeling to the higher Truth. Jesus is right with us on this path.

然而祂绝不是孤身一人。与祂同在的有耶和华和天使，以及马利亚，可能还有约瑟。但现在祂发现了自己从马利亚遗传的顽固的属世层面。祂认识到在此遗传中，没有自发良善，祂同样需要迫使祂的属世人遵从秩序，然后才可荣耀这一层面。祂必须把祂属世层面上的每一种感觉和冲动，与从祂的灵-耶和华那里学到的真理相比较。如果两者不一致，祂就必须使这种感觉顺服更高的真理。耶稣就在这条路上与我们同在。

By this means the Lord "altogether changed His human state" (AC 3296:2). He changes it from being human to being Divinely Human (Ibid.). By the same process the Lord can change us, in our case from being "dead" to becoming alive, leaving what is old, and coming into what is young and "new" (Ibid.).

藉此，主“完全改变了祂的人之状态”(AC3296: 2)，从存在之人成为神性之人（如前所述）。通过同样的过程，主可以改变我们，使我们的状态从“死”的变成活着，留下旧的，进入年轻的和“新的”（如前所述）。

"And Abraham gave all that he had unto Isaac... .And Abraham expired in a good old age, an old man and sated, and was gathered to his peoples" (Gen. 25:5,8). Because Abraham represents the Lord's Divine infancy and then the Divine itself, we feel a sense of sorrow in his passing. But within, in the Divine government and mercy, Abraham's death indicates a major step of progress. The focus in the glorification now shifts to Isaac and then before long to Jacob. Each change represents a further stage in the glorification, the process by which Jesus would become fully Divine, and an extending of the power of the Divine Human to save humankind.

“亚伯拉罕将一切所有的都给了以撒.....亚伯拉罕寿高年迈，气绝而死，归到他列祖那里。”(创 25: 5, 8)。因为亚伯拉罕代表了主的神性婴儿期，然后是神性本体，我们对他的去世感到一些悲伤。但从内义神圣治理和仁爱的角度，亚伯拉罕之死标志着一次重要的进步。达成荣耀的焦点现在转到以撒身上，不久就会转到

雅各身上。每一次改变都代表着荣耀的进阶，这是耶稣成为完全神圣的过程，祂神性之人拯救世人的权能的扩充。

In the broadest sense, we see an aspect of childhood with us until we are thirty. Even contemporary psychology recognizes this. Although adult age is said to start at twenty (AC 10225), a part of us is still in childhood states for another decade or so (see AC 5353). It is in harmony with this that Abraham stayed alive throughout much of Isaac's life. Only a short time after Abraham died, when his representation of the Lord ceased, Jacob and Esau were born. States overlap, and one state becomes rich and full of remains before yielding to the next. "And Abraham gave all that he had unto Isaac" (Gen. 25:5).

在最广泛的意义上，我们看到自己童年的一个方面，直到三十岁。就连当代心理学也认识到这一点。虽然据说成年期从 20 岁开始 (AC 10225)，但我们有些人在下一个十年左右仍处于童年状态 (见 AC 5353)。与此相一致的是，亚伯拉罕在以撒人生的很长时间里一直活着。亚伯拉罕死后不久，即他作为主的代表结束了，雅各和以扫就出生了。这些状态有所交叠，一个状态下变得富有和充满了余留，然后再让位于下一个状态。“亚伯拉罕将一切所有的都给了以撒”(创 25: 5)。

The Jacob-Laban-Esau stories reveal how the Lord makes self-discipline as easy as possible. It reveals how delights can be maintained despite the need for self-compulsion in regeneration. The truth is that the Lord walks with us every step of the way, even though this is not always evident.

雅各-拉班-以扫的故事揭示了主如何使自律尽可能地容易。它揭示了在重生中必需强制自我的同时，如何保持愉悦。事实上，主在路上每一步都与我们同行，尽管这不总是显而易见的。

Chapter 13
THE DIVINE RATIONAL IS FULLY BLESSED
Jehovah Blesses Isaac
Genesis 26

第十三章
神圣理性得完全祝福
耶和华祝福以撒
创世纪 26 章

- **Jehovah appears to Isaac and promises descendants "as the stars of heaven" and that They would be blessed.**
 - **Isaac tells the men of Gerar that Rebekah is his sister, for the same reason Abraham did earlier.**
 - **Abimelech, the king of the Philistines in Gerar, discovers Isaac's deception and warns the men of Gerar not to touch Rebekah.**
 - **Isaac begins to prosper in the land of the Philistines, and the Philistines quarrel with Isaac's herdsmen over access to the well water in the land.**
 - **Isaac moves to Beersheba, makes peace with Abimelech and is prosperous.**
-
- 耶和华向以撒显现，应许他的后裔“如同天上的星”，他们必得祝福。
 - 以撒告诉基拉珥人说利百加是他的妹子，亚伯拉罕先前为同样理由这样作过。
 - 非利士人在基拉珥的王亚比米勒，发现以撒说谎，就警告基拉珥人不要沾利百加。
 - 以撒开始在非利士人之地繁荣昌盛，非利士人与以撒的牧人为这地的井水相争。
 - 以撒与亚比米勒和好，搬到别是巴后很兴旺。

In Genesis 26 Jehovah blesses Isaac. More deeply, the story tells how the Isaac rational with the Lord is enriched, and how the Lord rediscovers truths long since lost on this earth. If He is to order and glorify His natural, the rational within Him also needs further glorification. It must be blessed. The blessing of His Divine rational comes from an even higher level within Himself, from His Soul.

在创世记 26 章，耶和華賜福以撒。更深层的意义是，这个故事讲述了以撒代表的主的理性是如何得丰盛的，以及主如何重新找回这个世上丢失了很久的真理。如果祂要规整并荣耀祂的人性，祂内中的理性也需被进一步荣耀，且必被祝福，而对祂神圣理性的祝福来自祂内在的更高层级，来自祂的灵。

In glorifying His Human, Jesus achieves the power to work through the Word on its every level, to touch and move human hearts and thoughts. It is said that "Isaac returned, and digged again the wells of water which they had digged in the days of Abraham his father" (Gen. 26:18). This represents "that the Lord opened those truths which were with the ancients" (AC3419)! Perhaps the Ancient Word itself comes into His possession from Egypt, and has its deepest celestial meaning opened to Him by His Soul.

经由荣耀祂的人性，耶稣获得了权能，能够在圣经的每一个层面运作，触及并感动人心和思想。说到“以撒回来了，重新挖出来他父亲亚伯拉罕在世时所挖的水井”（创 26：18）。这代表“主开启了那些古人具有的真理”（AC 3419）！也许古圣经本身就来自祂从埃及所获，并由祂的灵向祂打开了其最深刻的天意。

In this chapter, once again a patriarch calls his wife his "sister." "And Isaac said [to the men of Gerar], Rebekah is my sister" (Gen. 26:7). This symbolizes that Divine truths, represented by Rebekah, are presented through appearances (the "sister" here). The Lord, when He was in the human part of Himself that wasn't yet Divine, was also in the "appearance" of truth (AC 3405). This means that Divine Truth was adapted to the level at which He was able to grasp it at that time. Divine truth itself, in its essence, is above the receiving ability of finite humans, whether living on earth or as angels in heaven, and it was above the receiving ability of the not-yet-glorified Jesus.

在这一章中，再次发生一位族长称其妻子为他的“妹妹”。以撒对基拉耳人说，利百加是我的妹子（创 26：7）。这象征着利百加代表的神性真理，是通过表象（即这里的“妹妹”）呈现的。当主尚处在自己未成为神圣的人性部分时，也处在“表象”的真理上（AC 3405）。这意味着神性真理被调适到祂当时能够领会的水平。从本质上说，神性真理本体超越了有限之人的接受能力，无论当人生活在人世还是成为天堂的天使，也在尚未得荣耀的耶稣的接受能力之上。

But later, Isaac was led to admit that Rebekah was his wife. This has two immediate meanings: first, that Divine truth, which is accommodated to us by the Lord Himself, is Divine by virtue of its origin, and thus is a wife, not a sister; and secondly, that the

highest or celestial level of the mind can perceive rational revelation to be Divine and of Divine authority. It sees Rebekah as Isaac's wife, whereas the next level down, or the spiritual level of the mind, cannot easily conceive of a rational revelation as being Divine (AC 3394:2,3), but rather thinks of it as merely human, and thus here as a sister.

但后来，以撒承认利百加是他的妻子。这有两个直接的含义：第一，由主亲自调适供给我们的神性真理，其起源是神圣的，因此是妻子，而不是姐妹；第二，心性的最高层或属天层能够感知到，理性启示是神圣的且具有神圣权能。它知道利百加是以撒的妻子。而下一个层级，或心性的属灵层，却不容易认可理性启示的神圣性 (AC 3394: 2-3)，而只把它看作出自于人，因此在这里是姐妹。

Jesus Himself was attacked by the illusion that "Rebekah," or the truth He had gained from the Word of God, was only as a sister to Him. His finite maternal heredity instilled the false concept that rational truths inflowing from His Soul are only finite and not Divine. But He sees the horror of this suggestion that comes from His finite heredity, and rejects it. Rebekah as a wife is Divine truth married to Divine good in His rational mind (Isaac). To call such Divine truth a sister is to remove it from the Divine marriage.

耶稣自己被这样一种错觉所袭扰，即“利百加”，或祂从上帝的圣经中得来的真理，只不过是祂的姊妹。祂的有限母性遗传灌输下来错误的观念，即祂的灵灌输的理性真理只是有限的，而非神圣的。但是祂觉察到这来自祂有限遗传的提示之可恶，就摒弃了它。妻子利百加代表在祂的理性心性(以撒)中，神性真理与神性良善的结合。称这样的神性真理为姐妹，就是把它从神圣婚姻中移除。

In its celestial sense, this chapter reveals that the Isaac rational, the Divine rational with the Lord, is now fully blessed. Isaac discovers "a well of living waters" (Gen. 26:19). This is true for Jesus as a youth in Nazareth. The Lord would have it be true for us. Our knowledge of the Word of God, our love for living truths, can broaden and deepen. This prepares the way for a wonderful gift: the rebirth of the natural level within ourselves. If this is reborn, we become "heaven-made."

在属天意义上，这一章揭示了以撒的理性，即主的神性理性，现已得到完全的祝福。以撒发现“活水之井”(创 26: 19)，对于拿撒勒年轻的耶稣来说这是真的。主也将使之对我们成真。我们对上帝之道的认识，我们对生命真理的热爱，可以扩展和深化。这打开了通向奇妙恩典之门：引导我们内在之属世人的重生。如果达成重生，我们就成了“天造之人”。

Chapter 14
THE NATURAL LEVEL OF JESUS TO BE GLORIFIED
The Blessing of Jacob and Esau
Genesis 27

第十四章
耶稣的属世人得荣耀
雅各和以扫的祝福
创世纪 27 章

- Isaac has become very old and blind. He asks Esau to bring him a meal before he dies so that he can bless Esau.
 - Rebekah overhears Isaac's request and has Jacob, disguised as Esau, bring Isaac a meal to deceive him into blessing Jacob.
 - Isaac blesses Jacob. Esau returns, finds out that Jacob has stolen his blessing and begs Isaac for some type of blessing, which he receives.
 - After hearing Esau threaten Jacob's life, Rebekah urges Jacob to flee to Laban, Rebekah's brother, in Haran.
-
- 以撒老了，失明了。他要以扫在他死前给他做一顿饭，使他能给以扫祝福。
 - 利百加听见以撒的要求，就叫雅各伪装成以扫，给以撒做饭，欺骗他给雅各祝福。
 - 以撒祝福了雅各。以扫回来发现雅各偷了他的祝福，就求以撒，给他一些应得的祝福。
 - 利百加听见以扫威胁雅各的性命，就劝雅各逃到哈兰利百加的兄弟拉班那里去。

Chapter 27 of Genesis returns to the story of Jacob and Esau and the blessing of each by Isaac their father. Isaac was now "old, and his eyes were dim that he could not see" (Gen. 27:1). Growing "old" in the Word does not mean physical aging; angels do not know what old age is because they are perpetually young. Instead, "old" means "the presence of a new state," (AC 3492) and this chapter deals with a new state in the Lord's natural level.

创世记第 27 章回到雅各和以扫的故事，以及他们的父亲以撒对每人的祝福。以撒现在“老了，眼睛昏花，看不见了”(创 27: 1)。变“老”在圣经中并不意味着身体老化，天使不知道什么是年老，因为他们永远年轻。相反，“老”的意思是“一个新状态的出现”(AC 3492)，本章讨论主属世层面上的一個新状态。

Jacob stole the blessing that was intended for Esau, and Rebekah helped him to do this. This seems completely wrong. Yet it reflects a truth that we are not born good. We are born with hereditary evil tendencies to overcome. We need to be reborn. Rebirth is necessary if we are to find true happiness in our natural, day-to-day plane of life.

雅各偷了以扫应得的祝福，利百加也帮助他这样做。这看起来完全错误。然而，它反映了一个事实，即我们并非生而良善。我们生来就有遗传的邪恶倾向需要克服。我们需要重生。如果我们要在世俗的、日常生活层面上找到真正的幸福，就必须重生。

The Lord changed on this plane of life, and so showed the path for how we can change. The final goal that Jesus Christ seeks with us is to lead us to become wise infants (wise, but with the trust of an infant), living in the present in our daily natural life and looking to the Lord as our deeply loved Father (AC 3494:2).

主在生命这一层面上发生的变化，为我们如何改变指明了道路。耶稣基督与我们一同寻求的最后目标，是带领我们成为智慧的婴孩(即有智慧，同时又有婴孩的依靠)，活在我们日常的属世生活中，看主为我们深爱的父(AC 3494: 2)。

In His glorification process, the Lord does not put Esau first. The Esau with Him, the good or love in His natural, is impure from the heredity He took on through Mary. On His path, truth is first in time (AC 3599). He endures the difficulty of self-compulsion by obeying Divine truth. But He sees the end, the goal, and in this is His joy. As a result, He can now establish this same path in the heart of each one of us, and lead us along it if we wish to follow.

在祂荣耀的进程中，主没有把以扫放在第一位。祂里面的以扫，就是祂属世人的良善或仁爱，得自祂从马利亚所获的遗传，是不纯洁的。在祂的道路上，真理在时间上首先出现(AC 3599)。祂通过遵从神性真理来克服自制的艰难。但祂终于看到了终点，祂的目标，这是祂的喜悦所在。因此，祂现在可以在我们每人心中建立同样的道路，如果我们愿意追随，祂可以带领我们一路前行。

We would love to have the good or love in our natural level be spontaneously pure — a wonderful and free guide to our lives. But we discover that this good has hereditary evil tendencies within it. Esau within us must wait to rule until after it has been purified. Jacob must take the lead. Yet Jacob, our concept of truth in the natural, is also limited. It needs education, and purification.

我们希望自己的属世层面之良善或仁爱，是自然而然纯洁的——是对我们人生的奇妙且无拘无束的引导。但我们发现，这种良善之内有遗传来的邪恶倾向。我们里面的以扫必须等到被净化之后才能做主。故雅各必须为首。然而雅各，即我们属世层面上的真理的理念也是有限的。它需要教导和净化。

The following song expresses the conundrum about our hearts and our thinking, about wishing for spontaneous good to rule within us, yet finding that it cannot. Truth must lead instead.

下面这首歌表达了关于我们内心和思想的谜团，表达了希望自发良善在我们内心做主，但却发现它不能。真理必须做主。

My mind knows You are here

But my heart,

Oh my heart is left behind.

我的灵知道你在这儿，

但是我的心，我的心却落后了。

I am leaving the door open for You.

Please come through.

My life is an open book

Let the end be written by You.

我给你留着门儿，请进来吧。

我的生命就是一本打开的书，

请你书写结尾。

My hands are in Your hands;

Let them do as You want to.

我的手在你手里，
让它们照你的旨意去做吧。

My spirit longs for You to

Come and share bread and wine.

我的灵渴盼你，来和我们分享面包和酒。

Come and quench the thirst

That earthly water cannot touch.

来宽解我们的渴盼，而世上的水无法消解。

Only a cup of Your water of life

Can make me whole.

只要一杯你的生命之水，就会使我完全。

Heather Childs

希瑟 查尔兹

Swedenborg's Writings speak about the same subject that this song does: "The natural does not become new, or receive life corresponding to the rational, that is, is not regenerated, except by means of doctrinal things, or the knowledges of good and truth" (AC 3502:2). "Only a cup of Your water of life can make me whole."

瑞登堡的作品与这首歌所讲的主题是一样的：“除非借助教义宣导，或良善与真理的知识，属世人就不能更新，或接受与理性相对应的生命，即不能再生” (AC 3502: 2)。“只有一杯你的生命之水才能使我完整。”

Before the door can be opened for the Lord to come through, the heart must be purified. The mind must become new through drinking the water of life. We drink by learning the Lord's truth and living it. Then the heart becomes new, and the Lord can come in to us (AC 3 504).

在开门让主进来之前，心必须洁净。心灵必须通过喝生命之水才得更新。我们喝此水是凭借学习主的真理和活出它来。那时心灵就得更新，主就可以入驻我们里面 (AC 3504)。

Jacob steals the blessing because the initial blessing in the rebirth of the natural level is by means of truth, represented by Jacob. That this is not the way the Lord originally created the process of spiritual human development is evident from the fact that Jacob stole the honor. Yet Rebekah led the way in this. She represents Divine truth in the rational: a higher truth.

雅各窃取祝福，是因为雅各代表在属世人的重生中，最初的祝福是借助真理来实现的。从雅各窃取荣誉一事可以看出，这并不是上帝最初创造的人类灵性发展的方式。然而利百加导致了此事发生。她代表了理性中的神性真理：更高层次的真理。

This higher truth knows that the natural can be reborn only through our compelling ourselves to obey the revealed truth (AC 193 7). Since this is the reality of our rebirth, the Lord with all is love and tender Providence makes this path as easy and joyful as possible, just as Jacob's father gave him a wonderful blessing.

这个更高层真理知道，只有通过我们强迫自己服从启示的真理，属世人才能重生 (AC 1937)。因为这是我们重生的实际状况，主以全部的爱和温柔的天道使这条道路尽可能容易和快乐一些，就像雅各的父亲给他一个美好的祝福一样。

Inmosty, good is always first. Without the goodness of remains innocent loves from childhood — in our hearts, we would never be able to compel ourselves to obey the truth. Later, good breaks the yoke of self-compulsion to obey truth. From love we then want to live a good life, and do so freely. Good openly rules, and self-compulsion no longer dominates our lives. So Isaac was able to tell Esau, after giving Jacob a full and rich blessing: "Upon your sword you shall live, and shall serve your brother [Jacob]; and it shall come to pass, when you shall have the dominion, that you shall break his yoke from upon your neck" (Gen. 27:40).

最重要的是，良善总是第一位的。如果没有孩提时代纯真的爱之善良—在我们心中的余留，我们永远也无法强迫自己服从真理。后来，良善打破了自我约束的枷锁以服从真理。出于爱，我们才想过良善的生活，并自愿去做。于是良善公然治理，自我约束不再主导我们的生命。于是以撒赐给雅各丰盛的祝福后，告诉以扫

说：“你必倚靠刀剑度日，又必侍奉你的兄弟，到你强盛的时候，必从你颈项上挣开他的轭。”(创 27：40)。

The Lord goes through the Jacob/Esau states (AC 3508) while He is in Nazareth. Somehow it is instinctive to think of Jesus Christ as being without any tendencies to evil. Perhaps because we think of Him glorified, we tend to forget that He came on earth to assume a heredity through Mary in order to face and subdue the hells and glorify His Human. And yet, there in Nazareth, Jesus was facing all of the negative thoughts and feelings that we ourselves face. He was working constantly to reject all thoughts and feelings that were not in accord with Divine Love, and thus glorify His human heart into a Divinely Human heart.

主在拿撒勒的时候，经历了雅各和以扫的状态 (AC 3508)。不知何故，人们本能地认为耶稣基督没有邪恶倾向。也许因为我们认为祂是荣耀的，我们倾向于忘记祂来到世上是为了通过马利亚来承担一种遗传，以直面并征服地狱，荣耀祂的人性。然而，在拿撒勒，耶稣面临着我们自己面临的所有负面思想和情感。祂坚持不懈地努力摒弃所有与圣爱不相符的思想和感情，从而荣耀祂的人之心性，使之成为圣子的心性。

In establishing this path, the Lord's purpose was to set our hearts free, so that we will want to do only what is good.

在修筑这条道路时，主的目的是解放我们的心灵，使我们只想做良善之事。

"Bless the Lord, O my soul. And forget not all His benefits: Who forgives all your iniquities, Who heals all your diseases, Who redeems your life from destruction, Who crowns you with loving- kindness and tender mercies, Who satisfies your mouth with good things, so that your youth is renewed like the eagle's" (Psalm 103:2-5; see also AC 3610:2).

“我的心哪，你要称颂耶和华，不可忘记祂的一切恩惠。祂赦免你的一切罪孽，医治你的一切疾病。祂救赎你的生命脱离死亡，以仁爱和慈悲为你的冠冕。祂用美物使你的所愿得以满足，以致你如鹰返老还童。”(诗篇 103：2-5；也见 AC 3610：2)。

Chapter 15
The Means to Glorify the Natural
Jacob's Ladder
Genesis 28

第十五章
荣耀属世人的方法
创世纪 28 章

- **Jacob leaves his father and mother to find a wife from Laban's daughters.**
- **Esau leaves also, to find a wife from Ishmael's daughters.**
- **On his journey Jacob has a dream about angels descending and ascending on a ladder to God.**

- 雅各离开他的父母，从拉班的女儿里找妻子。
- 以扫也离开，从以实玛利的女儿里找妻子。
- 在旅程中雅各做了个梦，梦见天使沿通往上帝的梯子下来上去。

Isaac called Jacob, blessed him, and asked him to travel to Paddan-aram to find a wife from the daughters of Laban. Isaac and Rebekah didn't want Jacob to marry a Canaanite woman. In their hearts they wished he would marry a woman from among their relatives back in the homeland of Haran. Isaac promised that God Shaddai would protect Jacob and that Shaddai would give him the blessing of Abraham.

以撒叫雅各来，祝福他，要他往巴旦亚兰去，从拉班的女儿那里找一个妻子。以撒和利百加不愿雅各娶迦南女子。他们在心中希望他能从家乡哈兰的亲戚中娶一个女子。以撒期望全能上帝将会保护雅各，将赐予亚伯拉罕的祝福给他。

It is now time for the natural level of Jesus, His "everyday" mind represented by Jacob, to join with outer knowledge that will lead this level to Divinity. Outer knowledge involves simple truths found in the literal stories of the Word, as well as knowledge of how things function in nature, and the outer, everyday dealings among human beings.

现在时候已到，耶稣的属世层面，即雅各代表的祂的“日常”心性，要与外在知识联结，将这一层面导向神性。外在知识包括圣经文字故事中看到的简单真理，世上各事物如何运作的知识，以及世人之间外在的日常作为。

But Jesus must not join with outer knowledge that denies the existence of spiritual and celestial truth, symbolized by the Canaanite women (AC 3665:2). He must search for outer knowledge that admits the existence of such higher truth, symbolized by the daughters of Laban, because only in this way can He join the natural, everyday mind with the pure and heavenly mind. If He does this, He makes it possible for us to do so as well. Thus, Jacob's travels to find an appropriate wife picture Jesus' journey in the realm of outer knowledge that can lead His natural mind to Divinity.

但耶稣不能与否认存在属灵和属天真理的外在知识结合，迦南妇女就象征这样的外在知识 (AC 3665: 2)。祂必须寻找承认存在这样高超真理的外在知识，拉班的女儿就象征这样的外在知识。只有这样，才能使祂属世的日常心性皈入纯真的属天心性。祂如此行，才使得我们有可能如此行。因此，雅各寻找一个适宜妻子的行程，描绘的是耶稣在外在知识领域探寻的旅程，以引导祂的属世心性到达神性。

In the literal story, Jacob prepared for his long journey and left Beersheba. On the first night he camped near Luz, by the border near the Jordan. The sun set, and he took one of the nearby stones and used it for his pillow.

在字面上，雅各为他的长途旅行做好准备后，离开了别是巴。第一天晚上，他在靠近约但河边的路斯附近住宿。太阳下山了，他拿了附近的一块石头做枕头。

"And he dreamed a dream, and behold a ladder set on the earth, and its head reaching to heaven; and behold the angels of God ascending and descending on it. And behold Jehovah standing upon it; and He said, 'I am Jehovah the God of Abraham your father, and the God of Isaac; the land whereon you lie, to you will I give it, and to your seed... .And behold, I am with you, and will keep you wherever you go, and will bring you back to this ground' " (Gen. 28:12-15, selections).

他作了一个梦，看见地上有一个梯子，梯子的头顶着天，又看见上帝的使者在梯子上面上去下来。耶和華站在梯子以上说，我是耶和華你祖亚伯拉罕的上帝，也是以撒的上帝，我要将你所躺卧之地赐给你和你的后裔。。。我也与你同在，无论你往哪里去，我都要保佑你，领你归回这地“(创 28: 12-15，摘选)。

The fact that night was falling represents that now Jesus, conscious in His natural mind, is in an "obscure" state. In our everyday, natural-level consciousness there are countless spiritual issues of which we are only dimly aware. Here in this natural level, Jesus does not have the ability to discern among all the deeper issues that are so clear to His higher levels of consciousness.

夜幕降临一事，代表当下耶稣的属世心性中的意识，处于一种“朦胧”的状态。在我们的日常、属世层面的意识中，有无数的属灵事件，对此我们只是有些模糊地意识。在这个属世层面上，耶稣尚无能力分辨所有更深层次的问题，而在祂更高层面的意识中，这些问题一清二楚。

Jacob's dream symbolizes something that is revealed to Jesus by His Divine Soul. Jesus is shown that there will indeed be a full and active connection between the outer knowledge in His natural mind and the Divine level of celestial truth and goodness. There will be "infinite and eternal" communication and conjunction between the lowest truths of nature and the Word, and the highest truths of the Divine (AC 3701, 3699). The outer, everyday thoughts, decisions, and actions of Jesus will ascend to seek Divine enlightenment, and Divine enlightenment will flow down into them, shaping and affecting them. This is represented by the angels ascending and descending on the dream ladder that connects heaven and earth.

雅各的梦象征着由耶稣的圣灵向祂的揭示。向耶稣揭示的是，在祂属世心性中的外在知识，和属天真理与良善的神圣层面之间，确实会有一种充分和积极的联系。在属世的最低真理和圣经，以及神圣的最高真理之间，将有“无限和永恒”的沟通和连接 (AC 3701, 3699)。耶稣外在的、日常的思想、决意和行动将向上寻求神圣的启示，而神圣的启示将灌输给它们，塑造和影响它们。这事的象征就是梦中天使在连接天地的天梯上往返上下。

When Jacob woke up he said, "Surely Jehovah is in this place, and I knew it not." And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven" (Gen. 28:12-17).

雅各醒了说：“耶和华真在这里，我却不知道。”就害怕说：“这地方何等可畏！这不是别的，乃是上帝的殿，这是天门”(创 28：12-17)。

Jacob got up, took the stone that he had used for a pillow, and raised it as a pillar. He poured oil on it, marking it as a holy altar, and named the place Bethel, which means "the house of God."

雅各清早起来，把所枕的石头立作柱子，浇油在上面，作为圣坛。他就给那地方起名叫伯特利，意思是“上帝的殿”。

This prophecy that the Divine Soul reveals fills Jesus with awe and enlightenment. Even here, in the obscurity and confusion of natural-level issues, the Divine is present. "Surely the Lord is in this place, and I knew it not." Jacob's fear and awe symbolize Jesus' startling realization that the Divine is indeed present in outer, everyday knowledge and life. This realization alters Jesus' natural-level outlook in a sacred way (AC 3718). He sees the presence of Divinity in the natural-level order of life: "This is none other than the house of God" (AC 3720). He sees that even the laws of nature can provide a gateway to knowledge of God, only because God is the life force that flows into nature: "This is the gate of heaven" (AC 3721).

这个由圣灵揭示的预言，使耶稣充满了敬畏和觉悟。即使在这模糊和混乱的属世层面事物中，上帝也是存在的。“耶和華真在这里，我却不知道”。雅各的恐惧和敬畏象征着耶稣惊诧地领悟到，上帝确实存在于外在的、日常的生活和知识中。这种领悟以神圣的方式改变了耶稣属世层面的观点 (AC 3718)。祂在属世层面的生命秩序中看到上帝的存在：“这不是别的，而是上帝的殿”(AC 3720)。祂领悟到，即使是自然法则也能提供认识上帝的通路，因为上帝是灌注自然的生命活力：“这是天门”(AC 3721)。

In this part of Genesis our own natural level is being reborn (representatively) as to its thinking (truth) and as to its love (good). This is done step by step, symbolized by ascending a ladder of life. But first consider the setting that leads up to the dream and its symbolism. Jacob is now the central focus of the story. He represents a natural-level way of thinking (AC 3659:2). Jacob's being sent to Aram or Syria by Isaac is prophetic, for Syria represents the "knowledges of truth" (AC 3664). The ladder's beginning, set on the earth, is the "ultimates of order" (AC 3657). The ultimates of order are plain truths from the Old and New Testaments, such as the Ten Commandments, the stories of creation, of the patriarchs, of the founding of the Israelite nation, of Elijah and Elisha, of the prophets and psalms, of the coming of Jesus Christ and the gospels of the New Testament, and finally the tapestry and beauty of the book of Revelation. Such "ultimates" also include the plain, general truths of the Writings. From these the Lord disposes the intermediates, which are the steps of the ladder ascending upward to him. The intermediates are the levels of emotions, thoughts, and affections in our minds that ascend, as in steps, up to the Lord.

创世纪的这一部分，象征我们自己属世层的重生，这涉及我们的认知(真理)和仁爱(良善)。这是逐步完成的，由沿着生命的天梯上升来代表。但首先思考一下导致梦的背景和它的象征意义。雅各现在是故事的焦点。他代表在属世层面的认知方式(AC 3659: 2)。雅各被以撒送到亚兰或叙利亚代表预言，因为叙利亚代表“真理的知识”(AC 3664)。设在地上的梯子的起点，是“秩序的终端”(AC 3657)。秩序的终端就是旧约和新约朴实明白的真理，例如十诫，创世的历史，族长的传记，以色列民族的建立，以利亚和以利沙的传记，先知和诗篇的历史，耶稣基督降世和新约福音的历史，最后是启示录展示的美丽蓝图。这“终端”还包括瑞公著作中朴实明白的普遍真理。主通过这些设置下中介，成为上达祂那里的一阶阶的天梯。这些中介就是我们心智里不同层次的情绪、思想和热爱，它们一步一步地升高来到主面前。

When we ascend a number of steps up the ladder of truth, it enables us to come nearer to the Lord, and enables Him to elevate our daily lives. At first our motives are mixed, having both what is selfish and what is unselfish within. We want to serve and love the Lord, but much of our orientation from heredity looks to self and self-glory (AC 3701:4; AC 3993:9-11). But in time, we perceive a higher rung of truth. We look within and see formerly hidden conceit or pride. This we may shun from our love and obedience to the Lord. The next rung reveals a higher concept of truth, and exposes other lower, selfish motives formerly not perceived as such. Thus we gradually may ascend toward the Lord, who stands at the height or top of this ladder of life. Gradually our natural level changes, and we are actually reborn.

当我们沿着真理的阶梯上升一些步阶时，我们就能够更接近主，祂也能提升我们每日的生命。起初，我们的动机是复杂的，里面既有自私的，也有无私的。我们想要服侍和爱主，但我们的遗传倾向却常常使我们寻求自我和自誉(AC 3701: 4; AC 3993: 9-11)。但随着时间的推移，我们看到了更高层级的真理。我们向内省查时，看到以前隐藏的自负或骄傲，它们使我们逃避对主的爱和顺服。下一个层级揭示了更高的真理理念，并揭露了以前没有被觉察到的其他更低级、自私的动机。这样我们就可以逐渐向主提升，因为主站在生命阶梯的高点或顶端。逐渐地我们的属世层面改变了，实际上我们重生了。

All this is made possible because the Lord on earth followed this order. He establishes this ladder of life for us and makes it possible for us to ascend. Doing this brings Him into severe struggles. Isaac said to Jacob his son, "God Shaddai will bless

you" (Gen. 28:3). God Shaddai represents God's presence during temptations (AC 3667). It is through temptations that Jesus, our Savior, makes His natural level Divine (Lord 33, 34).

这一切之所以成为可能，是因为主在世上按照这一秩序，为我们建立了生命的天梯，使我们有了提升的可能。这样做给祂带来严酷的征战。以撒对他儿子雅各说：“愿全能的上帝赐福给你”(创 28：3)。全能的上帝代表在试探中上帝的同在 (AC 3667)。正是通过试探，耶稣我们的救世主，使祂的属世层面成为圣洁 (主 33, 34)。

How does Jesus Christ begin this process? He turns to the Word, to the Old Testament and perhaps also to the Ancient Word. As a boy He studied this Word in depth (represented by Abram's time in Egypt and also by Jesus' time in Egypt as an infant). Streams of perceptions about the inner meaning of the Word flow into Him from His Soul.

耶稣基督是如何开始这个进程的？祂转向圣经，旧约，也许还有古时的圣经。当祂还是孩子的时候，祂就深入地学习了圣经 (以亚伯兰在埃及的时日和婴儿耶稣在埃及的时日做为代表)。圣经内义的认知流从祂的圣灵灌输予祂。

Much later in His life on earth, when it comes time for His natural level to be reborn, He turns again to this outer truth. He reads the Word, understanding celestial levels within it that we scarcely dream of. He applies these transforming truths to His natural. He applies them to His finite maternal heredity to bring about radical changes. He imposes Divine order upon this human in order to transform His life.

在世上生活的较后阶段，当祂的属世层面要重生之时，祂再次求助于这些外在的真理。祂读圣经，领悟其中我们几乎从未梦想到的属天层事物。祂把这些转化生命的真理施用于祂的属世人，施用于祂有限的母性遗传，以导致根本的改变。祂以神圣秩序约束自己的人身，以转变祂的生命。

Gradually His finite human heredity is put aside as the Word becomes more and more His Being (see TCR 85:2). It seems from the evidence that this is quite a while before His public ministry, long before He is thirty years of age. Who beholds these inner changes? The angels are aware to some extent and are deeply moved. Even Mary — and Joseph too would be aware of a different sphere about Jesus, a growing gentleness and amazing compassion.

Jacob said of his future: "I [will] return in peace to my father's house" (Gen. 28:21). The Divine natural would become One with His Soul. He would come home and invite us to our own spiritual home.

渐渐地，祂有限的人之遗传被摒弃，而上帝的道越来越成为祂的本质（见 TCR 85: 2）。从证据上看，在祂 30 岁公开传道以前，这个过程经历了相当长的一段时间。谁看到了这些内在变化呢？天使们在某种程度上觉察到了并被深深感动。甚至马利亚——也包括约瑟，也会意识到耶稣不同的气度，一种日益丰满的温柔和令人赞叹的慈悲。雅各谈到他的未来时说：“使我平平安安地回到我父亲的家”（创 28: 21）。神性属世人将与祂的圣灵融为一体。祂将要回家并邀请我们回到自己的属灵家园。

"Come unto Me, all you that labor and are heavy laden, and I will revive you. Take My yoke upon you, and learn of Me, that I am meek and humble in heart: and you shall find rest for your souls, for My yoke is easy, and My burden light" (Matt. 11:28-30).

“凡劳苦担重担的人，可以到我这里来，我就使你们得安息。我心里柔和谦卑，你们当负我的轭，学我的样式，这样，你们心里就必得享安息。因为我的轭是容易的，我的担子是轻省的。”（马太福音 11: 28-30）

Chapter 16
INITIAL STAGES OF GLORIFICATION OF THE NATURAL

Jacob in Haran: the Early Years

Genesis 29

第十六章

属世人得荣耀的起初阶段

雅各在哈兰：早期的日子

创世纪 29 章

- **Jacob journeys to Paddan-aram and meets Laban’s daughter Rachel at a well.**
- **Jacob loves Rachel and asks Laban for permission to marry her.**
- **Laban tricks Jacob into marrying his older daughter, Leah.**
- **Laban says Jacob can also marry Rachel if he works for seven more years, which Jacob does.**
- **Rachel is unable to have children, but Leah has four: Reuben, Simeon, Levi, and Judah.**

- **雅各前往巴旦亚兰，在井边遇见拉班的女儿拉结。**
- **雅各爱拉结，请求拉班允许娶她。**
- **拉班骗雅各娶了他的大女儿利亚。**
- **拉班说，如果雅各再工作七年，就也可以娶拉结，雅各这样做了。**
- **拉结不能生育，利亚有四个孩子，就是流便、西缅、利未、犹大。**

Here at a well Jacob met Rachel, who was coming to water her father’s sheep. When Jacob found out who she was, he watered her sheep, and then “Jacob kissed Rachel, and lifted up his voice and wept” (Gen. 29:11). Providence had led him to his kindred. Soon Laban, Rachel’s father, came to meet Jacob and took him into his home.

雅各在井旁遇见了拉结，拉结来给她父亲的羊饮水。当雅各知道了她是谁时，就给她的羊饮水，后来“雅各与拉结亲嘴，就放声而哭”(创 29: 11)。天意带他找到了他的亲戚。拉结的父亲拉班就来迎接雅各，领他回了家。

After a month there, Laban asked Jacob how he could reward him for his services on Laban’s farm: “And Jacob loved Rachel, and he said, I will serve you seven years for Rachel, your younger daughter” (Gen. 29:18). He faithfully did this, but on the wedding

night Laban substituted Leah, the older daughter, as Jacob's bride. When Jacob protested strongly the next morning, Laban said that the custom in this place was that the older daughter must marry first. Jacob agreed to serve for seven more years for Rachel, for his love for her was deep: the first seven years he served for her "were in his eyes as a few days, for the love he had for her" (Gen. 29:20).

过了一个月，拉班问雅各，怎样为他在拉班的农场里的工作报酬他：“雅各爱拉结，就说，我愿为你的小女儿拉结服事你七年”(创 29：18)。他忠实地这样做了，但在新婚之夜，拉班以大女儿利亚替换为雅各的新娘。当第二天早晨雅各强烈抗议时，拉班说这个地方的习俗是大女儿必须先结婚。雅各答应，为了拉结再服事七年，因为他深爱拉结。他为拉结服侍的头七年，“因为他深爱拉结，就看这七年如同几天”(创 29：20)。

Then Rachel became Jacob's wife. "And Jehovah saw that Leah was hated, and He opened her womb, and Rachel was barren" (Gen. 29:31). Leah then had four sons: Reuben, Simeon, Levi and Judah.

拉结成了雅各的妻子。“耶和華見利亞失寵，就使她生育，拉結却不生育”(创 29：31)。利亞有四個兒子，就是流便，西緬，利未，猶大。

In the supreme inner sense of this story this chapter unfolds the beginning of the glorification of the Lord's natural level. Jacob symbolizes the truth applied in the Lord's natural mind and His willingness to *obey* this truth. Finite human qualities within His natural level are seen and cast out in a series of Divinely ordained steps. The preparation for and unfolding of this is in the hands of Jehovah, the Divine and loving Father. Jacob was led to Haran in Syria. Syria represents the knowledge needed to lead His natural to become one with the Father.

在本章这个故事的最高内义上，揭示的是主属世层面荣耀的开始。雅各象征真理施用在主的属世心性里，祂意愿遵从这真理。祂看到，在祂的属世层面上人性的有限，并经过一系列神授的步骤将之摈弃。这一切的预备和铺展，都掌握在神圣和慈爱的父耶和華的手中。雅各被带到叙利亚的哈兰。叙利亚代表引领祂的属世人与父合一所需的知识。

In Providence Jacob met Rachel, who was "beautiful in form and appearance" (Gen. 29:17). He fell in love, strongly, tenderly. Rachel represents a love of Divine truth that will lead the Lord to glorification. But first came Jacob's marriage to Leah, who represents a love for lower and more external truths. Living by these lower truths prepares for the deeper marriage with Rachel (AC 3758,9).

按照天意，雅各遇见了形象与外貌美丽的拉结(创 29: 17)。他深深地坠入温柔的爱河。拉结代表着对神性真理的爱，这爱将把主引向荣耀。但雅各先娶了利亚，这代表了对较低级和较外在真理之爱。依照这些较低级的真理生活，是为与拉结更深层的婚姻做预备(AC 3758, 9)。

Laban is the father of both Leah and Rachel. He symbolizes a good that begets loves of truth, loves of the Word. This good is called “corporeal good” (AC 3778:3). Within us, “corporeal good” is the earliest remains or affections of love: celestial qualities of innocence and trust instilled in our infancy. Around this infantile good would be many mistaken childish notions and fallacies (*Ibid.*). But still, the good and innocence are within. These remains are the basis, the foundation, for the desire to be reborn. From these remains come the hope and strong desire to have our natural mind change from being dead to becoming alive and filled with perception and genuine love.

拉班是利亚和拉结的父亲。他象征着产生了对真理之爱，和对圣经之爱的良善。这种良善被称为“肉体之善”(AC 3778: 3)。在我们内心，“肉体之善”是最早的爱的余留或情感：即在我们的婴儿期灌输的天真和信任的天性。围绕着这幼稚的良善，有许多错误的孩子气观念和谬误（如前所述），但是良善和纯真存于其内。这些余留是期盼重生的基础和根基。从这些余留生出盼望和强烈的希冀，使我们的属世心性死而复活，充满着觉悟和真正的爱。

Jesus, in the glorification of His natural, has a similar basis within Himself. We know that the youthful Jesus has remains, for this is taught in the *Arcana Coelestia* (see 4176, 1906). The remains with Jesus, however, are Divine and enable Him to be not merely regenerated but glorified, or fully united with His Divine Soul. These remains are a motivating force in His natural, and bring about an utter transformation there. These are the Lord’s Laban qualities, which are allied to His Soul and His spiritual-celestial nature. It takes powerful Divine forces such as these to bring about a change in His hereditary natural, to bring the transformation that will change our world. His strong love of truth in His natural was born of the Laban within Him, His Divine “remains” (AC 1906:4).

在祂属世人的荣耀中，耶稣的内在也有相似的基础。我们知道年轻的耶稣也有余留，这讲述在《天国的奥秘》里(见 4176, 1906 节)。然而耶稣的余留是神圣的，这使祂不仅得重生，而且得荣耀，或与祂的圣灵全然合一。在祂的属世人中这余留是激励的动力，从而导致根本的转变。这些是主的拉班品质，与祂的灵和祂的

属灵属天本性相合。如此强大的神圣动力改变了祂遗传的属世人，也为改变我们的世界带来转机。在祂的属世人中对真理的强烈热爱产生于祂内里的拉班，即祂的神圣“余留”(AC 1906: 4)。

The Lord's glorification of His natural was accomplished by means of the Word. Jacob met Rachel by a well of water. This is the water of life: the Word itself. When he met Rachel, he "lifted up his voice and wept" (Gen. 29:11). These were tears of happiness. This represents the Lord's perception that it truly is the Word, the water of life, that can bring changes to His natural and glorify it.

主荣耀祂的属世人，是藉着道来完成的。雅各在水井旁遇见了拉结。这就是生命之水：道之本体。他遇见拉结，就“放声而哭”(创 29: 11)，这是幸福的眼泪。这代表主觉知到，这就是那真道，是生命之水，能改变祂的属世之人，并使之荣耀。

Jacob loved Rachel, but he was given Leah instead, Leah whose "eyes were weak." Leah represents "the affection of external truth" (AC 3758). She too is the daughter of Laban: the elder daughter. At first Jesus did not see deeply into the Word. His love for the Word was at first an *external* affection of truth or "weak-eyed" which did not see the truths that could change the patterns in His not-yet-glorified natural. But this love is followed by a deeper and truer love represented by Rachel, a love of the *interior* truths of the Word. These truths lead to major changes in the Lord's life, in His natural level. In fact, they lead to His glorification of that very plane.

雅各爱拉结，却被迫得了利亚，利亚的“眼睛没有神气”。利亚代表“对外在真理的喜好”(AC 3758)。她也是拉班的女儿，是大女儿。起初，耶稣并没有深入认识这道。祂对道最初的热爱是对真理的外在喜爱，即“眼神不够”，而没有认识到，这真理能够改变祂尚未得荣耀的属世人之样式。但这种爱之后到来的是，以拉结为代表的更深更真切的爱，即对道之内在真理的爱。这些真理导致了主的生命，在祂的属世层面发生重大变化。事实上，它们导致了祂这个层面的荣耀。

From the truths He learns from the Word, He begins to change in His day-to-day actions, to come into the initiation of glorification. If what is Divine comes to this natural level of life, it also opens up astonishing changes for us. It provides for us the Source for the inflowing of heavenly life. It makes it possible for us to begin to *be angels*, even here on earth.

由于祂从道中学到的真理，祂开始改变日常行为，进入荣耀的起始。如果神性进入生命的这个属世层面，就会开启我们惊人的变化，为我们提供天堂生命的源头，使我们即使在世上，也有可能开始成为天使。

Reuben, Simeon, Levi, and Judah, all sons of the affection of external truth (Leah), depict initial or preparatory stages that lead the way to the actual glorification of the natural. They depict a “honeymoon” state, preparing for fundamental changes to follow.

流便、西缅、利未和犹大，都是对外在真理之爱(利亚)的儿子，刻画的是通向属世人真实荣耀的最初或准备阶段。它们描绘了一种“蜜月”状态，为随之而来的根本性变化做准备。

Reuben, the first-born, literally means “has seen.” With Jesus, Reuben represents “foresight” (AC 3859).

流便，是首生的，其字面意思是“看到了”。在耶稣这里，流便代表了“预见”(AC 3859)。

“That in the supreme sense ‘to see’ is foresight must be evident, for the intelligence which is predicated of the Lord is infinite intelligence, which is nothing else than foresight” (AC 3863:4).

“在至高的意义上，‘看见’很显然是指预见，因为上帝预言的智慧是无限的，它必然是预见”(AC 3863: 4)。

The youthful Jesus comes into Divine foresight even as He goes about His daily life in Nazareth. His reflections are of the deepest nature. He knows now not only what is happening around Him, but also what will happen in the future.

年轻的耶稣即使在拿撒勒的日常生活中，也进入了上帝的先见之明。祂的思考极其深刻。现在祂不仅知道周围发生的事，而且知道将来要发生的事。

From His heredity through Mary the Lord’s natural level too had been in darkness. It had lacked faith and real vision. But now a change is coming. The young Jesus is to experience an insight, a vision that initiates His natural into becoming Immanuel, God with us. His Soul, Jehovah, now unfolds before Him the inmost source of faith in the natural — Divine foresight. Here, in His natural, He begins to see with new eyes. He sees things past and future; He begins to *foresee* salvation for us, and glorification for Himself. This foresight is a glimpse into infinity, a seeing into unlimited promises and spiritual distances.

由于来自马利亚的遗传，主的属世层面也曾处于暗昧中，缺乏信心和真正的远见。但现在改变即将来临。年轻的耶稣要体验颖悟，这是一个异象，提升祂的属世人成为以马内利，即上帝与我们同在的异象。祂的灵—耶和華，现在在祂面前展示出属世人信心的最深层源头，即上帝的预见。此刻在祂的属世人里，祂开始用新的眼光观看。祂看见了过去和未来之事；祂开始预见我们的救赎，和祂自己的荣耀。这种预见只是对无穷的一瞥，是对无限的应许和属灵浩瀚的一瞥。

“And Leah conceived again, and bare a son, and said, ‘Because Jehovah has heard that I was hated, and has given me this one also’; and she called his name Simeon” (Gen. 29:33). The Lord now works to obey His acquired faith in His daily life. This obedience is “Simeon” born within Him, replacing the finite human tendencies to ignore what His growing faith dictates for Him to do. These tendencies in His heredity through Mary, with the hells behind them, hate this obedience in Jesus. This is captured by the phrase of Leah, “I was hated” (Gen. 29:33). Simeon literally means, “to hear.” With Jesus, Simeon represents the Divine Providence, because ultimately obedience to the dictates of faith expresses a full trust in this Providence. It is through Providence that the Lord hears our prayers and answers them. Providence is the source that expresses Divine hearing. With the symbolic birth of Simeon, Jesus brings the reality of Divine Providence right down into His daily life.

利亚又怀了孕，生了一个儿子，说，‘耶和華因为听见我失宠，于是又赐给我这个儿子’，就给他起名叫西緬(创 29: 33)。现在主在日常生活里顺从祂所得的信仰。这种顺服就是祂的内在生出的“西緬”，它取代了祂的有限之人的习性，即常常忽视日益增进的信心吩咐祂去做的事。这些从马利亚遗传而来的习性，实际上其背后是地狱，它们恨耶稣的这种顺服。这就是利亚的话“我被恨（失宠）”代表的意义(创 29: 33)。西緬的字面意思是“去听”。在耶稣这里，西緬代表了天道，因为在根本上服从信仰的训诲，表达的是对这天道的全然信靠。正是通过这天道，上帝听我们的祷告，并对之做出回应。天道是展现圣听的源头。随着象征性的西緬的诞生，耶稣把天道的实质带入祂的日常生命。

As the natural level of Jesus Christ came into initial states of glorification, first He foresaw the needs of humankind from eternity to eternity. Then He began to provide that a new faith should come into our natural lives. This is at the heart of His Divine Providence. He works His miracles in many ways. States of coincidence, of serendipity, come to us and help us to change our outer and inner lives. Our new

faith in the natural begins to fit into our home life and our occupational life. We put truths into action.

当耶稣基督的属世层面进入荣耀的初始阶段时，祂首先预见到人类从永恒到永恒的需要。于是祂创立定规，新的信仰应该进入我们属世的生命。这是祂圣道的核心。祂以不同方式展示神迹。或者是巧合，或者是机缘天赐，临到我们并帮助改变我们的外在和内在生命。在属世层面上新信仰开始融入我们的家庭和职场生活。我们把真理付诸行动了。

When Simeon is born to the Lord in His glorification, it leads Him to see how He can provide for us and lead us to heaven. We are as little children in trying to perceive how this is so. This Simeon state comes to Jesus while He still lives in Nazareth, acting outwardly as a carpenter. This too is representative, for carpenters work with wood, using tools of iron. Wood corresponds to natural goodness, which is fashioned through natural truths (iron).

当西缅生于主的荣耀之中时，就使祂知道了如何装备我们，引领我们上天堂。我们就像小孩子一样，想要理解这是怎么回事。当耶稣还在拿撒勒，外表上还是一个木匠时，这西缅的状态就进入了耶稣。这也是有象征意义的，因为木匠使用铁的工具，在木头上做活儿。木材对应着属世的良善，通过属世真理(铁)制作成型。

“And Leah conceived again, and bare a son, and said, ‘Now this time will my man cleave to me, because I have borne him three sons’; therefore she called his name Levi” (Gen. 29:34). In the supreme sense, “‘to cleave’ is love and mercy” (AC 3875). In the glorification of His natural, as the state of Levi comes into Jesus’ heart from His Soul, He has a great longing to extend mercy to others. The Lord sees the states of all on earth and in the spiritual world at this point, and He knows the miseries of all people. He also looks ahead, into the future of humankind on earth, and knows that many hearts will suffer deep miseries. He sees the depression and feelings of being lost that will come to many. This moves Him with a powerful compassion, a Divine mercy towards human sufferers.

利亚又怀了孕，生了一个儿子，说，我给丈夫生了三个儿子，他必紧贴于我。所以给他起名叫利未(创 29: 34)。在至高的意义上，“‘与之紧贴’意为爱和仁慈”(AC 3875)。在祂属世人的荣耀中，当利未的状态从祂的灵进入耶稣的心，祂就持有宏伟的渴望向他人展达仁爱。主在此刻看到了所有世人和灵界中人的光景，祂知道所有人的困境。祂还展望未来，展望世上之人的未来，知道众多人心将遭受深重

的苦难。祂看到众多的人将遭遇沮丧和迷失感。这使祂以强烈的怜悯，神圣的慈悲面对人类的遭遇。

“And Leah conceived again, and bare a son, and she said, ‘This time I will confess Jehovah’; and therefore she called his name Judah; and she stood still from bearing” (Gen. 29:35). In the supreme sense, Judah signifies the Divine of love (AC 3881). This is the love from which Divine mercy comes. It is this which the Lord now feels and perceives. That Divine of love is the goal in glorifying His natural. It will bring Divinity to this level of His mind where before had been the influence of His heredity through Mary. It is to be a transformation of inestimable spiritual impact. So far He feels this only in its beginnings.

利亚又怀了孕，生了一个儿子，说，‘这回我要赞美耶和华’，就给他起名叫犹大(创 29: 35)。在至高的意义上，犹大象征着爱之圣洁 (AC 3881)。这是神圣慈悲之爱。这就是主现在感觉和认知到的。在对祂属世人的荣耀中，这爱之圣洁实为目的，它将把神性带到祂心性的属世层面，这里以前受马利亚给祂的遗传影响。这个转变具有无可估量的属灵效用。到目前为止，祂只有一点儿初始的感觉。

In glorifying His natural mind, the Lord takes the Word to Himself and makes it His nature. He becomes the Word. From this He ascends toward the Divine good, toward Judah. The Divine of love (Judah) is at the top of the ladder, but there will be many more sons and rungs before the natural is fully glorified. The mother of these first four states is Leah who, as we have seen, represents an external affection of truth. This indicates that more beautiful and powerful states are still to follow. These are represented by Jacob’s experiences in his later years in Haran as he gradually becomes wealthy and has further sons and a daughter.

在荣耀祂属世的心性时，主将圣道纳入自己，使之成为祂的本性。祂就成了这道。自此祂升向圣善，升向犹大。爱之圣洁(犹大)位于天梯的顶端，但在祂的属世人得完全荣耀之前，还会遇到更多的儿子(状态-译者注)和梯级。利亚，作为这前四个状态的母亲，正如我们所见，代表了外在的对真理的爱。这表明，更多优美和强大的状态仍待来临。这些体现在雅各晚年在哈兰的经历，他逐渐变得富有，并有了更多的儿子和女儿。

For us, each of these first four sons represents a new state that can change our daily outlooks and lives. There is an initial faith in everyday life (Reuben). Then comes the desire to obey this truth (Simeon). The Lord blesses this with a sense of “charity” or love of the neighbor (Levi), followed by a new and applied love of the Lord (Judah).

These are initial or “honeymoon” type states, but they bring happiness where before there was a feeling of misery.

对于我们来说，这先头的四个儿子中，每一个都代表着一种新的状态，可以改变我们的日常欲望和生活。日常生活中先有最初的信念（流便），然后是顺服这真理的愿望（西缅），主对其赐福以“仁爱”或对邻之爱（利未），然后是新的和行动的为主之爱（犹大）。这些都是最初的或“蜜月”式的状态，但它们给先前遭受痛苦之处，带来了幸福。

Chapter 17
LATER STAGES OF GLORIFICATION OF THE NATURAL
Jacob in Haran: the Later Years
Genesis 30

第十七章
属世人荣耀的稍后阶段
雅各在哈兰：尔后的岁月
创世纪 30 章

- Rachel envies her sister and gives her maid Bilhah to Jacob. Bilhah has two sons named Dan and Naphtali.
- Leah, who had stopped having children of her own, gives her maid Zilpah to Jacob. Zilpah has two sons, Gad and Asher.
- 拉结嫉妒她的姐姐，把她的女仆辟拉给雅各。辟拉有两个儿子，叫但和拿弗他利。
- 利亚不再自己生育儿女，就把婢女悉帕给雅各。悉帕有两个儿子，迦得和亚设。

The first four sons of Jacob were all born from Leah, and represent an initial stage in the glorification of the natural of Jesus Christ. They are Divine foresight, Divine Providence, Divine mercy, and the Divine of love. These four are a “honeymoon” state, a beautiful preparatory stage leading up to the actual glorification that is now to follow.

雅各的前四个儿子都是从利亚生的，代表了耶稣基督属世人荣耀的最初阶段。它们是上帝的预见，上帝的天道，上帝的仁慈，和爱之圣洁。这四个都是“蜜月”状态，是美好的准备阶段，最终导致了接下来的真正荣耀。

Jacob and Rachel had a sure love for each other. They were sad that Rachel was barren. When Rachel saw that she could not bear a son, she gave Bilhah her handmaid to Jacob. Bilhah conceived and bore Jacob a son. Rachel then said: “ ‘God has judged me, and also has heard my voice, and has given me a son’; therefore she called his name Dan” (Gen. 30:2-6, selected). A new series of sons is now born, and the first of these is Dan. As the firstborn in this group, he represents the key to all that follows with this unit.

雅各和拉结彼此确实相爱。拉结却不孕，使他们很难过。拉结见自己不能生子，就把婢女辟拉给雅各。辟拉怀了孕，给雅各生了一个儿子。拉结说：“‘上帝伸了我的冤，也听了我的声音，赐给我一个儿子’，所以她给他起名叫但” (创 30: 2-6, 节选)。一个新的儿子系列现在诞生，其中第一个是但。作为这一系列的第一个孩子，他是本系列所有后来者的关键。

In Jesus, Dan represents “justice and mercy” (AC 3920, 3923). As the young Jesus Christ comes into the actual glorification of His natural, He perceives justice and mercy as the first goals in this process, a coming into Divine justice and mercy as the foundation of the glorified Divine natural. This is not the idea of mercy represented by Levi in the first series; it is rather a mercy and justice applied to actual life needs and situations. From His Soul, He is led into the practical justice and mercy that will uplift individual human beings. In His Divine natural, the Lord begins to replace His finite inherited qualities with true justice and true mercy.

在耶稣里面，但代表“正义与仁爱”(AC 3920, 3923)。当年轻耶稣基督的属世之人进入祂的真实荣耀时，祂觉察到正义和仁爱是这个过程中的首要目标，进入神圣的正义和仁爱，是神性属世人荣耀的基础。这不是第一个系列中的利未所代表的仁爱的概念，而是一种按实际生活需要和实况施行的仁爱和正义。祂被祂的灵引导到实际的正义和仁爱，这将提升人类的个体。在祂的神性属世人中，主开始用真正的正义和仁爱取代祂有限的遗传品性。

“And Bilhah conceived again, and Bilhah, Rachel’s handmaid, bore a second son to Jacob. And Rachel said, ‘With wrestlings of God have I wrestled with my sister, and I have prevailed’; and she called his name Naphtali” (Gen. 30:7,8). These words refer to the Lord’s victories in temptations through His own power.

“拉结的使女辟拉又怀孕，给雅各生了第二个儿子。拉结说：‘我与我姐姐大大相争，并且得胜。’于是给他起名叫拿弗他利”(创 30: 7-8) 这说的是主依据自己的权能，在试探中赢得胜利。

The Lord became incarnate to redeem and save humankind, to rescue us from the overwhelming power of the hells. To meet the hells in combat, He assumes through Mary a fallen heredity, thus giving the hells access to Himself. He meets the hells not from His Divinity within, but from His human essence. The temptations He endures are torturous, grievous beyond anything ever known. But these temptations are necessary, at this stage because they will be a means of uniting His Divine rational with His new natural. Jesus fights in these temptations from His own power, and He

conquers from His own power. This is true of no one else; none of us sustains and conquers in temptations from our own power. It is the Lord Who sustains and conquers during our temptations, with a tender love for each of us.

主道成肉身来救赎和拯救人类，把我们从地狱的毁灭性权势中拯救出来。为了在征战中直面地狱，祂通过马利亚承接了堕落的遗传，使得地狱能够逼近祂自己。祂直面地狱不是因为祂内在的神性，而是因为祂的人性本质。祂承受的试探是痛苦的，比任何已知的都深重。但在这个阶段，这些试探是必要的，因为这是将祂的神圣理性与祂的新属世人统一起来的手段。耶稣用自己的权能征战这些试探，用自己的权能征服它们。没有其他任何人能达成此事；我们没有人能在试探中，依靠自己的能力忍受和征服。是主，用祂对我们每个人温柔的爱，在我们的试探中去承担和征服。

In summary, the Lord instilled justice and mercy in His natural (Dan) where before had been the finite heredity through Mary. He then endured further temptations (Naphtali), the real key to change and glorification. What follows is His assuming of Gad and Asher qualities.

总之，主在祂的属世之人(即但)中灌输下正义和仁爱，那里以前是来自马利亚的有限遗传。然后，祂又经历更多的试探(即拿弗他利)，这是达成改变和荣耀的真正关键。随后祂承担了迦得和亚舍的品性。

“And Leah saw that she had stood still from bearing, and she took Zilpah her handmaid, and gave her to Jacob for a woman. And Zilpah, Leah’s handmaid, bare Jacob a son. And Leah said, ‘A troop comes,’ and she called his name Gad” (Gen. 30:9-11). In the Lord’s glorification, Gad represents omnipotence and omniscience (AC 3929). He represents that in the Lord which is all-powerful and all-knowing. After justice and mercy become a part of His natural (Dan), and Jesus then achieves victories in ongoing temptations (Naphtali), Jehovah His Soul instills a degree of the power and wisdom that will belong to Jesus’ glorified natural in the end. This power and wisdom are not yet fully Divine, but He perceives the reality of omnipotence and omniscience and that they will become His with the completion of the glorification process.

利亚见自己停了生育，就把使女悉帕给雅各为妾。利亚的使女悉帕给雅各生了一个儿子。利亚说：“万幸！”于是给他起名叫迦得(创 30: 9-11)。在主的荣耀中，迦得代表全能和全知(AC 3929)。他代表的是，主是全能的、无所不知的。当正义和仁爱成为祂的属世人(即但)的一部分之后，耶稣便在不断的试探(拿弗他利)中

赢得胜利，其间耶和華祂的靈灌注下相當的力量和智慧，這些力量和智慧最終歸于耶穌榮耀的屬世之人。這種力量和智慧尚未達全然神聖，但祂已經領悟到全能和全知的真實，隨著榮耀過程的完成，它們將歸屬於祂。

With the quality represented by Gad, when it is born to Jesus' natural level, there comes a sense of power from Divine love, and awareness and knowing from Divine intelligence. In His natural level there is a dawning awareness of infinite power and intelligence.

隨著迦得所代表的品性誕生于耶穌的屬世層面，接踵而來的是對來自聖愛之能力的感知，和來自聖智的覺悟和領會。在祂的屬世層面上，有一種對無限權能和智慧的黎明的領悟。

An increasing sense of Divinity is coming to Jesus. Its very source is the Divine Love in His Soul. This power, this intelligence, will serve to save humankind from destruction by the hells. It will also save us in moments of overwhelming need. There are times when we are about to be overwhelmed by some evil, and the touch of Providence rescues us. This is the Lord's touch from His now glorified Divine Human. He redeems us.

一種日益增長的神性意識正在臨到耶穌。其根本源頭就是祂聖靈中的神聖之愛。這種力量，這種智慧，將有助於拯救人類免受地獄的毀滅，還將在我急需的時刻救助我們。常常在我們即將被某種邪惡所壓跨時，天道的觸摸援救了我們，這是主從祂如今已得榮耀的聖子的觸摸。祂救贖了我們。

The omnipotence and omniscience in God are far beyond our grasp or perception. But they inflow from the Lord, through His Divine Human, accommodated to our daily lives. They inflow through the operation of His Holy Spirit, which is His Divine Human touching and uplifting our hearts and minds. For Jesus Christ on earth, His coming into the representation of Gad is a major step in enabling Him to assist us. The all-powerful and all-knowing Divine, represented by Gad, inflows especially into useful services that we perform for others.

上帝的全能和全知，遠遠超出了我們的領悟和認知。它們從上帝那里流入，經由聖子，運行在我們的日常生活中。它們由聖靈運行灌輸下來，由聖子觸摸並提升我們的心靈和靈性。對於在世上的耶穌基督來說，進入迦得所代表的品性，是使祂能夠援助我們的关键一步。以迦得為代表的全能、全知的神性，尤其當我們為他人做有益服務時就會流入。

Another quality is represented by the birth of Asher. “And Zilpah, Leah’s handmaid, bare a second son to Jacob. And Leah said, ‘In my blessedness, for the daughters will call me blessed’; and she called his name Asher” (Gen. 30:12-13). In the Lord’s glorification, Asher represents “*eternity*, [and] in the internal sense the happiness of eternal life. . . .” (AC 3936, emphasis added).

另一种品性是以亚设的诞生为代表的。“利亚的使女悉帕给雅各生了第二个儿子。利亚说：‘我有福啊，众女子都要称我是有福的’，于是给他起名叫亚设”(创 30:12-13)。在主的荣耀中，亚设代表“永恒，[而且]其内义代表永生的幸福。。。”(AC3936，后加强调)。

Eternal life becomes completely real to Jesus in His natural, and He sees that the eternal or eternity is to become His very nature when He and the Father become One. This will be a source of awe and joy.

对耶稣来说，永恒的生命在祂的肉身之人中变得完全真实，祂领会到，当祂和父合为一体时，永恒就成为祂的切实本相。这将是敬畏和喜悦之源。

If we think of eternity as being *in the Lord* and in His accommodated but pure love, it becomes a source of happiness and of a sense of reality and hope. With angels, each state the Lord gives to them is sparkingly alive. They always live in the present with openness and delight.

如果我们认识到，永恒是主里面，以及祂包罗万象的纯然之爱里面的本相，这就会成为幸福的源泉，成为现实感与希望的源泉。对于天使，上帝赐给他们的每一个状态都是生机勃勃的。他们总是开朗并快乐的生活在当下。

So we read that such angels are not worried or anxious about the future, and if we are striving to become angels, we must strive for this state as well:

因此我们看到，这些天使并不忧心或为未来焦虑，如果我们正在努力成为天使，我们也必须努力达到这一状态：

“Unruffled is their spirit whether they obtain the objects of their desire or not; and they do not grieve over the loss of them, being content with their lot. If they become rich, they do not set their hearts on riches; if they are raised to honors, they do not regard themselves as more worthy than others; if they become poor, they are not made sad; if their circumstances are mean, they are not dejected. They know that for those who trust in the Divine, all things advance toward a happy state to eternity, and that whatever befalls them in time is still conducive thereto.

“无论是否得到想要的，他们总是祥和的；他们知足常乐，不为失去想要的而悲伤。如果变得富有，他们不会以财富为怀；如果得到荣誉，他们也不自认比别人高贵；如果变得贫穷，他们不会因此忧愁；如果处境恶劣，他们也不会沮丧。他们知道，对于信靠上帝的人，万事都在走向永恒里的福祉，而无论何时降临到他们的一切，对他们都是有益的。

Be it known that the Divine Providence is universal, that is, in things the most minute; and that they who are in the stream of Providence are all the time carried along toward everything that is happy, whatever may be the appearance of the means; and that those are in the stream of Providence who put their trust in the Divine, and attribute all things to Him. . . .Be it known also that so far as anyone is in the stream of Providence, so far he is in a state of peace” (AC 8478:3,4).

要知道上帝的天道是全在的，即使在最微末之事上也如此。处于天道大势之中的人，总是被导向一切幸福之事，不管外观上经历了什么。被天道灌输的人，把信靠寄托于上帝，把一切都归给祂。。。要知道只要人在天道的滋润之下，他就处于平安。”(AC 8478: 3, 4)。

Chapter 18
FURTHER STAGES OF GLORIFICATION OF THE NATURAL
The Births of Issachar, Zebulun, and Dinah
Genesis 30 continued

第十八章
属世人荣耀的进益阶段
以撒迦，西布伦和底拿的出生
创世纪 30 章继续

- Leah conceives again and bears sons named Issachar and Zebulun and a daughter named Dinah.
- 利亚又怀孕，生下名为以撒迦和西布伦的儿子，以及名为底拿的女儿。

“And Reuben went in the days of the wheat-harvest, and found dudaim in the field, and brought them unto Leah his mother” (Gen. 30:14). Rachel asked for these dudaim, and Leah agreed to give them to her in exchange for Jacob’s cohabiting with Leah that night. The “dudaim” represent the “things of conjugal love in the truth and good of charity and love” (AC 3942).

“割麦子的时候，流便往田里去寻见风茄，拿来给他母亲利亚。”(创 30：14) 拉结要了些风茄，利亚答应给她风茄，以换取雅各当晚与利亚同居。“风茄”代表了“真理中的夫妻之爱，仁慈与爱之良善”(AC 3942)。

“What the ‘dudaim’ were, the translators do not know. They suppose them to have been fruits or flowers, to which they give names according to their several opinions. But of what kind they were it does not concern us to know. . . .By the ‘dudaim’ there is signified the conjugal of good and truth. . . .It is derived from the word ‘dudim,’ which means loves and conjunction by means of them” (*Ibid.*).

译者不知道‘dudaim’是什么。他们认为这是水果或花朵，并根据自己的不同意见给它们起名字。但到底它们是什么，我们并不太关心。。。用‘dudaim’来表示良善和真理的婚配。。。这来源于“dudim”一词，意思是爱和通过爱的连接（如前所述）。

The focus is now on the final key stages of the glorification of the Lord's natural. The subject is a progressive conjunction of Divine good and Divine truth. From these come the influx and force enabling good and truth (love and faith) progressively to unite in us. And this uniting brings us into heaven even on our natural level.

现在的焦点是，主的属世人荣耀的最后关键阶段来到了。主旨是神性良善与神性真理的渐进结合。由此输注下来的能力，使得良善和真理(爱和信仰)能够逐渐在我们里面合一。即使在我们属世的层面上，这种合一也能把我们引入天堂。

In the literal story, the two wives of Jacob have an exchange. Leah, the wife less loved by Jacob, agrees to give up her dudaim to Rachel only if she may join with their husband that night. There is a longing expressed by both women in this incident. Rachel, who already possesses the greater love from Jacob, longs for the dudaim. Leah longs for closeness with Jacob, and to conceive more children by him. Each wife agrees to give to the other what she desires.

在字面的故事中，雅各的两个妻子进行了交换。利亚，雅各不那么爱的妻子，同意把她的风茄给予拉结，只要她当晚能和她们的丈夫同寝。在这一事件中，两个女人都表达了一种渴望。拉结已经从雅各那里得到了更大的爱，她渴望风茄。利亚则渴望与雅各亲近，能从他多生孩子。每个妻子都同意给对方想要的。

Jacob represents the natural-level delight that Jesus feels in response to true ideas. An affection for deeper, interior truth (Rachel) is more precious and beautiful to Him than an affection for outer, external truth (Leah). And yet a joining of natural delight with outer, natural-world truth must come first in order for Jesus to make His natural mind Divine. Leah's children must be born before Rachel's. In His natural mind, Jesus must embrace the truths in the knowledge of nature and the literal sense of the Word with delight, because these too ultimately come from the Divine.

雅各代表了耶稣对真实意念做反应时，在祂的属世层面上感受到的喜悦。对祂来说，对更深层内在真理(拉结)的喜爱，比对浅表外在真理(利亚)的喜爱更珍贵和美好。然而，属世层面的喜悦与外在属世真理必须首先统一起来，这样耶稣才能使祂的属世心性达成圣洁。利亚的孩子必须先于拉结的孩子出生。在祂的属世心性中，耶稣必须欣然接受属世知识中的真理和圣经的字面含义，因为这些真理根本上也来自上帝。

One might wonder why Jesus could not move directly into conjunction with interior truth. Why did He take this step, first to join His natural-level delight with external truth? Because this is the route that we, as finite humans, must take. Without a

foundation of delight in outer truth, we would have no ability to move into deeper, spiritual knowledge with equal delight. When we first learn to delight in the warmth of the sun, we lay a foundation that can lead to a delight in the knowledge of God's love, which is represented by the sun's warmth. In order to bring Divinity to the path we must take, Jesus chooses to develop His mind in this order. His maternal heredity also leads to this pathway.

人们可能会想，为什么耶稣不能直接与内在真理结合。为什么祂采取这一步，首先使祂属世层面的喜悦与外在真理结合？因为这是我们作为有限的人必须走的道路。没有对外在真理的喜悦作为基础，我们就没有能力以同样的喜悦，进入更深层次的属灵知识。当我们首先学会享受太阳的温暖时，就打下了一个基础，使我们可以认识上帝的爱中获得快乐，而爱是以太阳的温暖为代表的。为了把神性带进我们必须走的道路上，耶稣选择按照这个顺序发展祂的心性。祂的母性遗传也导致了这一途径。

Just as both wives gain something in this exchange in Genesis 30, both levels of affection in Jesus gain something through this process. In the literal story, Leah gains conjunction with her husband, and then bears two more sons and a daughter. Rachel gains the dudaim, which represent the "things of conjugal love." These representations symbolize a joining of Jesus' natural-level delight with outer truth (Jacob and Leah), which then brings about a deeper joining that can take place (Jacob and Rachel). He is now able to move into the "heavenly marriage" of delight in His natural consciousness with deeper, interior truth and principles. The two last sons and the daughter that are born to Jacob and Leah prepare the way for the deeper conjunction, the heavenly marriage, which in the literal story will finally bring a child to Jacob and Rachel.

正如两位妻子在创世纪 30 章中，通过交换各有所获一样，耶稣两个层面的喜爱也通过这个过程各有所收获。在字面的故事中，利亚得到了她的丈夫，然后又生了两个儿子和一个女儿。拉结获得了风茄，这代表了“婚姻之爱的事物”。这些表象象征着耶稣的属世层面的喜爱与外在真理的结合（雅各和利亚），导致更深层次结合的发生（雅各和拉结）。现在当祂在属世意识里，与更深刻内在的真理与原则建立“属天之婚姻”时，祂便能够乐享其中。雅各和利亚所生的最后两个儿子和女儿为更深层次的结合，即属天的婚姻，做好了准备。在字面上，这段婚姻最终将为雅各和拉结带来一个孩子。

Regeneration or rebirth comes from the heavenly marriage of good and truth in the human mind. Truth longs for good, which is its interior partner, and good needs truths to clothe its love. In other words, faith needs to feel love for what it knows to be true, and love needs knowledge to bring it into life. On the highest level, coming from the soul itself, a conjugal or marriage principle is now at work. This is an interior force or influx into the mind working towards a heavenly marriage. From this marriage, a person becomes an angel. What are truths alone except statements? What are goods or loves without definition, which truth provides? Good or love is the heart, but it needs its clothing of truths to have any effect or use.

再生或重生来自于人类心性中良善与真理的属天婚配。真理渴望良善，良善是它的内在伴侣；良善需要真理作为其爱的衣装。换句话说，信心需要因其所认识的真理而感受到爱；而爱需要知识将它带入生命。在最高层面上，从灵性本身而来的婚配或婚姻原则现在正在发挥作用。这是一种内在的力量或灌输流入心灵，努力达成属天的婚姻。从这婚姻中，人变成了天使。没有陈述的真理本身是什么呢？没有揭示的良善或爱又是甚麽呢，只有真理能揭示它们。良善或爱位处心灵，但它需要真理的服饰才能有效果或效用。

Jacob came to Leah that night, and “he lay with her” (Gen. 30:16). From this came the conception and birth of Issachar, the ninth of Jacob’s twelve sons. In speaking of the heavenly marriage now taking place, the Writings reveal a new principle: that this marriage is between the good of a lower plane and the truth of a higher one (AC 3952). Lower goods need the discipline of truths from a higher level of revelation. For example, the good of a sexual relationship needs the higher truths regarding conjugal love, or the outer sexual act will be profaned. With the Lord, the marriage is between His Divine Human and the Divine itself, His Soul. This is a holy marriage between the Son of God (His Divine Human) and the Father. In the Lord these two became One by glorification (see AC 3952:2). “I and My Father are One” (John 10:30).

那天晚上，雅各来到利亚那里，“与她同寝”(创 30: 16)。从此，雅各十二个儿子中的第九个以萨迦成孕出生。现在讲述的是属天的婚姻，瑞公的著作揭示了一个新的原则：这婚姻发生在较低层的良善和更高层的真理之间 (AC 3952)。低层的良善需要来自更高层启示之真理的指教。例如，两性关系的良善需要关于夫妻之爱的高阶真理，否则外在的性行为就遭亵渎。对于主，这个婚姻发生在祂的神圣人身和神性本体，即祂的灵之间。这是圣子(祂的神圣人身)与圣父的圣洁的婚姻。

在主里，这两者经过荣耀而成为一体(见天国的奥秘 3952: 2)。“我与父原为一”(约翰福音 10: 30)。

The first birth in this new series is that of Issachar, son of Leah and Jacob. When this fifth son of Jacob and Leah was born, Leah said: “ ‘God has given me my reward, because I gave my handmaid to my man.’ And she called his name Issachar” (Gen. 30:18).

这个新系列中第一个出生的是以萨迦，利亚和雅各的儿子。当雅各和利亚的这第五个儿子出生后，利亚说：“‘上帝给了我赏赐，因为我把使女给了我丈夫。’于是给他起名叫以萨迦”(创 30: 18)。

On the human plane, in the rebirth of the natural level, Issachar represents mutual love. This is a “reward” in human life that is discretely above any natural definition of reward. In fact, the very concept of reward is left behind and replaced by mutual love, a real love of others and their happiness, which is returned. Such a love is heavenly in us and can come from the Lord alone. This explains why, in the supreme sense, Issachar represents Divine good and Divine truth in Jesus Christ Himself. Divine good expresses a Divine love for others, and this has its own inmost Divine truths. These now come as new qualities in His natural.

对世人来说，在其属世层面的重生中，以撒迦代表着彼此的爱。这是对人生命的“奖赏”，独自高于任何属世意义上的奖赏。事实上，奖赏的原初概念被抛弃了，取而代之的是彼此之爱，一种对他人及其幸福的真正的爱，这就是回报。这样的爱，在我们里面是属天的，唯独从主而来。这就解释了为什么在至高的意义上，以萨迦在耶稣基督身上代表着圣善和圣真。圣善彰显的是对他人的圣爱，本身有其最内在的圣真。这些都成为祂属世人的新品质。

On His plane of glorification, the Lord comes into a new, fuller love of humankind. From this He inflows into believers, endowing them with mutual love. This is a crucial step in His glorification.

在祂荣耀的层面上，主进入了对人类新的、更完全的爱。从而祂灌输信徒，赋予他们相互的爱。这是祂荣耀中的关键步骤。

“And Leah conceived again, and bare a sixth son to Jacob. And Leah said, ‘God has endowed me with a good dowry; now will my man dwell with me, because I have borne him six sons’; and she called his name Zebulun” (Gen. 30:19,20). In the supreme sense, these words signify *“the Divine itself of the Lord and His Divine Human; in the internal*

sense, the heavenly marriage, and in the external sense, conjugal love” (AC 3958, emphasis added).

利亚又怀孕、给雅各生了第六个儿子。利亚说，上帝赐我厚赏，我丈夫必与我同住，因我给他生了六个儿子。就给他起名叫西布伦(创 30: 19-20)。在至高的意义上，这段话意味着上帝的神圣本体和祂的圣子；在内义上，代表属天的婚姻，在外义上，表婚姻之爱 (AC 3958, 后加强调)。

In the supreme sense, dealing with the Lord’s glorification, the coming of Zebulun is of profound significance. It signifies the “One-ness” Who is Jesus Christ (AC 3960:3), Jesus being the Divine Love, and Christ the Divine Wisdom. These are not two but One (AC 3960:1). With the birth of Zebulun in the glorification, Jesus Christ on earth comes into a new and very special state. He enters into the beginning of the Divine Marriage. From this Divine Marriage within Himself comes the heavenly marriage in our inner minds and the conjugal promise in our everyday lives. Since the conjugal is the first source of all our happiness (CL 64), this birth is a coming of the Prince of Peace. With the Lord in His glorification, it is a new sense of Oneness with the Father, and a joy exceeding all joys (AC 2034). It is an early stage of Divine union, and it prophesies all the stages to follow.

论到主的荣耀，在至高的意义上，西布伦的到来具有深远的意义。它象征着耶稣基督的“合一”(AC 3960: 3)，耶稣是圣爱，基督是圣智。这不是两个而是一个 (AC 3960: 1)。随着西布伦在荣耀中的诞生，在世上的耶稣基督进入了一个新的非常特殊的状态。祂进入了神圣婚姻的起始。从祂里面的神圣婚姻出发，把属天婚姻引入我们的内心，把婚姻承诺带到我们的日常生活。因为婚姻是我们所有幸福的第一源泉 (CL 64)，这个诞生意味着平安王子的到来。主在祂的荣耀里，有了与父合一的新感觉，这是超越所有欢乐的喜悦 (AC 2034)。这是神性结合的早期阶段，它预示了其后的所有阶段。

“And afterwards she bare a daughter, and called her name Dinah” (Gen. 30:21).

Dinah represents a new affection born to Jesus for all the general truths symbolized by the ten sons of Jacob by Leah and the handmaids (AC 3963). Now, finally, the way is prepared for a birth from the “heavenly marriage” between Jacob and Rachel. A love for deep, interior truth can conjoin with good in the natural consciousness of Jesus.

“后来又生了一个女儿，给她起名叫底拿”(创 30: 21)。底拿代表耶稣对普遍真理生出的新感情，这普遍真理由雅各与利亚和婢女生的十个儿子象征 (AC 3963)。现

在，为雅各和拉结的“属天婚姻”之生育而铺的路终于准备就绪。耶稣对深层内在真理的爱，可以与祂属世意识中的良善结合在一起了。

Chapter 19
ADVANCED GLORIFICATION OF THE NATURAL
Joseph Born, Jacob Enriched
Genesis 30 continued

第十九章
属世人的更高荣耀
约瑟出生，雅各致富
创世纪 30 章续

- Rachel finally conceives and has a son named Joseph.
- Jacob decides it is time to leave Laban, but Laban doesn't want him to go because he has prospered with Jacob working for him. Jacob agrees to stay on longer if he is allowed to keep the speckled and spotted goats and black lambs from Laban's herds.
- Jacob shrewdly builds up large flocks of the healthiest goats and lambs.

- 拉结终于怀孕生了一个儿子，起名约瑟。
- 雅各决定该离开拉班了，但拉班不想让他走，因为雅各为他工作使他富有。雅各同意再待一段时间，条件是允许他把拉班畜群里有斑有点的山羊和黑羔羊留给自己。
- 雅各精明地建立了一大群健康的山羊和羔羊。

“And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son, and said, ‘God has gathered my reproach.’ And she called his name Joseph, saying, ‘Let Jehovah add to me another son’ ” (Gen. 30:22-24). With Joseph's birth a new era begins, a new stage in the glorification and the coming of a new love in Jesus. Joseph's birth is like the morning star.

上帝顾念拉结，应允了她，使她能生育。拉结怀孕生子，说：“上帝除去了我的羞耻。”就给他起名叫约瑟，意思说：“愿耶和华再增添我一个儿子。”(创 30：22-24)。随着约瑟的诞生，开始了一个新的纪元，一个新阶段的荣耀和新的爱来到耶稣。约瑟的出生就像晨星。

Joseph's life story in Genesis – his dreams, his betrayal, his exile in Egypt, and then his coming to great power – indicates his high representation. Swedenborg's Writings

say that here in Genesis Joseph represents “the celestial-spiritual man” (AC 3969: 3). The celestial level is love, and its inmost is love of the Lord. With the Lord Jesus Christ on earth, the birth of Joseph heralds the coming completion of the glorification. For “Joseph” with Him is a celestial quality in His inner level. That is, Jesus Christ on earth comes into a love of His Soul, Jehovah, that He has not before experienced.

约瑟在“创世纪”中的生平故事-他的梦，他的告密，他在埃及被流放，然后他获得了巨大的权力-表明了他的崇高象征。瑞登堡的著作说，在“创世纪”中，约瑟代表了“属天-属灵之人”(AC 3969: 3)。属天层是爱，最内是对主之爱。对于在世的主耶稣基督来说，约瑟的诞生预示着荣耀即将完全。因为祂的“约瑟”是祂内在层面上的属天品性。也就是说，在世的耶稣基督进入了祂的灵，耶和華的爱，这是祂以前从未经历过的。

This new love leads Him to hunger for union with the Divine Love that is behind all creation. It looks to the Easter resurrection, to the complete Divine marriage, which brings into reality the glorified Lord Jesus Christ, the one God of heaven and earth. The Father and Son will then truly be One.

这新的爱使祂渴望与所有造物背后的圣爱结合，期待着复活日的复活，期待着神圣婚姻的完成，以落实天地间唯一的上帝，主耶稣基督的荣耀。从而父与子将真正合为一体。

So far Joseph is only a newborn babe. He is fragile and dependent on his parents, Jacob and Rachel. But he is present and heralds changes that are to come. The Genesis story still focuses on Jacob, his relationship to Laban, and finally on his return to Canaan. This indicates that the glorification of the natural is still the major theme. But in the process a new love has been born.

到目前为止，约瑟只是一个新生的婴儿。他是脆弱的，依赖他的父母雅各和拉结。但他的出场预示着即将到来的变化。创世记在这里仍然焦点讲述雅各，他与拉班的关系，以及他最后回到迦南的故事。这表明，属世人的荣耀仍然是重要主题。但在这个过程中，新的爱诞生了。

Now the love that the Lord always wanted, an unimpeded love for Jehovah, has come to Him. He feels alive on both the spiritual and natural levels, whereas the finite maternal heredity had blocked the way before. This enables Him to be present with us as He never has been before. Yet this is only the beginning of this miracle.

此时，主一直想要的对耶和華的无拘无束的爱，已经降临于祂。此前祂有限的母性遗传是路上的障碍，如今祂在属灵和属世两个层面上都感到了活力。这使祂能够以前所未有的方式与我们在一起。然而这只是这个神迹的开始。

In our own rebirth process Joseph's birth is also a miracle. Joseph is the birth of a celestial love that leads to wise innocence — a wisdom that is willing to be led by the Lord.

Joseph's birth means much to Jesus. The Word speaks of this in Jacob's later blessing of this son:

在我们自己的重生过程中，约瑟的诞生也是一个神迹。约瑟代表属天之爱的诞生，将导致智慧的纯真 — 一种愿意被主引导的智慧。

约瑟的出生对耶稣来说意义重大。圣经中，雅各后来是这样祝福这儿子的：

“Joseph is the son of a fruitful one, the son of a fruitful one by a fountain. . . . He shall abide in the strength of his bow; and the arms of his hands shall be made strong by the hands of the Mighty One of Jacob; from there is the Shepherd, the Stone of Israel, by the God of your father, and He shall help you, and with Shaddai, and He shall bless you with blessings of heaven above, with blessings of the deep that lies beneath, blessings of the breasts and of the womb; the blessings of your father shall prevail over the blessings of my progenitors even to the desire of the everlasting hills; they shall be upon the head of Joseph. . .” (Gen. 49:22-26).

“约瑟是多结果子的树枝，是泉旁多结果的枝子。。。弓箭手将他苦害，向他射箭，逼迫他，但他的弓仍旧坚硬，他的手健壮敏捷，这是因以色列的牧者，以色列的磐石，就是雅各的大能者。你父亲的上帝必帮助你，那全能者必将天上所有的福，地里所藏的福，以及生产乳养的福，都赐给你。你父亲所祝的福，胜过我祖先所祝的福，如永世的山岭，至极的边界；这些福必降在约瑟的头上。。。 ”
(创 49：22-26)。

Much of this Divine, poetic blessing is mysterious, but its affectional and poetic ring is clear: Joseph brings wondrous blessings which reach to “the everlasting hills.” He is the Shepherd and the Stone of Israel.

这神圣的，诗意的祝福很大程度上是神秘的，但它的情感和诗意的氛围却是清楚的：约瑟带来高达“永恒的山”的奇妙祝福。他是以色列的牧人和磐石。

“And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, ‘Send me away, and I will go to my place, and to my land. Give me my females, and my

children, for whom I have served you, and I will go; for you know my service wherewith I have served you' ” (Gen. 30: 25, 26).

拉结生约瑟之后，雅各对拉班说：“请打发我走，叫我回到我本乡本土去。请你把我服侍你所得的妻子和儿女给我，让我走。我怎样服侍你，你都知道。”(创 30: 25-26)

As soon as Joseph is born, there is a very significant change of state in the Lord's glorification. A celestial-spiritual love is born and inflows into the corresponding order in the natural level of the mind. This love is a powerful combination of a celestial love of Jehovah with a spiritual love of all humankind. With this there is an uplifting, a sense of exhilaration. This is just the beginning of this influx, but it makes an immediate difference.

约瑟一出生，主的荣耀就发生很大的变化。一种属天-属灵之爱诞生了，并依照相应秩序流入心灵的属世层面。这份爱是耶和华的属天之爱与全人类属灵之爱的强劲结合。这爱带来令人情感愉悦的振奋。这只是这流入的开始，但它立即有了效应。

Therefore, immediately after Joseph was born, Jacob said to Laban, “Send me away, and I will go to my place, and to my land” (Gen. 30:25). Jacob, goodness of truth in the natural level, now wants to dissociate from the mediate good represented by Laban. He begins to be uncomfortable in Laban's presence. Higher goods and truths have now come into the Lord's natural level, and the Jacob within desires to get away from the self-serving qualities Laban now represents. Representations in the stories of the Word change within general parameters, according to the spiritual context, and Laban at this point represents the lower of evil qualities in mediate good. In the context of a prior chapter Laban represented remains, but remains with flaws attached to them.

Jacob longed to get back home to his parents, to Isaac and Rebekah. “There was a longing of the natural represented by Jacob for a state of conjunction with the Divine of the rational” (AC 3973), represented by Isaac and Rebekah (*Ibid.*).

约瑟一出生，雅各就对拉班说：“请打发我走，叫我回到我本乡本土去”(创 30: 25)。雅各，属世层面上的真理之良善，现在想要脱离拉班所代表的居间良善。在拉班面前他开始感到不安。更高的良善和真理现在进入了主的属世层面，雅各心里渴望摆脱拉班现在所代表的自私自利品性。根据属灵的语境变化，圣经故事中各象征的内在基本因素也会发生变化，而拉班此刻代表的是居间良善内低层的邪

恶品质。在前一章的语境里，拉班代表的是有缺陷附着其上的余留。雅各渴望回家，到他父母以撒和利百加身边。“雅各所代表的属世层面，渴望达到以撒和利百加所代表的(见上)，与神圣理性结合的状态”(AC 3973)。

But Laban realized how much he had been blessed by Jacob's service, how much he had been enriched. So he now earnestly requested Jacob to stay, and asked what reward he could offer if he would stay. Jacob replied that he would stay if he were permitted to pass through all Laban's "flocks today, removing from them every small cattle, and goats that are speckled and spotted, and every black one among the lambs, and these shall be my reward" (Gen. 30:32). Laban agreed, and Jacob proceeded to procure this reward. He also increased the offspring of these selected types by a technique that stimulated their procreation.

拉班却认识到，雅各的事奉对他是何等的祝福，使他得到了何等的富足。于是他恳切地求雅各留下，问提供什么样的奖励能够使他留下。雅各回答说，他若获准走遍拉班的“所有的畜群，把牛犊，把绵羊中凡有点的、有斑的和黑色的，并山羊中凡有斑的、有点的，都挑出来，将来这一等的就算我的工价。”(创 30: 32)。拉班答应了，雅各就努力去争取这奖赏。他还使用刺激它们生育的手段来增加这些品种的后代。

What is all this about in the internal sense? Certainly it would not be a part of the Lord's Word if it were only about Jacob's flocks being increased! But within, it speaks about a miracle of the Lord's government. It speaks of mediate good, and of the way that by means of goods that are lower and not genuine, the Lord can lead us into goods and truths that *are* genuine. For example, merit is a mediate good. With little children and young adults, a sense of merit is needed and can lead in time to higher goods that are free from merit. For a long time merit has innocence within it, and it is permitted, in Providence, to be a stepping-stone leading to higher goods. Therefore, this merit is a mixture of something good and something wrong, just as the flocks that Jacob selected had on them a mixture of darkness and light.

这一切在内义上都意味着甚麽呢？如果它们只关乎雅各畜群的增加，就必然不是耶和華圣经的一部分！但在内义上，它说的是上帝治理的神迹。它说的是居间的良善，以及主如何引导我们，从较低级和不纯粹的良善，进入真正的良善和真理。例如，功德是一种居间的良善。对于儿童和年轻人，功德感是必要的，随着时间的推移它能将人导向更高的、超脱功德的良善。在时间的长河里，功德之内

有天真无邪，于是天道允许它成为通向更高良善的垫脚石。因此，这功德是某些良善和不良的混合体，就像雅各挑选的羊群，身上混合了黑暗和光明一样。

But what were the mediate goods with the Lord Himself? Because of His spiritual-celestial endowment at birth and His Divine Soul, His mediate goods would have been of a higher nature. For instance, He fought against merit in temptations in very early childhood and overcame merit in that state (see the AC treatment of Gen. 14). Because of His Mary heredity there would have been mediate good states in the Lord. He was not born regenerate. The nature of the specific mediate goods with Jesus Christ on earth is not revealed. We are told that these had “what is human” within them (AC 4026). And it is revealed that in Him and by Him there was an absolute separation of the goods signified by “Laban” from the higher or pure goods (AC 4026).

但主自己的居间良善是什么呢？由于祂与生俱来的属灵-属天天资和祂的圣灵，祂的居间良善将具有更高的品性。例如在幼小的童年时代，祂就在试探中抵制功德心，并在当时的情势下克服了功德心（参见天国的奥秘对创世纪 14 章的论述）。由于从马利亚而来的遗传，主里面会有居间的良善。祂并非天生就得重生。耶稣基督在世上时，祂具体的居间良善的性状并没有被揭示。我们被告知，祂内里有“人之性状”(AC 4026)。并且揭示出，在祂的身内身外，“拉班”所象征的良善与更高或更纯洁的良善是绝对分开的 (AC 4026)。

Chapter 20
FURTHER GLORIFICATION
Jacob Separates from Laban
Genesis 31

第二十章
荣耀进深
雅各与拉班分手
创世纪 31 章

- Laban and his sons become openly jealous and angry with Jacob.
 - Jehovah appears to Jacob and tells him to return to Canaan. Jacob and his family flee from Laban with the possessions Jacob had earned.
 - Laban and his sons pursue Jacob and catch up with Jacob and his family.
 - Laban and Jacob argue over whether Jacob should be allowed to leave with Laban's daughters and the possessions Jacob has earned.
 - Jacob and Laban settle their dispute and make a covenant to stay out of each other's territory.
-
- 拉班和他的儿子们向雅各表现出嫉妒和愤怒。
 - 耶和华向雅各显现，吩咐他回迦南去。雅各和家人带着他挣得的财产逃离拉班。
 - 拉班带领他的儿子们追赶雅各，赶上了雅各和他的家人。
 - 拉班和雅各争论起来，争论雅各可否带着拉班的女儿及其挣来的财产离开。
 - 雅各和拉班解决了争端，并立约不侵犯对方的领土。

Jacob had served Laban for twenty years, fourteen years for his two daughters and six years for his flocks. He found Laban a harsh father-in-law. Although the farmstead had been blessed under Jacob's leadership, it was also true that Jacob had been greatly enriched himself. Laban's sons saw this, and unfairly criticized Jacob: "Jacob has taken all that was our father's, and from that which was our father's has he made all this abundance" (Gen. 31:1).

雅各服事拉班二十年，为他的两个女儿服事了十四年，为他的畜群服事了六年。他发现拉班是个难伺候的岳父。虽然在雅各的带领下，农庄受到了祝福，雅各也

确实获得了极大的财富。拉班的儿子看见这些，就偏颇地责难雅各：“雅各把我们父亲所有的都夺了去，并藉着我们父亲的，得了这一切的荣耀”（创 31: 1）。

“And Jacob saw the faces of Laban, and behold, he was not at all with him, as yesterday and the day before. And Jehovah said unto Jacob, ‘Return unto the land of your fathers, and to your nativity, and I will be with you’ ” (Gen. 31:2,3). “Faces” represent interior qualities (AC 4066); the plural is used because of the many different qualities that compose mediate good or Laban. Laban and Jacob had both changed in the years that Jacob spent in Paddan-aram. Representatively, Jacob had become more caring, mellower, and less personally ambitious, whereas Laban had gradually hardened and become more and more distant from his son-in-law.

雅各看见拉班的脸色不像从前了。耶和華对雅各说，你要回你祖你父之地，到你亲族那里去，我必与你同在“(创 31: 2-3)。“脸色（复数-译者）”代表内在特性 (AC 4066)；用复数是因为组成居间良善或拉班的，是许多不同的特性。在雅各的巴旦-亚兰岁月中，象征性地，拉班和雅各都发生了变化，雅各变得更有爱心、更成熟、更少个人野心；而拉班则逐渐变得无情，与他的女婿越来越疏远。

The time had come for them to separate. Mediate good is a means to an end. The end is the establishment of genuine goods and truths in the natural mind. These are Jacob’s flocks and also his wives and children. Since mediate good has selfishness at its core, it must eventually be left behind; we can no longer operate from mixed motives. This change is what is now happening. Jehovah Himself is calling Jacob to leave Laban and return to the land of Canaan. This is reminiscent of Abram’s being called in far earlier days to leave Haran and travel to the land of Canaan. But Abram was to establish a home in the Holy Land, whereas Jacob was returning home to the place of his “fathers, and to (his). . .nativity” (Gen. 32:3).

他们分离的时候到了。居间良善是达到目的的手段。目的是在属世的心性中确立真正的良善和真理。这些就是雅各的畜群和他的妻儿。由于居间良善的核心是自私，它最终必须被抛弃脑后。我们不能继续从复杂的动机出发去行事。这是眼下正在发生的变化。耶和華亲自呼召雅各离开拉班，回迦南地去。这让我们想起很早以前，亚伯兰被呼召离开哈兰，前往迦南地。亚伯兰是要在圣地安家，而雅各是要回家，到他父亲的地方，也就是回归他的出生之地“(创 32: 3)。

Jacob conferred with Leah and Rachel about his call to return home and his desire to leave Laban, who had been such a cruel taskmaster. His wives agreed with him, and so

they gathered up their families and possessions and left without Laban's knowledge. Also, Rachel stole her father's idols or teraphim (Gen. 31:9).

雅各与利亚和拉结商议，呼召要他回家的事，他也期望离开拉班这个无情的家长。他的妻子们同意他的话，于是聚集了他们的家人和财产，在拉班不知情的情况下离开了。拉结还偷了她父亲的神像(创 31: 9)。

When news reached Laban that Jacob and his family had departed, Laban gathered his men and pursued in anger. He felt that all of Jacob's goods and family were his own, although they were not. Laban might well have attacked Jacob and perhaps even killed him, but "God came to Laban the Aramean in a dream by night, and said unto him, 'Take heed to yourself lest you speak with Jacob from good even to evil'" (Gen. 31:24). It was a warning from God to leave Jacob untouched.

拉班听见雅各和他全家离开的消息，就招聚跟随他的人，怒气冲冲地追赶。他觉得雅各所有的财产和家庭都是他自己的，尽管其实不是。拉班本可以攻击雅各，甚至杀了他。但“夜间，上帝到亚兰人拉班那里，在梦中对他说：‘你要小心！不可与雅各说好说歹。’”(创 31: 24)。这是上帝的警告，不要碰雅各。

Jacob and Laban met in the mountains of Gilead, and each made harsh accusations against the other. After much arguing, Laban finally came into a wholly different state, one of reconciliation. Laban and Jacob made a covenant and separated in peace (Gen. 31:48-55).

雅各和拉班在基列山上相遇，彼此严厉的控诉。经过多番争论，拉班终于达成一个完全不同的状态，一个和解的状态。拉班和雅各立约，平平安安地分开(创 31: 48-55)。

The Laban-Jacob story tells how the Lord "made His natural Divine" (AC 4065). He used mediate goods as a means to procure those things needed for the glorification of His natural. He did this by "His own power" (*Ibid.*), unlike ourselves. We might think that the Lord would not employ mediate goods. But the Word responds: "The Divine Itself has need of none, not even of that mediate good, except that He willed that all things should be done according to order" (*Ibid.*). He took this path so that we would have a path to follow.

拉班-雅各的故事讲述了主如何“使祂的属世人成圣”(AC 4065)。祂用居间良善作为手段去完成必经之事，以达成荣耀祂的属世人。祂这样做是靠“自己的权能”(如前所述)，而不像我们一样。我们可能会认为上帝不会使用居间良善。但圣经对

此回应道：“上帝本身一无所需，也不需要所谓的居间良善，除非祂有意如此，以使万事都依照秩序而行”（如前所述）。祂如此行了，于是我们才有路可走。

Jacob was told by Jehovah to “return to the land of your fathers” (Gen. 31:3). This verse means that Jesus (as Jacob) should now “betake Himself nearer to good Divine” (AC 4069). Jacob should return and go to Isaac. The glorification of the Lord’s natural is nearing completion, and He is ready to become one with Isaac, the Divine rational (AC 4069).

耶和華吩咐雅各“回到你祖你父之地”(創 31: 3)。這節經文意味着耶穌(雅各象征)現在應該“使自己更接近神性良善”(AC 4069)。雅各應該回歸到以撒那里去。主的屬世人的榮耀已經接近完成，祂已經准备好了，與以撒，即神聖理性，合而為一 (AC 4069)。

The Writings of Swedenborg teach much about our connection with people in the spiritual world. They describe how our spirits actually travel from place to place in the spiritual world as we grow and change. With each new development, we associate ourselves with a new “society” or group of spirits or angels.

瑞登堡的著作教導了許多關於我們與靈界中人的聯繫。它們描述了隨着我們的成長和改變，我們的靈如何在靈性世界中從一處游歷到另一處。隨着每一個新的進展，我們將自己與一個新的“社群”，即一群靈或天使聯繫在一起。

Jesus “summoned to Himself such [heavenly societies] as might be of service, and changed them at His good pleasure” (AC 4075). He did this in order that by means of them He might glorify His natural and thus be able to redeem and save us. He in no way harmed these societies but rather by means of them acquired Divine goods and truths that would help everyone. At the same time, by having this process involve so many societies, He put both heaven and hell into order (*Ibid.*). We may forget this vital aspect of the Lord’s work on earth: part of His redeeming or rescuing us lay in His bringing order back to the spiritual world. He did this partly through this process, but also more powerfully through temptations and victories. He ordered the heavens, and subjugated and ordered the hells. Thereby He redeemed us.

耶穌“召喚那些可能會服事的社群歸向祂，並以祂的良善喜樂馴化他們”(AC4075)。祂這樣做是為了通過他們，可以榮耀祂的屬世人，從而能夠贖回拯救我們。祂絕不會傷害這些社群，卻通過使這些社群獲得聖善與聖真，從而助益每一個人。同時，由於這一過程涉及到如此眾多的社群，祂使天堂和地獄都變得井

井有条(如前所述)。我们也许忘记了主在世上所做之事的这个至关重要的方面：祂对我们的拯救或救赎，部分得益于祂使灵性世界回归秩序。祂成就此事部分是通过这个过程，但更重要的是通过试探和战胜。祂号令诸天，降伏并整治地狱。由此祂救赎了我们。

Jesus Christ on earth, living in Nazareth as a young man, is doing work of eternal importance in His spirit. Within Himself, having an overview of all things in creation, He successively draws to Himself certain spiritual societies in an intricate and beautiful pattern, and by means of this He learns ever more interior things. At the same time, He orders these societies in new ways, removing evils that obstruct, ordering goods where needed. He is the Redeemer. This Man, while in His body in Nazareth, is the Divine rescuer. He is ordering and healing spiritual societies, and at the same time glorifying His own natural. This is possible because of His Soul and His endowments.

在世上的耶稣基督，一个生活在拿撒勒的年青人，在祂的灵里执行着有永恒重要性的使命。在内心里，祂对被造万物有全面的了解，祂以一种无以言表的美好方式，成功地将一些灵性社群召聚到自己周围，并以此来学习更多的内在事物。同时，祂以新的方式掌管这些社群，剔除造成阻滞的邪恶，依照需要规建良善。祂就是那救赎者。这个人虽然身在拿撒勒，却是神圣的拯救主。祂在号令和治疗灵性社群，同时也在荣耀祂自己的属世人。因为祂的灵和祂的天资，这一切都成为可能。

He sees what merit is like from societies who take merit, and then leads Himself to see the goodness of taking no merit at all, which is a state from the Divine (AC 4065). 祂从看重功德的社群中看到功德的本性，然后引导自己去看完全不重功德的良善，这才是来自于上帝的样式(AC4065)。

He sees societies of spirits who love to reason about goods and truths, and who think themselves very wise. Studying these societies, He perceives that they are in mental shade, and that without Divine mercy regarding their states they will spiritually perish (AC 4075: 2). He observes societies that say they are in love to God, but look only to the vast Infinite and worship an invisible God. He sees that unless they have some finite concept of God they will be “looking into thick darkness” only (AC 4075:3) and will have only strange and false fancies. He sees the terribly limited nature of their ideas and realizes their need to have a visible Divine Human to see and worship.

祂看到那些喜欢辩论良善和真理，并认为自己非常聪明的灵性社群。研究这些社群，祂看出他们的心理处于阴影之中，如此的状态若没有上帝的怜悯，他们将会灵性毁灭 (AC 4075: 2)。祂观察另一些社群，那里的人们说他们爱上帝，但只看到浩瀚无垠并崇拜一个无形的上帝。祂看到，除非他们对上帝有某些特定概念，否则他们只会“看到浓密的黑暗”(AC 4075: 3)，并且只会持有离奇古怪和谬误。祂看到他们思维上极其有限的特性，并意识到他们需要一个看得见的圣子，以便理解和崇拜。

All these things He learns as He processes these spiritual societies. He gains knowledge by means of them, but not directly from them. He learns by means of His own Laban states, but receives no qualities *from* them. Rather, the states that become His own are Divine.

在查考这些灵性社群的过程中，祂认识了所有这些，并从中获得知识，不是直接从其中获得，而是从自己的拉班状态学习。祂没有接受这些状态的任何品性。相反，成为祂自己状态的是神性。

The Lord in His glorification now turns to a new goal. This is pictured in Jacob's leaving Paddan-aram, "to go to Isaac his father in the land of Canaan" (Gen. 31:18). As His natural is glorified, the Lord looks to uniting His natural level with His Divine rational, which is Isaac. He looks to becoming integrated, Divine on both planes, and alive in a way that He has not been before: alive as the only true Human, One with His Soul. But still He needs to take steps before His natural is ready for such advanced glorification. Jacob has to cross into the borderlands of Canaan, meet an angel there, and then be reconciled with Esau, whom he fears.

现在，主在祂的荣耀里转向了一个新的目标。这是在雅各离开巴旦-亚兰时所描绘的，“往迦南地他父亲以撒那里去了”(创世纪 31: 18)。因为祂的属世人已得荣耀，所以主期待祂的属世层与祂的神圣理性，也就是以撒，整合为一。祂期待神性在这两个层面的合一，从而以祂前所未有的方式生活：作为一个与祂的灵合一的，唯一真正的人活着。但是，祂仍然需要一些步骤，才能使祂的属世人为达成如此高阶的荣耀做好准备。雅各必须穿越迦南的边界，在那里遇见天使，然后与他害怕的人以扫和好。

A major step in this direction of reuniting with Isaac comes when Jacob and his family and flocks crosses over the Euphrates, which is the extreme boundary of the land of Canaan in its widest sense. Crossing this boundary is a coming into a "conjunction. . .

with the Divine” (AC 4116). It is not the complete conjunction and integration, but a vital step in this direction, and a step away from Laban’s homeland.

当雅各和他的家人以及畜群跨过幼发拉底河，这广袤无垠的天底下迦南地的极边之界时，就朝与以撒合一的方向上迈出了重大的一步。越过这条边界就是来“联结。。。于上帝”(AC 4116)。这还不是完全的连接和整合，而是朝着这一方向迈出的关键一步，也是远离拉班家乡的一步。

Chapter 21
THE LORD'S TEMPTATIONS IN GLORIFYING HIS NATURAL
Coming Home
Genesis 32

第二十一章
在荣耀祂的属世人时主所经历的试探
回家
创世纪 32 章

- On his way back to Canaan Jacob sends out messengers to Esau, his brother. The messengers return, saying Esau is coming toward him with four hundred men.
 - Jacob is afraid and separates his family into groups to allow for an escape if Esau attacks.
 - During the night Jacob wrestles with an angel and prevails. Jacob is then renamed Israel by God.
-
- 在回迦南的路上，雅各派人送信给他哥哥以扫。送信的人回来说，以扫正带着四百人向他走来。
 - 雅各很害怕，将他的家人分成几个群，以便在以扫袭击时能够逃跑。
 - 晚上，雅各和天使摔跤而且赢了。雅各被上帝更名为以色列。

After twenty years away from his parents and his homeland of Canaan, Jacob now journeyed toward a reunion. For him the most feared aspect of this return was his meeting with Esau. Before leaving Canaan many years earlier, Jacob had twice betrayed his older brother. Esau had sworn revenge at that time; in fact he had intended to kill Jacob. Jacob's fear on returning seemed justified. But twenty years had gone by, and in such a long time many changes occur.

在离开父母和家乡迦南地 20 年后，雅各现在正走向团圆。对他来说，这次返回最担心的事就是与以扫会面。多年前离开之前，雅各曾两次欺骗他的哥哥。当时以扫发誓要报仇，其实他想杀了雅各。雅各返回时的恐惧似乎是有道理的。但二十年过去了，这么长的时间里发生了许多变化。

After Jacob and his family separated from Laban and went on their way, the Word says, "the angels of God ran to meet him" (Gen. 32:1). Again, the angels! First in his

dream of the ladder at Bethel and now, two decades later, as Jacob came near home. The “angels” are enlightenment coming in from goodness, preparing us for the meeting with Esau, preparing Jacob within us to meet the older brother. It is a readying for truth to come to inner good and to discover that goodness is the ruler of the heart. If we have been living the truth in many, many states, this upcoming change frightens us. It will alter our patterns. We will lose our former moorings. We are afraid we will lose everything, emotionally and spiritually. So the Lord sends His angels to give us inner warmth and light and to guide us home.

雅各和家人离开拉班上了路，经上说：“上帝的使者遇见他”(创 32: 1)。又是天使！第一次是他在伯特利梦中的天梯上，如今 20 年后，发生在雅各快到家时。“天使”是从上帝而来的启示，预备我们与以扫相遇，即预备我们内心的雅各与哥哥相遇。这预备使真理进入内在良善，觉悟上帝是心灵的主宰。如果我们曾以许多模式实践真理，我们会害怕这即将到来的变化。因为它会改变我们的模式。我们将失去以前的依据。在情感上和灵性上，我们都担心会失去一切。所以耶和华差遣祂的使者，给我们内在的温暖和光明，引导我们回家。

The Lord brings about this change in us with Divine wisdom and gentleness. He has established on His own plane on earth the same process (AC 4234). The Isaac level of the Lord has been glorified. But the natural level, represented by Jacob and Esau, is only in the process of glorification. On this plane there had been strong tendencies to evil through the finite human nature inherited through Mary. Jesus Christ started out with Jacob leading the way: He compelled His hereditary natural to obey Divine truth. He is now ready to go on His way to Esau: to experience a reunion with Esau that brings Divinity to His very natural (AC 4234). When Jesus comes to love the principles of Divine Truth in His natural-level consciousness, self-compulsion is no longer necessary. True principles meet with love and delight, and then living them is pure joy.

主以圣洁的智慧和温柔将这变化带给我们。祂在世上从自身层面上设立了这个过程 (AC 4234)。主的以撒层面已经得荣耀了。但是，以雅各和以扫为代表的属世层面，还在荣耀的进程中。在这个层面上还有强烈的不良倾向，这是遗传自马利亚的有限人性。耶稣基督以雅各开始引领这条路：祂迫使自己遗传的属世人服从神性真理。祂现在准备好了继续走向以扫：经历一次与以扫的重聚，把神性引入祂特有的属世人中 (AC 4234)。当耶稣在祂属世层面的意识中，达到爱神性真理的准

则时，自制就不再必要了。真理的准则与爱和喜乐相遇，生活在其中就是纯然的快乐。

These changes within the Lord will have direct impact on our natural emotions and ideals, on our ordinary thoughts and day-to-day life.

主里面的这些变化将直接影响我们属世的情感和意念，影响我们通常的思想和日常生活。

When Jacob and Esau are united in Jesus Christ and His natural is glorified, He comes to us in a new way. It is like the returning of someone we love deeply who has been far away but now comes home, enters our door, and takes us into his arms. By coming home he gives us a warmth and light we would never know without him (TCR 109). One of Jesus' greatest gifts is that He glorifies His natural level, and that He puts Esau or Divine good first, with Jacob becoming as one who serves. Good comes first with Him — the strong and wonderful good of the love of others, and this in His very Natural (TCR 43). We pray that someday it may be so with us.

当雅各和以扫在耶稣基督里结合，祂的属世人得了荣耀，祂就以新的方式临到我们。这就像一个我们深爱之人的回归，他曾经远离我们，但现在回到家，走进大门，把我们揽入他的怀抱。他回家带给我们的温暖和光明，是没有他时我们永远无法了解的 (TCR 109)。耶稣最大的礼物之一，是祂荣耀了自己的属世人，祂把以扫或神性良善置于首位，使雅各成为服侍者。祂良善为首——强烈且美好的爱他人之良善，就在祂的属世之人里 (TCR43)。我们祈祷有一天这也会成为我们的。

The process by which truth acknowledges good to be superior, to be the heart of life, is seen in harmonious detail in the coming together of Jacob and Esau. Jacob sent messengers ahead to Esau and said to them, "Thus shall you say to my lord Esau" (Gen. 32:4), and through them Jacob relays to Esau his experience in Haran. The words "My lord Esau" signify "the first acknowledgment of good as being in the higher place" (AC 4242). Jacob did not call Esau his brother, but his "lord," and also later he calls himself Esau's "servant" (*Ibid.*). This is drawing near the "inversion" (AC 4243) in which good will come to lead the way. This is what was hoped for in the beginning, and now, after successive steps of rebirth, it is actually happening.

真理认可良善居首，为生命之核心的过程，可见于雅各与以扫和谐相聚的细节中。雅各打发人前去见以扫，对他们说：“你们对我主以扫说。”(创世纪 32: 4) 雅各让他们把他在迦南的经历告诉以扫。“我主以扫”这个词意味着“首先承认良善居

于更高地位”(AC 4242)。雅各没有以哥哥称呼以扫，而称他为“主”，随后他称自己为以扫的“仆人”（如前所述）。这就近似一个“反转”(AC 4243)，即让良善为首引领前行。这是从一开始就盼望的，现在，经过重生的各个阶段后，它实际上正在发生。

When they had talked with Esau and returned, the messengers of Jacob said, “We came to your brother, to Esau, and moreover he comes to meet you, and four hundred men with him” (Gen. 32:6). Good is now coming to the truth within Jesus. This good brings “four hundred men” with it! This struck fear into Jacob. His brother was coming, and Jacob feared it was to take vengeance for his misdeeds twenty years earlier. Jacob’s outward fear speaks spiritually of an inward anxiety that comes with temptation. “Four hundred” represents temptation.

雅各的信使们见了以扫后，回来说：“我们到了你哥哥以扫那里，他带着四百人，正迎着你来。”(创世纪 32: 6) 耶稣里面的良善现在正走向真理，这良善带来了“四百人”！这使雅各感到恐惧。他的哥哥要来了，雅各担心这是要报复他二十年前做的坏事。雅各的外在恐惧说明了试探带来的内在焦虑。“400”代表试探。

Jesus on earth, while in Nazareth, goes through these inner clouds and storms. “And Jacob remained alone, and there wrestled a man with him until the dawn arose.” Here it is the Lord’s temptation in glorifying His natural that is the subject. He undergoes a most grievous temptation, so grievous that He wrestles not only with the hells, but also *with the angels*: “That the Lord in temptation at last fought with the angels themselves, no, with the whole angelic heaven, is a secret that has not yet been disclosed” (AC 4295:2).

在世上的耶稣在拿撒勒的时候，经历过这些内在的乌云和风暴。“只剩下雅各一人。有一个人来和他摔跤，直到黎明”。这里的要点是，在荣耀祂的属世人的过程中主所经历的试探。祂经历了最严酷的试探，在严酷的试探中祂不仅与地狱，而且还要与天使搏斗：“主在试探中最终要奋战天使们自己，不，是整个天使的天堂，这是一个尚未被揭示的秘密”(AC 4295: 2)。

When the hells attack Jesus through the maternal human, the issue is saving humankind. They focus on how evil humankind is, and instill despair over His purpose of saving us. This is a powerful trial, for the hells have much of lower realities on their side. They try to deflect the Lord from the higher reality that many human beings choose heaven in freedom!

当地狱通过祂得自母亲之身攻击耶稣时，焦点就是对人类的拯救。牠们专注于人类是多么邪恶，把绝望灌输在祂拯救我们的使命上。这是一次强大的考验，因为地狱之内有着众多低劣的实相。牠们试图使主偏离高端实境，即众人在自由中选择天堂！

But how do the angels tempt Him? Angels are the most loving and caring people in all creation. Why would the Lord combat them? It is vital to see that He would never have had to fight against the genuine wisdom and love within them. These only want to serve the Lord and others. Ordinarily, the angels are in elevated or morning and noon states of mind, when their love for the Lord and others is full of joy and life.

但是天使们如何试探祂？天使是所有造物中最有爱心、最会关怀的人。上帝为什么要和他们搏斗？关键要看到，祂永远不必与他们真正的智慧与爱作斗争。他们只想服侍主和他人。通常，当天使们对主和他人的爱充满了喜悦和活力时，他们的心性就处于被提升或早晨和中午的状态。

But in twilight states of mind, their hereditary evils are nearer. At the time of the Lord's life on earth and His temptations, the spiritual world had great disorders, such as imaginary heavens, ruled by evil genii. Devils had infiltrated the borders of heaven itself, and disorder and confusion existed there from such an evil presence. When the Lord endures temptations from the angels and conquers their illusions, He brings the heavens back into order. He restores the heavens to the full beauty of the human form, or Grand Man. Before this, the heavens are strongly disturbed. Terrible fears for the salvation of human beings on earth overwhelm them.

但在黄昏状态下，他们的遗传之恶就靠近了。当主在世上的生命处于试探中时，灵性世界有很大的混乱，如虚幻的天堂，被邪魔挟持等等。邪灵穿越天国自身的边界，牠们的出现造成那里的失序和混乱。当主承受住了来自天使的试探，征服了他们的幻相，祂就使诸天恢复秩序。祂使天堂恢复了人之组织，即宏伟之人的全然完美。在此之前，天堂遭到强烈的干扰。对拯救世上之人的可怕恐惧压倒了他们。

The angels love the Lord deeply, with all their "hearts, souls, minds and strength" (Mark 12:30). Do they not want to relieve the Lord of His almost unbearable torment? Wouldn't they perceive the part-truth that the hells were insinuating into Him: that humankind is too evil to be saved? Given these things, perhaps the angels focused on the Lord's chief end: to save us. They perceived how in myriad cases this seems almost impossible.

天使们深深地爱主，他们“尽心、尽性、尽意、尽力爱主你的上帝”(马可福音 12: 30)。难道他们不想缓解主正经历的难以承受的折磨吗？难道他们没有意识到，地狱正在悄悄地用“人类的邪恶无可拯救”，这几乎为真的事实暗示祂吗？考虑到这些事情，也许天使们担忧主的首要目的：拯救我们。他们意识到，在无数的个例中，这几乎是不可能的。

The angels then, in a state of obscurity, try to instill in Jesus an immediate apparent need: to force humankind into goodness. The most powerful evil, the love of dominion, would work through the angels' low states and urge the Lord to "command that these stones become bread" (Matt. 4:3). The angels would urge this innocently, out of misguided love, and in agonized obscurity.

因此，天使们在懵懂的状态下，试图灌输给耶稣一种显然迫切的需要：强迫人类进入良善的境界。最强大的邪恶就是喜欢成为主宰，这将通过天使的低境界勤奋，敦促主“吩咐这些石头变成食物”(马太 4: 3)。天使们无知地这样敦促，出于被误导的爱，是一种极度的无明。

If this is the case, angels have temporarily lost faith in humankind. They are wrong. Nothing is more precious than leaving human beings in final freedom to choose heaven or hell with no over-ruling compulsion. That it is the angels who tempt Him is terribly hard for Jesus, Who is love itself.

若果真如此，天使们已经暂时失去了对人类的信心。他们错了。没有什么比让人类在没有过度强迫之下，有决定性的自由去选择天堂或地狱更宝贵的了。正是这些怂恿耶稣的天使给祂造成极度的困难，而耶稣就是爱！

Jesus Christ must at times feel quite alone except for the beauty of His Divine Soul, which in temptation seems remote. Yet He does not yield to the angels. He endures a terrible torment and struggles even to near despair. But then love triumphs; He wrestles and wins. He does this in order to preserve that very essential of our humanity: our spiritual freedom.

若不是祂的神圣灵魂之美，耶稣基督有时必定感到非常孤独，在试探之时祂的灵又似乎离祂很远。然而祂并没有屈服于天使。祂承受了可怕的折磨，甚至挣扎到近乎绝望。但是爱最终胜利了。祂摔跤并且赢了。祂这样做是为了维护我们人类最基本的底线：我们的灵性自由。

The Lord leads the angels back to basic truths and goods, and then restores the heavens to true order. The temptations from them cease. The “sun arose to Jacob” (Gen. 32:31). Jacob and the angel ceased wrestling. Peace came, and a blessing.

主带领天使回归基本真理和良善，然后再使诸天回归真正的秩序。来自他们的试探停歇了。“太阳向雅各升起”(创世纪 32: 31)。雅各和天使停止了摔跤。平安临到了，祝福临到了。

The angel changed Jacob’s name to “Israel” — the angel who now represents the Divine inflowing. This new name marks a major change in Jacob’s life. Names signify qualities, and after the victory in this temptation, Jesus in His natural comes into a new quality (AC 4286). Now celestial good inflows through truth into the natural level of the Lord as it had not done before. He therefore has a new name: “Israel.” This is celestial love come into His natural life.

天使将雅各的名字改为“以色列”——此时天使代表神圣的流入。这个新名字标志着雅各的生命发生了重大变化。名字意味着品性，从这个试探中取得胜利之后，耶稣的属世人进入了一种新的品性 (AC 4286)。现在，属天良善经由真理流入主的属世层面，这是前所未有的。因此，祂有了一个新的名字：“以色列”。这是属天之爱进入祂的属世生命。

Each major temptation of Jesus Christ, as revealed in the *Arcana*, focuses on His love for the salvation of humankind. In childhood He fights and conquers those hells that stand between Him and an innocent love of salvation (Gen. 14). As a young man, He fights for the preservation of the Divine rational in its vulnerable beginnings (Gen. 22, the near sacrifice of Isaac), for this rational is the vital tool in saving us. Now, in wrestling and overcoming the angel, Israel is established. The Divine natural is firmly in place and needs only a few further steps for its complete glorification. This Divine natural makes our regeneration possible.

就像《属天的奥秘》一书揭示的那样，耶稣基督经历的每一次重要试探，都针对祂的拯救人类之爱。童年时，祂征战并战胜的地狱，横亘在祂和对救赎的纯真之爱之间(创世纪 14)。成为年轻人后，祂在神圣理性脆弱的初始阶段为维护其而奋斗(创世纪 22 章，以撒几乎被献祭)，因为这理性是拯救我们的生死攸关的工具。现在，在摔跤战胜天使以后，以色列建立了。神性属世人已经稳稳站立，只需要再有几个步骤就可以完成祂的荣耀。这神性属世人使我们的重生成为可能。

This change in the Lord opens the way for His reunion with Esau, the Divine good in His natural, which is eternally optimistic about humankind, and in this is Divinely realistic.

主的这一变化为祂重聚以扫 - 祂的属世人中的神性良善，开辟了道路。这对人类来说是永恒的喜乐，而此处确是神性的真实。

As Esau and Jacob meet, and Esau becomes the leader, so the Lord leads us to a realization that the whole purpose in the rebirth of the natural in Himself — and in us — is that Divine good may come into the human heart. He is our Father, Who took the path first, and now tenderly and lovingly invites us to follow Him, to take the journey to heaven, even while He holds our hand.

由于以扫和雅各相遇，且以扫成为领袖，于是主也引导我们认识到，祂的属世人 — 同时也是我们 — 重生的全部目的，在于使神性良善进入人心。祂是我们的父，祂先走了这道路，现在又温柔充满爱意地邀请我们跟随祂，甚至牵着我们的手，走上天堂的旅程。

Chapter 22
GLORIFICATION OF THE NATURAL NEARS COMPLETION
The Reconciliation of Jacob and Esau
Genesis 33

第二十二章
临近完成时属世人的荣耀
雅各和以扫的和睦
创世纪 33 章

- **Jacob fearfully approaches Esau, but Esau runs to embrace him and they are happily reunited.**
- **Jacob convinces Esau to return to where he came from, and Jacob and his family travel slowly to Succoth and buy land there.**

- 雅各担忧地走近以扫，但以扫跑去拥抱他，他们欢乐地重聚了。
- 雅各说服以扫回到他的家乡，雅各和他的家人慢慢地朝疏割走去，在那里买了地。

“And Jacob lifted up his eyes, and saw, and behold, Esau came, and with him four hundred men. And Jacob divided the children over unto Leah, and over unto Rachel, and over unto the two handmaids. And he put the handmaids and their children first, and Leah and her children after, and Rachel and Joseph after. And he himself passed over before them, and bowed himself to the earth seven times, until he drew near unto his brother. And Esau ran to meet him, and embraced him, and fell upon his neck, and kissed him, and they wept” (Gen. 33:1-4).

“雅各举目观看，见以扫来了，后头跟着四百人，他就把孩子们分开交给利亚、拉结和两个使女，并且叫两个使女和她们的孩子在前头，利亚和她的孩子在后头，拉结和约瑟在最后头。他自己在他们前头过去，一连七次俯伏在地，才走近他哥哥。以扫跑来迎接他，将他抱住，又搂着他的颈项与他亲嘴，两个人就哭了。”
(创世纪 33: 1-4)

At last the twin brothers were reunited. Jacob had approached Esau with fear. Esau had come to him with four hundred warriors. But there was no anger, no confrontation.

Instead, Esau ran to Jacob and embraced him with great love. The two wept together, not in sorrow but in relief and joy.

这对孪生兄弟终于重聚了。雅各担忧地走近以扫。以扫带着四百名勇士来见他。然而没有怒气，没有对抗。相反，以扫跑到雅各面前用极大的爱拥抱他。这两人哭在一起，不是悲伤，而是宽慰和欢乐。

This marks another new state in the Lord's glorification on earth. Divine good can now at last rule in the natural with the fullness of love. Where before there had been self-compulsion and temptation, Divine love has now come to bring glorification. Jesus is still in Nazareth, a young adult in appearance, doing the work of a carpenter. But within He is the Divine carpenter of glorification and rebirth.

这标志着主在世上的另一个新状态。圣善现在终于可以在属世人中以全然的爱治理了。此前经历自制和试探的层面，如今圣爱已经进来将其荣耀。耶稣还在拿撒勒，外表上是一个弱冠（年轻成人），从事木匠的工作。但在祂的内在却已是得荣耀获重生的神圣木匠。

This stage of the glorification of the natural level of the Lord is the key to our own rebirth. Temptations and victories effect such rebirth with us. The reunion of Esau and Jacob came only by Jacob's undergoing fear and anxiety and at last coming into submission and genuine humility (see AC 4341:2). The limited truth with us becomes anxious when good itself approaches, and it undergoes temptations and profound revisions. These in turn lead to reconciliation, reunion, and release. The goal of Esau as leader is achieved, not with bitterness or outward friction, but with love from the very heart. On this natural plane we are free.

主的属世层面这一阶段的荣耀，是我们自己得重生的关键。试探并得胜从而使我们能够重生。只有雅各经历了恐惧和焦虑，最终达到顺服和真正的谦卑后，以扫才能与雅各重聚（见 AC4341: 2）。随着良善亲身来到，我们的有限真理变得焦虑起来，它将经历试探和深刻的修正。这反过来又导致和解、重聚和宽慰。作为领袖的以扫实现了目的，没有经历痛苦或外在的冲突，而是用发自内心的爱。在这个属世的层面上，我们得了自由。

With Jesus, this reunion is the reunion of Divine good and truth, and His joy relates not only to Himself, but also and especially to the meaning of this union in Himself for humankind. He knows what it will mean to us. At last we are able to be in a harmony with Him, and by our free choice. This reunion brings the Lord surpassing joy, for it is a fulfillment of His love.

对于耶稣，这重聚是神性良善与真理的重聚，祂感到喜乐，不仅为自己，更因为祂之内这个重聚有关乎人类的特殊意义。祂知道这对我们意味着什么。通过自由选择，我们终于有可能与祂和谐相处。这重聚给主带来无比喜悦，因为这是祂爱的实现。

When Jacob was reconciled with Esau, he said, “I have seen your faces like seeing the faces of God, and you have accepted me” (Gen. 33:10). This is the truth in our natural level seeing goodness at last, goodness like “the faces of God.” When this really happens to us, when we see it in our natural lives, it stirs the affections and brings an inner love of others, a love made real by performing useful services, especially spiritual services, for others.

当雅各与以扫和解后，雅各说：“我见了你的面，如同见了上帝的面，并且你容纳了我”(创世纪 33: 10)。这表示我们属世层面上的真理，终于看到了良善，而善良就像“上帝的面”。当这真的发生在我们身上时，当我们在属世生命中看到它的时候，它会振奋我们的情感，引发我们对他人的内在之爱，落实在为他人提供有用的服务上，尤其是对他人的灵性关怀。

This state of experiencing love of others in our natural level deepens step by step. The full uniting of Jacob and Esau, on the spiritual plane, is successive, stage by stage (see AC 4375 et al). In each increasing stage of closeness we experience greater delight, usefulness, and creativity.

在我们的属世层面上，这种对他人之爱的状态，会经历一步一步的深化。在属灵层面上，雅各与以扫的完全联合，也是分阶段接续发展的(见 AC4375 等)。在上升接近的每一个阶段，我们都会体验到更多的快乐、有用和创造力。

Jacob now traveled on with his family and possessions to Shalem, a city of Shechem. Shalem “means tranquility and perfection” (AC 4393). This is so with the Lord on earth. With the union of Good and Truth in Him, as it progresses step by step, there comes increasing tranquility. After a few more stages, the natural with Him is glorified. In this, with Him, is “perfection.”

雅各现在带着他的家人和财产去了示剑的一个城，撒冷。撒冷“意味着平静和完美”(AC4393)。在世上的主就是这样的状态。随着良善与真理在祂里面一步一步的结合，祂越发宁静祥和。再过几个阶段，祂的属世人将得荣耀。至此祂终成“完美”。

Here in Shalem Jacob raised an altar to worship Jehovah, to thank Him for his safe return home and his reunion with Esau. He called the altar “El Elohe Israel,” which means “God of gods” (AC 4402:4). Jesus Christ has now come to a stage in His glorification where Divine truths joined with Divine goods have become a part of Himself in His natural. In the Isaiah prophecy, this indicates an attainment of the next successive stage of the glorification: “And His name will be called Wonderful, Counselor, *God, Hero*” (Isaiah 9:6, emphasis added). He has not become “*God*” on this plane without also being a “*Hero*,” that is, a victor in most grievous temptations.

雅各在撒冷筑起一座祭坛，敬拜耶和华，感谢上帝带他平安回家与以扫重逢。他称祭坛为“伊利伊罗伊以色列”，意思是“万神之神”(AC4402: 4)。耶稣基督的荣耀现在已经到达一个阶段，在这个阶段，神性真理与神性良善已经成为祂属世人的一部分。在以赛亚的预言中，这意味着荣耀已经成功到达下一个阶段：“祂的名字将被称为奇妙，策士，神，英雄”(以赛亚书 9: 6，侧重为后加)。在这个层面上，祂若没有胜过极端严酷的试探而成为“英雄”，也就不能成为“上帝”。

Ahead are increasing heights of glorification and even greater struggles against the hells. Beyond those He will become “the Father of Eternity, and the Prince of Peace” (Isaiah 9:6). He will achieve this as He turns to the glorification of His sensuous level and finally of His very body.

前方是荣耀越来越高的高度，以及与地狱愈益重大的斗争。超越这些，祂将成为“永恒之父，和平的君”(以赛亚书 9: 6)。当祂把体感层面，并最终祂的整体引入荣耀时，祂就如此成就了。

Chapter 23
THE FALLEN SENSUOUS
The Lost Dream
Genesis 34

第二十三章
堕落的体感
遗失的梦
创世纪 34 章

- Shechem, a prince of the country, rapes Jacob's daughter Dinah.
 - Yet Shechem loves Dinah, and his father asks Jacob and her brothers if Shechem may marry her.
 - Dinah's brothers say they will allow the marriage if the males of the land will be circumcised. In reality, they have no intention of allowing it at all.
 - Shechem and his father consent, and when they are recovering from the circumcisions, Simeon and Levi, Dinah's brothers, kill them, and all the sons plunder the city.
 - Jacob rebukes Simeon and Levi.
-
- 那地的王子示剑，奸污了雅各的女儿底拿。
 - 示剑爱底拿，于是求他父亲问雅各和她的兄弟们，是否可以娶她。
 - 底拿的兄弟们表示，如果那地的男子都受割礼，他们便答应这婚事。实际上，他们根本不准备答应这婚姻。
 - 示剑和他的父亲同意了，当他们还在割礼后恢复时，底拿的哥哥西缅和利未杀了他们和一切男丁，掠夺了那城。
 - 雅各责备西缅和利未。

Chapter 34 in the Genesis narrative tells of the rape of Dinah by Shechem and the dreadful revenge of her brothers. This is the sad story of a forced sexual union followed by an extreme and evil revenge. What has this to do with the Lord's glorification? Why is it placed spiritually or representatively in the context of late stages of the glorification of the Lord's natural?

创世纪三十四章叙述了底拿被示剑奸污，和她的兄弟们恐怖的复仇。这是一个可悲的故事：被迫的性结合，随之而来的是极端和邪恶的报复。这和主的荣耀有什么关系？在属灵或象征性意义上，它为什么被置于主的属世人得荣耀的后期背景下？

This story appears where it does because this is where it belongs. It tells of evils that may possibly overwhelm the sensuous, that is, the level of the senses in human beings. Coming soon is Jesus' confrontation of these sensuous evils and His battle with them in His glorification process.

这个故事的出现，其实正在它该出现的地方。它讲述的是，邪恶有可能挟持体感，也就是人类的感觉层面。在耶稣走向荣耀的进程中，祂即将面临的是体感之邪恶并与之的斗争。

People who had descended from the members of the *Most Ancient Church*, the first church on earth with the earliest peoples on earth, still existed in the land of Canaan at the time of Jacob and his children, "especially among those called the Hittites and Hivites" (AC 4447:2,3). What kind of a people were they? It may be said that Hamor and Shechem were of the last peoples of a Golden Age, and that in a sense this chapter re-enacts the fall of that Golden Age and repeats it perhaps for the final time.

在雅各和他的孩子们的年代，最古老的教会，即世上最早期之人的第一个教会的成员，他们的后裔仍然存在于迦南地，“特别是那些被称为赫梯和希未的人中”（AC4447：2-3）。他们是什么样的人？也许可以说，哈抹和示剑是黄金时代的最后的人，从某种意义上说，这一章重新审视了那个黄金时代的衰落，也许这是最后一次。

But it was Shechem who forced Dinah. From his point of view this union turned out to be more than only sexual, for he genuinely wanted her in marriage. This desire of Shechem to join with Dinah represents the Hivites' desire to join with Jacob's clan. The outer rites that Jacob and his family practiced were familiar to the Hivites. These rites represented deeper principles that ancient religions, ancestors of the Hivites, had lived by. Thus Shechem and his tribe were drawn to Dinah and her family (AC 4449). Hamor, Shechem's father, endeavored to arrange a marriage. To achieve this goal, Hamor and Shechem agreed to be circumcised in order to be acceptable to the Jews. In speaking of their agreeing to circumcision, the Lord reveals in Swedenborg's Writings that "Hamor and Shechem his son committed an enormous sin in receiving circumcision" (AC 4489:4e).

但正是示剑逼迫了底拿。在示剑看来，这不仅仅是性的交合，因为他确实想和她结婚。示剑这个想要配合底拿的愿望，代表了希未人加入雅各氏族的愿望。雅各和他的家人所行的外在仪式是希未人熟悉的。这些仪式代表了古时宗教，希未人的祖先持守的更深刻的准则。于是，示剑和他的部落就被底拿和她的家人所吸引 (AC 4449)。哈抹，示剑的父亲，努力安排这场婚姻。为了实现这一目标，哈抹和示剑同意接受割礼，以使犹太人认同他们。在谈到他们同意受割礼时，主在瑞登堡的著作中揭示了“哈抹和他的儿子示剑因接受割礼而犯下大错”(AC 4489: 4e)。

This was because, as people of the Most Ancient Church, Hamor and Shechem were internal in nature (AC 4489:3). But circumcision is an external rite, symbolic for the representative of a church, the Israelitish Church, which rejected internal things. In accepting circumcision, Hamor and Shechem and their followers turned away from celestial things to empty externals, from a celestial innocence to a sensuous act.

这是因为，作为最古老教会的人，哈抹和示剑本质上是内在之人 (AC 4489: 3)。但是，割礼是一种外在的仪式，象征的是代表性的教会，即犹太人教会，他们否认内在事物。由于接受割礼，哈抹和示剑与他们的追随者离开属天事物转向空无的外在事物，从属天的纯真转向了体感行为。

The sons of Jacob had no desire to join with deeper principles of religion. They were content with mere external rites. Therefore, the only way that the Hivites could join their ancient religion with this new one would be by forcing the union (AC 4433), and this is represented by the fact that Shechem forced himself on Dinah.

雅各的儿子们不想加入更深刻的宗教准则。他们满足于纯粹外在的仪式。因此，使希未人古老的宗教加入新宗教的唯一途径只有强制联合 (AC4433)，而这事的代表就是示剑为底拿的缘故强迫自己。

A marriage between Shechem and Dinah would have been a good union, representing a union between external rites and deeper religious principles of the heart and mind. This could have re-established the wisdom of the Ancient Church with the sons of Jacob (AC 4439). Yet no union can become real if it is forced. Though Shechem's desire was a good one, his method was very wrong. There could be no union here, because the children of Jacob did not want one.

示剑和底拿的婚姻本该是一场良缘，代表了外在仪式和心灵上更深刻的宗教准则之间的结合。这本可以使雅各的儿子们恢复古代教会的智慧 (AC 4439)。然

而，任何被迫的联合都不可能实现。虽然示剑的愿望是好的，他的方法却是错误的。这里不可能有联合，因为雅各的儿子们不想要。

Here the fall of the Most Ancient Church is re-enacted in a nearly final incident in the history of this Hivite clan, for it led to their complete extermination by the murderous swords of Simeon and Levi. Externally we find much that is brutal and coarse in this story. Internally it speaks of gentle and innocent love being lost. When innocence is truly lost, its loss is sad beyond anything else that can happen.

在这希未支派历史上几乎最后的事件中，由西缅和利未的残忍之剑，导致了他们的彻底终结，这再次展现了最古老教会的衰亡。表面上我们在这个故事中看到了许多残酷和粗俗之事。而内在意义上，它说的是温柔和纯真之爱的丧失。当纯真确实丧失时，其后果之恶劣超越了任何其他可能发生之事。

Because of their fall from innocence, the Lord permitted the Hivites in this Hamor/Shechem clan to be entirely destroyed, killed by the sons of Jacob. For once they had fallen so drastically, their children would not have been salvable (AC 4493:5,6). The Lord always provides for our salvation or our freedom to be saved.

因为他们从纯真中堕落，主就允许哈抹/示剑支派中的希未人被雅各的儿子们灭绝。因为一旦他们堕落的如此深重，其子孙就无可拯救 (AC 4493: 5-6)。耶和華总是给我们提供救赎，或使我们有得救的自由。

This remnant of the Most Ancient Church turned to the sensuous plane and sensuous evil. Here they were met and slain by an entirely sensuous people. With the Israelitish/Jewish Church, and indeed with the Christian and New Churches, there is from heredity a strong tendency toward evil in our sensuous level. In fact, tendencies to evil are present in the hereditary will on every plane, but especially in the sensuous. The Lord came on earth to confront this fallen condition and to show us the path to freedom and a return to true ideals.

这最古老教会的幸存者，转向了体感层面和体感邪恶。这里，他们遭遇到全然体感化的人并被杀戮。在以色列/犹太教会，也实在包括基督徒和新教会，在我们的体感层面上，都有一种来自遗传的强烈的趋恶倾向。事实上，趋恶倾向在各个层面上都存在于遗传意愿中，特别是在体感层面。主来到世上面对这种堕落的情况，并向我们展示通往自由和回归真正理想境界的道路。

In Genesis 3:15, the Lord God said: “And I will put enmity between you [the serpent] and the woman, and between your seed and her seed; He shall bruise your head, and you shall bruise His heel.”

在创世纪 3 章 15 节，主耶和华说：“我又要叫你（蛇）和女人彼此为仇；你的后裔和女人的后裔也彼此为仇。他要伤你的头；你要伤他的脚跟”

“He” is the Lord, come on earth. It is His heel, His sensuous, that is bruised by the serpent. But He conquers that serpent, and rises glorified on Easter.

‘他’指的就是来到世上的主。是祂的脚跟，祂的体感被蛇所伤。但是祂征服了蛇，在复活之日高升得荣耀。

The supreme sense of this story teaches of the Lord’s clear sight of the sensuous evils active in His finite heredity through Mary. What might this sad story be describing about Jesus’ inner process? Jesus has just now completed the process of making His natural-level consciousness Divine. The final level to face is the sensuous level, the most corrupted level of humankind.

这个故事的至高意义告诉我们，主清楚看到，祂从马利亚所得的有限遗传中，有活跃的体感邪恶。这个悲惨的故事是如何描述耶稣的内在发展过程呢？耶稣刚刚完成了圣化祂的属世层面之知觉的过程。最后一个要面对的层面是体感层面，这是人类最为败坏的层面。

And yet, ideally, the level of the senses should provide a beautiful link to the deepest, holiest parts of the soul. We see this pictured in infancy when a baby experiences all love and discovery directly through the senses.

然而所幸的是，感觉层面能够为灵魂的最深刻，最神圣部分提供一个很好的链接。我们在婴儿身上看到这幅图像，婴儿体验到所有的爱是通过感觉直接发现的。

When Jesus focuses His consciousness onto the level of human sensuality, He knows from within Him the beautiful links that are possible to join the senses with Divinity. Might He, in His finite and not yet glorified state of mind, be tempted to force the union between Divinity and human sensual experience, just as Shechem forced Dinah? We are shown in Luke 4:3 that Jesus was vulnerable to this kind of temptation, when the devil tempted Him in the wilderness to “Command this stone to become bread”; in other words, to “force people to be what you want them to be.” And yet, though Jesus can be tempted in this way because of His great desire for

our happiness, He does not give in. His Divine Soul knows well that to force anything upon human beings would be to remove their freedom and thus their very humanity. His human essence (the spiritual-celestial within Him) knows compulsion cannot lead to a true union. It is an appearance flowing in through His maternal human that tempts Him here.

当耶稣的意识聚焦在人类的声色层面时，祂从内在看到那可能将感觉与神性连接起来的美好环节。祂会不会，在祂有限的，尚未得荣耀的心智里，被试探去强行把神性与人类的感受经验结合，就像示剑逼迫底拿那样？在路加福音 4 章 3 节中，我们看到耶稣受了这种试探，当魔鬼在旷野引诱他时，“吩咐这块石头变成食物”，换句话说，“强迫人成为你想要的人”。然而，虽然耶稣渴望我们的幸福，而可能受这样的试探，但祂并没有妥协。祂的神圣灵魂深知，把任何东西强加于人，就是剥夺他的自由，从而剥夺他的人性。祂的人的本质(祂的属天-属灵内在)知道，强迫不能导致真正的结合。这次试探是一个流经祂母性之人的表象。

Sadly, there is a shocking realization in store for Jesus in the human sensuous level, which He experiences through the finite maternal heredity He has received. In the human sensuous level, there is violent opposition and hatred toward any deeper kind of love and truth. Here there exists a hellish desire to reject, corrupt, and destroy celestial and spiritual matters, just as the sons of Jacob wickedly tricked, plundered, and destroyed this nation of the Hivites.

可悲的是，从有限的母亲遗传而经历到的人的体感层面，耶稣震惊地觉察到，在人类体感层面，对任何更深层次的爱和真理，都存在着狂暴的对立和仇恨。这里有着地狱的强烈愿望，去拒绝、败坏、毁灭属天属灵的事物，就像雅各的儿子们一样，狡猾地欺骗，掠夺并摧毁了这个希未民族。

Seeing this causes Him deepest sadness, as when on earth He weeps when He regards Jerusalem and its fallen state. This sadness is reflected in Genesis by Jacob's grief after his sons had committed this horrible slaughter: "Ye have troubled me, to make me to stink to the inhabitants of the land. . ." (Gen. 34:30). His heredity through Mary embodies the hereditary fall of humankind. Seeing the evils within the sensuous, Jesus determines to face the glorification of this level within Himself out of love for us.

觉察此事使祂极其悲哀，如同祂在世上为耶路撒冷和它的败落状态哭泣一样。雅各的儿子行了这残忍的杀戮后，这悲哀就反映在创世纪里雅各的悲痛上，他说：“你们连累我，使我在这地的居民中有了臭名。。。”(创世纪 34: 30)。祂来自马

利亚的遗传，包含了人类堕落的遗传。看到存于体感的邪恶，耶稣决定出于对我们的爱，去正视祂自己这个层面的荣耀。

Chapter 24
FULL GLORIFICATION OF THE NATURAL
Bethel, Benjamin, and Esau's Genealogy
Genesis 35 and 36

第二十四章
属世人的全备荣耀
伯特利，便雅悯，和以扫的家谱
创世纪 35，36 章

- God appears to Jacob and tells him to go to Bethel. Jacob does so, and builds there an altar to God.
 - God blesses Jacob and again names him Israel.
 - Jacob and his family leave Bethel for Ephrath.
 - During the journey Rachel has hard labor, giving birth to Benjamin before she dies.
 - They arrive at Hebron where Jacob's father Isaac, lives. Isaac is very old, and he dies.
 - Esau's genealogy is given in Genesis 36.
-
- 上帝显现在雅各面前，吩咐他去伯特利。雅各就去了，在那里为上帝筑了一座祭坛。
 - 上帝祝福雅各，给他更名叫以色列。
 - 雅各和他的家人离开伯特利去以法他。
 - 旅途中拉结难产，死前生下便雅悯。
 - 他们到达雅各的父亲以撒居住的地方希伯伦。以撒很老了，他死了。
 - 创世纪 36 章给出以扫的家谱。

Bethel was a sacred place to Jacob: here he had the dream of the ladder with angels ascending and descending and the Lord standing above it. Now, decades later, "God said unto Jacob, 'Arise, go up to Bethel, and abide there; and make there an altar unto God who appeared unto you when you fled from before Esau your brother' " (Gen. 35:1). Reflected here is the circle of life in which one starts from a spiritual base, travels through a thousand states and changes, and in the end returns to that starting place, now as an entirely different person.

对雅各来说，伯特利是一个神圣的地方。在那里，他梦到梯子上有天使上去和下来，上帝站在上面。现在几十年后，“上帝對雅各說，‘起來、上伯特利去、住在那裡、要在那裡築一座壇給上帝、就是你逃避你哥哥以掃的時候向你顯現的那位。’”(创世纪 35: 1)。这里反映的是生命的循环，人从灵性的基础开始，经过上千个状态和变化，最终回到那个起点，而今成为了一个完全不同的人。

Jacob asked his household and all that were with him to “put away the gods of the stranger which are in the midst of you, and purify yourselves” (Gen. 35:2). This they did, and then journeyed onward.

雅各要求他的全家和所有跟随他的人：“除掉你们中间外邦人的神，洁净你们自己”(创世纪 35: 2)。他们如此做了，然后继续前行。

“...and a terror of God was upon the cities that were round about them, and they did not pursue the sons of Jacob. And Jacob came to Luz, which is in the land of Canaan, this is Bethel. . . .And he built there an altar. . . .And God was seen by Jacob again when he came from Paddan-aram, and God blessed him. And God said unto him, ‘Your name is Jacob; your name shall no more be called Jacob, but Israel shall be your name’; and He called his name Israel” (Gen. 35:2-10 selections).

“上帝使那周围城邑的人都甚惊惧，就不追赶雅各的众子了。于是，雅各到了路斯，就是在迦南地的伯特利。。。他在那里筑了一座坛。。。雅各从巴旦亚兰回来，上帝又向他显现，赐福与他。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，他就改名叫以色列。”（创世纪 35: 2-10，节选）

Once before, after wrestling with the angel, Jacob was named Israel. This second naming, now by God, is an affirmation, and spiritually it is confirmation of a new state. With Jesus, this is an entry into the Divine Love itself in the natural plane of life.

此前，雅各和天使摔跤后，被名为以色列。这由上帝赐予的第二个名字，是一种肯定，是对新的灵性状态的确认。对于耶稣，则标志着祂生命的属世层面进入了圣爱本身。

Jacob’s family journeyed from Bethel towards Ephrath, which is Bethlehem. Rachel then began labor with her final child, and she “suffered hard things in her bringing forth” (Gen. 35:16). “The midwife said unto her, ‘Fear not, for this is also to you a son.’ And it came to pass as her soul was going forth that she was about to die; and she

called his name 'Benoni'; and his father called him 'Benjamin.' And Rachel died, and was buried in the way to Ephrath; this is Bethlehem" (Gen. 35:16-18, selections).

雅各的家人从伯特利走到以法他，也就是伯利恒。拉结开始分娩她最后一个孩子，她“在生产时遭遇难产”(创世纪 35: 16)。接生婆对她说、不要怕，你又要得一个儿子了。她将近于死，灵魂要走的时候，就给她儿子起名叫“便俄尼”；他父亲却给他起名叫“便雅悯”。拉结死了，葬在以法他的路旁，这就是伯利恒“(创世纪 35: 16-18)。

In the story Rachel's death is a tragedy. She was the most important person in Jacob's life, the one he loved deeply. However, Benjamin's birth is representatively a warm and beautiful thing. In the spiritual sense, Rachel's death and Benjamin's birth represent new and beautiful states. The birth of Benjamin signifies a breakthrough in the Lord's glorification in which He gains insights of truth which enable Him to enter a new and higher state. So with us: if only Benjamin can be born in our hearts, we find interior life and heavenly creativity. Benjamin is the medium, the step upward, to a higher heaven!

在故事中，拉结的死是一场悲剧。她是雅各生命中最重要的人，是他深爱的人。然而，便雅悯的出生代表了温暖和美好的事物。在属灵意义上，拉结之死和便雅悯的出生代表了新的美好境界。便雅悯的诞生象征着主之荣耀的一次突破，祂从中获得了对真理的洞察力，使祂进入一个新的、更高的境界。因此，对我们来说：如果便雅悯能在我们的心中诞生，我们就会发现内在生命和属天的创造力。便雅悯是更上一步，走向更高天堂的中介！

Benjamin was born near Ephrath, the earliest name for Bethlehem itself. That he was born here is no accident. Here also King David and the Lord Himself were born. For Bethlehem, like Benjamin, represents a miraculous stage of rebirth. For us it is the place where the Lord comes to us, where He is born as an infant in our hearts.

便雅悯出生在以法他附近，这是伯利恒本地最早的名字。他出生在这里绝非偶然。大卫王和主自己也诞生在这里。就像便雅悯一样，伯利恒代表了重生的一个神奇阶段。对我们来说，这是耶和華临到我们之处，祂在我们心里像婴孩一样出生。

The qualities represented by Bethlehem and Benjamin have to do with the inner heavens, with angels who are sensitive and gentle and innocent. The Lord Himself achieves these qualities in a Divine way. The residue in His natural that has not been

glorified is now becoming Divine. Benjamin's birth represents a progression with Jesus that is more interior and reaches up into His rational level where a new glory is born (AC 4536; 4585:2).

伯利恒和便雅悯所代表的品质关乎内在的天堂，关乎灵敏、温柔、纯真的天使。主自己以圣洁的方式成就了这些品质。祂的属世之人中尚未得荣耀的剩余部分现在已经成为圣洁。便雅悯的出生代表着耶稣更内在的进展，已升达祂的理性层面。在这里，新的荣耀诞生了 (AC4536; 4585:2)。

In the Lord's glorification, "Jacob" becomes "Israel." The Divine truth that He took to Himself (Jacob) becomes, after many states, the Divine Good (Israel). To Him, in His glorification, Rachel dies, and Benjamin is born. We can comprehend what these things mean only in a limited way. In us, Jacob's becoming Israel, and Rachel's death and Benjamin's birth near Bethlehem, speak of a gradual entering into gentleness and innocence and new warmth of love. These states come to us only from the angels and finally only from the Lord, and they promise closeness in our marriage and nearness to the Lord that we do not yet know. The residue on our natural level is reborn, and a miraculous new insight of truth (Benjamin) is born.

在主的荣耀中，“雅各”变成了“以色列”。祂（雅各）所接受的神圣真理，在经历许多状态之后，成为了神圣良善（以色列）。在祂荣耀的进程中，拉结死了，便雅悯出生了。我们只能有限的理解这些事情的含义。对于我们来说，雅各变成以色列，在伯利恒附近拉结的死和便雅悯的出生，说的是爱逐步进入温柔，纯真和新的温度。我们的这些状态只能来自天使，其实最终来自主，使我们在婚姻中更亲近，在不知不觉中更靠近主。我们属世层面上的残留得了重生，从而诞生新的对真理的领悟（便雅悯）。

Bethlehem and Benjamin symbolize a step beyond the regeneration of the natural level. Benjamin brings sparkling truth to us. This truth is "new" in the sense that we see it with a clarity and insight we have never experienced before. It is seen in this new way because this truth comes from a higher, inmost good. Here then is a breakthrough — it leads to being an angel of the middle heaven, close to the Lord.

伯利恒和便雅悯象征着对属世层面再生的一步超越。便雅悯给我们带来了闪光的真理。当我们以前所未有的清晰和领悟来看待它时，这一真理是“新的”。因为这个真理来自更高，最内在的良善，故以这个新的方式才能看到它。这就引起了一个突破—导致成为一个中层天的天使，靠近上帝。

The states represented by Joseph and Benjamin come through the process of rebirth, and they come by the Lord's gift to us of victory in temptations. Rachel's giving birth to Benjamin, and suffering hard things in this birth, represent such temptations (AC 4586). The Lord is within this hard state, protecting and moderating.

约瑟和便雅悯所代表的状态是重生经历的过程，是来自自主的胜过试探的恩赐。拉结生便雅悯，其间经历难产，就代表了这试探 (AC 4586)。主就在这艰难的处境里，行使保护和舒解。

Israel journeys now towards Hebron, where Isaac, his father, dwells. Prior to meeting Isaac, Israel's twelve sons are named again. But they are listed in an order different from that of their births, signifying a different subordination and ordering in the human mind, and, more importantly, in Jesus' mind. The *natural level has now been glorified* and is preparing for unification and integration with the Divine rational level, with Isaac. In the progress of glorification and rebirth, Jacob's ladder is continually activated: with Jesus Christ and in human rebirth, there is ascending and descending.

以色列现在往希伯仑去，他父亲以撒住在那里。在见以撒之前，以色列的十二个儿子被重新命名。但排列顺序与他们出生的顺序不同，这意味着在人的心智中，尤其重要的是在耶稣的心智中，有不同的从属和秩序。属世层面现在已得荣耀，并且正准备与神圣的理性层面，即以撒，统一和整合。在荣耀和重生的进程中，雅各的梯子持续活跃：在耶稣基督（得荣耀）和人类获重生中，有上下起伏。

"Jacob came unto Isaac his father in Mamre Kiriatharba; this is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were a hundred years and eighty years. And Isaac expired and died, and was gathered unto his people, old and sated of days; and Esau and Jacob his sons buried him" (Gen. 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。以撒共活了一百八十岁。以撒年纪老迈，日子满足，气绝而死，归到他本民那里。他两个儿子以扫、雅各把他埋葬了。”（创 35：27-29）。

The natural level of the Lord's mind is a receptacle for His rational. Now both are Divine, and with this comes a profound integration, a coming into One. Both are One, Jehovah, the Lord Jesus Christ. In this integration, Isaac — the rational as a separate entity — dies, old and sated of days. His two sons bury his body lovingly.

主心智的属世层面是祂理性的容器。现在两者都是神圣的，随之而来的是一个深刻的整合，进入一体。耶和華，主耶穌基督，本是一體。在這整合中，以撒—作為獨立實體的理性—年紀老邁，日子滿足，氣絕而死。他的兩個兒子深情地埋葬了他。

Spiritually, as with Rachel, this death is not a tragedy. Rather, it represents *new life* (AC 4618). Here then is an integration of tremendous impact. With Jesus Christ now comes an ascent from the glorified natural to the glorified rational, and an integration. Then He comes to these levels in us anew, with a power never before present (AC 4603). For this the angels sang. Yet there is still a level of glorification to be accomplished, that of His sensuous level, and His body.

就像拉結一樣，靈性意義上這死亡並不是悲劇。相反，它代表新生 (AC 4618)。因此，這是一個影響深遠的整合。現在，耶穌基督榮耀的屬世層升華到達榮耀的理性，完成整合。從而，祂在我們裡面達到這新的高度，擁有前所未有的力量 (AC 4603)。天使們為此而歌頌。然而，仍有一個層面的榮耀有待完成，那就是祂的體感層面，以及祂的肉體。

The *Arcana* treatment of Genesis 36 is one of the shortest chapters in the whole work. This brevity is not due to lack of Divine content. Rather, it is because the subject, the glorification, is almost too profound for human comprehension. Literally the subject is a full genealogy of the descendants of Esau who moved to the country of Edom.

在《屬天的奧秘》整本著作中，對創世紀 36 章的處理是最短的章節之一。這種簡潔並不是因為缺乏神聖的內容。更確切地說，而是因為這主題：榮耀，對人類的理解力來說它太深刻了。從字面上看，這是以掃的後裔遷到以東國的完整家譜。

Esau in Edom represents the Divine good inflowing from the infinite Jehovah to be conjoined with the good in the natural represented by Jacob/Israel. It is a coming together of Divinity and glorified Humanity in Jesus Christ on earth, in His natural. Think of the incredible power of Infinite good coming down to become One with glorified good in Jesus Christ!

在以東的以掃代表來自無限之耶和華的神聖良善，流入雅各/以色列代表的屬世良善並與之結合。這是神性和在世上的耶穌基督的合一，發生在祂榮耀之人的屬世層面上。想想吧，無窮的良善以不可思議的力量降臨，與耶穌基督里榮耀的良善合二為一！

Esau stands now for that unique inner plane of Divine good in Jesus Christ that came from God. Jacob/Israel is the Divine good that by glorification replaces the hereditary evil in the Lord's finite human through Mary. These two become One (AC 4641). Divinity meets Humanity. This completes the glorification of the natural. It paves the way for a whole new subject: Joseph and his life from seventeen years old and onward.

以扫现在代表着，在耶稣基督独特的内在层面上，来自上帝的神性良善。雅各/以色列代表的是神性良善经由荣耀，取代了主从马利亚来的有限人身中的遗传之恶。这两者成为一体 (AC 4641)。神性与人性相遇，从而完成了属世人的荣耀。这为一个全新的主题铺设了道路：约瑟与他 17 岁以后的生活。

The whole order of the Lord's Divinely good natural level is described by the descendants of Esau listed in Genesis 36. Even though our finite minds understand little within this genealogy, it is useful to read it, for if we read in a state of worship, an inflowing sphere of love from the Lord benefits both the angels and us.

“创世纪”第 36 章所列以扫的后裔，描述了主的神圣良善在属世层面的全部秩序。即使我们有限的心智对这个族谱了解很少，读它也是有用的。因为如果我们用敬拜的心态阅读，从主而来的充满爱的气场对天使和我们都将有益。

It is the same with the genealogies of the Lord Jesus Christ in the New Testament: when people on earth read these in a state of worship and humility, angels are deeply moved. Something of the highest internal senses affects them with a flame of love. We may perceive the spiritual meanings only "as faint outlines" (AC 4644), but these can affect us. We can know from the treatment of Genesis 36 in the *Arcana* that now Divinity and Humanity in the Lord's natural are one. Because of this, our own limited natural levels can be reborn.

新约中主耶稣基督的族谱也是如此：当世人在敬拜和谦卑的心态下阅读这些时，天使们深受感动。某种至高的内在感受用爱的激情感动他们。我们可能只在灵性上模模糊糊地感觉到 (AC 4644)，但这确实影响我们。我们可以从《天国的奥秘》对创世纪 36 章的讲述中得知，现在神性和人性在主的属世人中成为一体。正因如此，我们自己有限的属世层才能重生。

Chapter 25
OVERVIEW OF THE GLORIFICATION OF THE SENSUOUS
Joseph: His Dreams and Betrayal
Genesis 37

第二十五章
概论体感的荣耀
约瑟：他的梦和背叛
创世纪 37 章

- **Jacob gives a coat of many colors to his son Joseph.**
- **Joseph dreams symbolic dreams that his family will bow down to him.**
- **Later, Joseph's brothers betray him and sell him into slavery. They cause their father to believe that Joseph is dead.**

- 雅各给他儿子约瑟作了一件彩色的外衣。
- 约瑟做了象征性的梦，他的家人会向他下拜。
- 后来，约瑟的兄弟背叛了他，把他卖为奴隶，并使他们的父亲相信约瑟死了。

Joseph's life story contains both an innocence and a promise that no other patriarch's story conveys. Joseph's dreams, his betrayal by his brothers, his exile to Egypt, and his miraculous rise to authority there, have a quality of wonder. One senses a symbolism in his life story. The book of Daniel also has this same enchanted sphere. Daniel's rise to power, his interpretations of dreams, and his miraculous escape from death also seem to suggest hidden messages. Spiritually, Joseph represents the Lord and our coming into love of Him.

约瑟的生平故事既包含了纯真，也包含了其他族长故事没有传达的应许。约瑟的梦，他被兄弟的出卖，他被流放到埃及，他在那里奇迹般地崛起，有一种奇妙的特质。从他的人生故事中人们感觉到一种象征。但以理书也有同样的魅力氛围。但以理的崛起，他对梦的解释，以及他奇迹般地避开死亡，似乎也提示着隐密的信息。在属灵意义上，约瑟代表了主和我们将来到祂的爱里。

Joseph's life completes the series of the four patriarchs. It also brings to an end the book of Genesis. Abraham's life, spiritually viewed, depicts the Lord's childhood. Isaac's life depicts the coming of the Divine rational to the Lord. Jacob, later renamed

Israel, is the Divine natural. Joseph completes the series. His life depicts the coming of glorification to the sensuous level, and even the body, of the Lord Jesus Christ on earth (AC 4675, 5078, 4670).

约瑟的生命完满了四位族长的系列故事，延续到创世纪一书的结尾。从属灵意义上看，亚伯拉罕的生命描绘了主的童年。以撒的生命描绘了神圣理性降临于主。雅各，后来改名为以色列，是神性属世人。约瑟使这个系列达到完满。他的生命描绘了荣耀降临到在世的主耶稣基督的体感层面，甚至肉体 (AC 4675, 5078, 4670)。

After Joseph's brothers betrayed him and sold him into Egypt, they took his coat and dipped it in the blood of a goat they had killed. They brought this blood-stained coat of many colors to Jacob their father, and said: " 'This we have found; know now whether it be your son's tunic or not?' And Jacob knew it, and said, 'It is my son's tunic; an evil wild beast has devoured him; Joseph is torn in pieces' " (Gen. 37:32,33). Jacob was devastated; his beloved son was dead. Joseph's brothers also began in time to believe that Joseph was dead. Ten of them knew they had sold him away, and after many years they came to feel that he had died as a slave in Egypt.

约瑟的弟兄出卖他，将他卖到埃及后，就拿他的外衣，蘸上所杀山羊的血。他们把这件蘸了血的彩衣拿给他们的父亲雅各，说：“这是我们找到的，请认一认这是你儿子的外衣吗？”雅各认得，就说，“这是我儿子的外衣，有恶兽把他吃了，约瑟被撕碎了”(创 37: 32-33)。雅各伤心欲绝，他的爱子死了。约瑟的兄弟们后来也开始相信他已经死了。他们中有十个人知道他们卖了他。许多年后，他们觉得他作为奴隶死在埃及了。

We feel a haunting quality in his family's belief that Joseph was dead. For Joseph represents not only love of the Lord but also the innocence from infancy in each of us. In earliest childhood, we learn to love the Lord completely. We trust Him with our whole hearts and feel a tender and magical love for Him. But as we grow up and become adults, this earliest innocence and trust are forgotten. Tender remains are withdrawn into our interiors, above our conscious mind. As we discover evils in the world and in ourselves, we lose our earlier dreams and hopes. We feel Joseph is dead. We can come into our own rational faith (Isaac) and we can even find love of the neighbor in our natural lives (Jacob becoming Israel). But we simply know that Joseph is dead. Our inmost dreams of innocence and trust in the Lord fade. But the secret of the Joseph story is that *he does not die*. He can be restored to the central

position in our hearts, even as this occurred with the Lord Jesus Christ at the end of His glorification.

我们能感到他家人的极度伤心，他们以为约瑟已经死了。因为约瑟不仅代表主的爱，也代表我们每个人始于婴儿期的纯真。在最初的童年，我们就学习全然爱主。我们全心全意地信靠祂，感受到对祂的温顺和神奇的爱。但是，随着我们的长大成人，这种最早的纯真和信任被遗忘了。余留的温顺退隐到我们的内在，我们意识不到了。当我们遭逢世上的和自己的邪恶时，我们就失去了先前的梦想和盼望。我们觉得约瑟死了。我们可以来到自己的理性信仰(以撒)，甚至可以在我们的世俗生命中找到对邻之爱(雅各成为以色列)。但我们只知道约瑟死了。我们最内在的纯真梦想和对主的信靠褪色了。然而约瑟故事的奥秘是他没有死。他可以恢复在我们心中的核心位置，就像主耶稣基督在荣耀完成时所发生的那样。

If Joseph's life story portrays the rebirth of the sensuous level in us, isn't that the very lowest step in regeneration or rebirth? How is it that what is most ultimate or exterior marks the completion of the process of becoming an angel? The reason is that there is a surprising linkage between the senses and the celestial, or inmost, level in the human mind. We see this linking of the celestial and the sensuous with little infants. Tiny children live in a world of the senses, yet the highest angels surround them. The senses and the celestial are linked. Rebirth takes place on dual levels: as we ascend nearer to the Lord through regeneration, the Lord also brings order and rebirth to lower and lower levels of our minds (AC 5122:2; 5202:4; 5145; CL 302). In human rebirth, as in the Lord's glorification, we see a simultaneous ascent and descent, like the angels on Jacob's ladder.

如果约瑟的生平描绘了我们体感层面的重生，那不就是重生或再生的最初步骤吗？什么是最最终的或最显然的标志，表明成为天使的过程完成了呢？原因是在人心性的感觉层和属天层，即最内层之间，有着惊人的联系。我们在小婴儿身上看到，属天和体感之间的联系。小孩子生活在一个感觉的世界里，然而最高的天使围绕着他们。感觉和属天是关联的。重生发生在双重层面：当我们在重生里上升而更接近主的时候，主也将秩序和重生带到我们心性越来越低的层次 (AC 5122:2; 5202:4; 5145; CL 302)。在人的重生中，就像主的荣耀进程中一样，我们看到既有上升也有下降，就像雅各天梯上的天使。

Conjugal love is also an example of the linking of the celestial and the sensuous. If there is true order in a marriage, there is an ascent to ever-higher levels of the mind, with an effort even to a union of the souls (see CL 302). At the same time, there is a

descent toward the senses. That is, tender states of love are expressed with affectionate touch and union in marriage. While conjugal love in its inmosts is a celestial love (CL 64), it is also a love that expresses itself gently through the senses.

婚姻之爱也是属天与体感连结的一个例子。如果婚姻符合真理的秩序，心性就会提升到更高层次，甚至会努力达成灵里的合一(见 CL 302)。同时发生的也有朝向感觉的下降。也就是说，在婚姻中，温柔相爱的状态是通过深情接触和合一来表达的。虽然婚姻之爱的最核心点是一种属天之爱(CL 64)，但此爱也是通过感觉温柔地表达自己。

In Joseph's first dream, the eleven sheaves that bowed down to him are his eleven brothers. In his second dream (as his father Jacob clearly saw) the sun and moon and eleven stars are Joseph's father, mother, and eleven brothers bowing before him. These dreams reveal that Joseph (that is, the quality represented by Joseph) is supreme, and that all other qualities bow down before this. With the Lord Himself, in His glorification, all other qualities in His mind bowed down before Joseph. Joseph now becomes the central figure — the love of Jehovah operative within Jesus. Joseph represents the wonderful, caring love within Jesus in this state, when the glorification of His sensuous and body are about to take place. In Swedenborg's Writings this love is called the "celestial of the spiritual," and it involves both the love of His Father or Divine Soul and His love for the salvation of humankind; this is also called His "human essence."

在约瑟的第一个梦中，向他下拜的十一捆庄稼是他的十一个兄弟。在他的第二个梦中(正如他父亲雅各清楚看到的)，太阳、月亮和十一颗星是约瑟的父亲、母亲和十一个在他面前鞠躬的兄弟。这些梦揭示出，约瑟(即约瑟代表的品性)是至高无上的，所有其他品性都要臣服于它。在主的荣耀中，祂心性中所有其他的品性，都俯伏在约瑟面前。约瑟现在成了核心形象—在耶稣里面运作的耶和華之爱。在耶稣的体感和身体即将被荣耀的时候，约瑟就代表了耶稣在这种状态下奇妙的，体贴的爱。在瑞登堡的著作中，这种爱被称为“天阶圣真”，这既包括祂的圣父或圣灵之爱，也包括祂对拯救人类之爱；这也称为祂的“人性本质”。

The evil heredity through Mary is still present and powerful in the sensuous level of Jesus' life on earth. It is active now, in this series, opposing further glorification. This heredity is the serpent that bruised Jesus' heel (Gen. 3:15), the "heel" being His sensuous.

对于在世上的耶稣来说，来自马利亚的遗传之恶依然存在，且在祂生命的体感层面上仍很强大。它现在很活跃，在这个进程中抗拒进一步的荣耀。这遗传就是伤了耶稣脚跟的蛇(创世记 3: 15)，“脚跟”是祂的体感。

Joseph's dreams prophesy the future state when spiritually the eleven sheaves of the field would bow before him as would the sun, moon, and stars. This foretells the glorification state when all qualities in the Lord's Human would become subordinate to the Divine love. This would happen when Divine love was fully received, and it would order all things in Jesus Christ. Then all the knowledges of good and truth within the Lord bow down before Divine love.

约瑟的梦预言了未来的状态。在灵里，地里的十一捆庄稼以及太阳，月亮和星星向他下拜。这预示着，当主之人身的品性都顺从神圣之爱时，祂的荣耀状态。这发生在神圣之爱被完全接纳，耶稣基督里的一切进入秩序时。那时，主里面所有关于良善和真理的知识，都会在神圣之爱面前下拜。

But at first this is *not* happening. Joseph's brothers, key qualities in the lower level of the Lord's mind, do *not* bow down. They resist, reject, and hate the celestial, even as nine of Joseph's brothers were jealous of him and despised him. (Benjamin and Reuben did not share in this hatred.)

但一开始这并没有发生。约瑟的弟兄们，即主心性中较低层次的重要品性，不肯下拜。它们抗拒、背弃、仇恨属天品性，就像约瑟的九个弟兄嫉妒他，藐视他一样。(便雅悯和流便没有参与这敌意。)

This speaks clearly of a strong need in the process of the Lord's glorification, the need for the evils in His maternal heredity that reject the Divine love to be removed, extirpated. Until this is done, the glorification is incomplete. Now Joseph, instead of ruling, is sent into slavery and exile. Joseph himself must experience trials and temptations, for the celestial of the spiritual, although it is a wondrous quality, is not yet Divine or glorified in Jesus (see AC 5256, 5257).

这清楚地说明了在主的荣耀进程中，有强烈的必要，移除和驱逐祂母性遗传中，拒绝神圣之爱的邪恶。在这完成之前，荣耀尚不完整。所以现在约瑟不但不能主宰，反而被掳为奴，被放逐。约瑟自己必须经历考验和试探，才能达到天阶圣真。虽然这品性是奇妙的，但在耶稣里还未达神圣或得荣耀(见 AC 5256, 5257)。

The nine sons of Jacob who despised Joseph now represent those qualities that are dominated spiritually by sensuous pleasure apart from any higher loves (AC 4769:1).

Perhaps here the nine brothers of Joseph represent in the supreme sense the hereditary evils and falsities in the sensuous level of the Lord: these are tendencies to evils and falsities that exist through His finite maternal heredity.

雅各那鄙视约瑟的九个儿子，现在代表了远离任何更高之爱，在灵性上被体感之乐支配的那些品质 (AC 4769: 1)。也许这里约瑟的九个兄弟，在至高的意义上，代表了主体感层面的遗传之恶和谬误：这些都是由于祂有限的母性遗传而存在的邪恶和谬误倾向。

Here we come to the last major stage of the Lord's glorification, with the goal of its completion. Does the "Joseph" stage of Jesus' development happen at the same time as His public ministry? Might the physical healing He gave during His travels, often by means of the sense of touch, have happened at the same time as His inner battles to bring healing to the human sensuous level? Perhaps future studies of this subject will shed more light on this possibility.

现在我们来到主得荣耀的最后一个主要阶段，目标是完成它。耶稣成长的“约瑟”阶段，是否同步发生在祂的公开传道期间？祂在旅行中所给予的身体治愈，通常是通过触觉的方式，这是否与祂给人类体感层面带来治愈的内在征战同时发生？也许今后对这一问题的研究，将进一步阐明这一可能性。

Now is when the Lord's worst temptations take place. The evils of humankind that have access to Jesus through His maternal heredity flow most powerfully through the sensuous heredity. Certainly in the temptations in the garden of Gethsemane and on the cross, the serpent bruises Jesus' heel.

现在主最严酷的试探要发生了。经由耶稣的母性遗传而能够触及祂的人类邪恶，强力地通过体感遗传流入于祂。确实地，在客西马尼园和十字架的试探中，蛇伤了耶稣的脚跟。

Chapter 26
THE BETRAYAL BY THE HEREDITARY SENSUOUS
Joseph's Brothers Betray Him
Genesis 37 continued

第二十六章
被遗传的体感出卖
约瑟的兄弟出卖了他
创世纪 37 章续

- **Joseph is sent to help his brothers with the flock of sheep.**
 - **When his brothers see him coming, they decide to kill him because they are jealous of his dreams.**
 - **Instead of killing him they sell him to some passing Midianite traders as a slave.**
 - **The brothers take Joseph's tunic, dipped in goat's blood, back to their father Jacob. Jacob believes that Joseph is dead, and he mourns.**
 - **The Midianites sell Joseph in Egypt to Potiphar, an official of Pharaoh.**
-
- 约瑟被派去帮助他放羊的兄弟们。
 - 当他的兄弟们看到他来的时候，就决定杀了他，因为他们嫉妒他的梦。
 - 但他们没有杀他，而是把他卖给了一些路过的米甸商人，成为奴隶。
 - 弟兄们把约瑟的外衣蘸了山羊的血，带回他们的父亲雅各那里。雅各相信约瑟死了，他很悲哀。
 - 米甸人在埃及把约瑟卖给法老的官员波提乏。

Joseph was seventeen when he had the two dreams foretelling his future role. When he was sent to his brothers, who were tending the sheep at Dothan, his brothers did not warmly greet him, but laid a plan to kill him instead. Reuben intervened and discouraged this plan. Yet still, when Joseph came to them, the nine brothers grabbed him roughly, stripped him of his coat of many colors, and threw him into a barren pit. Later, Judah noticed Ishmaelites passing by in a caravan and suggested that Joseph be sold to them for profit.

约瑟十七岁时做了两个梦，预示着他未来的地位。他被打发到多坍牧羊的弟兄们那里，他的弟兄们没有热情的欢迎他，反而设了预谋要杀他。流便进行干预，并

阻止这一计划。然而，当约瑟来到他们跟前时，那九个兄弟粗暴地抓住他，剥去他的彩衣，把他扔进了荒野的坑里。后来犹太见到以实玛利人的商队经过，于是建议把约瑟卖给他们牟利。

Joseph's brothers sold him into Egypt for twenty pieces of silver. Celestial angels, when they hear stories from the Word, search out the inmost affections involved, for these are the keys to the internal meaning. This story causes horror to the angels. To them Joseph is the Lord, Who came innocently to humankind. The evil within humankind first intends to kill the Lord, but then instead, out of greed, representatively sells Him. Joseph's tunic was misused to prove his death to Jacob. Here is raw hatred, intended murder, and greed, together with the lie about the tunic, and the terrible devastation of Jacob because of this lie.

约瑟的弟兄们把约瑟卖到埃及，卖了二十块银子。当属天的天使听到圣经的故事时，就会寻求其涉及的最内在情感，因为这是内义的线索。这个故事使天使们恐惧。对他们来说，约瑟是纯洁无暇地来到人间的主。人类内在的邪恶首先想要杀死主，但后来却出于贪婪，象征性地卖了他。约瑟的外衣被滥用来向雅各证明他的死。这是赤裸裸的仇恨，蓄意的谋杀和贪婪，加上关于外衣的谎言，以及这谎言导致雅各的极度悲伤。

Towards Jesus Himself, in His goal of the glorification of the sensuous, the hells show violent opposition, especially the lowest hell, the genii. As we have seen, Jesus, working through the "celestial of the spiritual" (Joseph), looks to glorifying His sensuous level and His body. The "celestial of the spiritual" is a deep love of Jehovah, along with a deep love of humankind. He knows what this process will do for humankind, for each of us. He knows it will open up the choice of heaven for us in a way never before possible, enabling us to see and love the Lord even with our sensuous mind.

对耶稣自己来说，在祂的体感得荣耀的进程中，地狱展示出凶猛的对抗，尤其是最底层地狱：恶魔。正如我们看到的，耶稣经由“天阶圣真”(约瑟)运行，以期荣耀祂的体感层面和祂的身体。“天阶圣真”是对耶和华的深爱，也是对人类的深切之爱。祂深知这一进程为人类、为我们每个人做的是什麼。祂知道这将以前所未有的方式为我们打开选择天堂之路，使我们即使在体感心性里，也能够看到上帝并爱祂。

But the hells resist violently. They infiltrate the Lord's states through His maternal human heredity. In this lower human are all the evils of humankind in potentiality.

The hells rise to attack. They take Jesus, coming in innocence, throw Him into a barren pit, and finally sell Him into Egypt. His coat they abuse to prove His death.

但地狱抵抗得很凶猛。它们透过祂的母性人身遗传潜入主的状态中。在人的这个较低之处存在着人类所有潜在的邪恶。地狱奋起进攻。它们抓住纯洁无辜的，刚到的耶稣，把祂扔进一个荒野的坑里，最后又把祂卖到埃及，并滥用祂的外衣证明祂的死。

Looking at Joseph's story, and at Jesus' later life on earth as recounted in the New Testament, we see similarities. Jesus also is betrayed, but in His case it is the Pharisees and Judas who betray Him. Judas sells Him for thirty pieces of silver, as Judah sold Joseph for twenty pieces of silver. The Lord's outer coat is taken, gambled for by lots, and won by a Roman soldier. His enemies put Jesus to death, and Joseph's brothers nearly put him to death. Joseph in the pit, without water, is like Jesus in his final temptations, when He is in a spiritual pit and says, "I thirst" (John 19:28). What happened to Joseph here is then a prophecy of future temptations in the Lord's own life.

看看约瑟的故事，以及新约讲述的耶稣在世上后期的生命，我们看到相似之处。耶稣也被出卖，但在祂的事件中，出卖祂的是法利赛人和犹大。（新约的）犹大以三十块银子卖了祂，（旧约的）犹大以二十块银子卖了约瑟。主的外衣被拿走，抓阄分了，被一名罗马士兵赢得。祂的仇敌杀了耶稣，约瑟的弟兄也差一点杀了他。在无水瓶里的约瑟，就像耶稣在最后的试探中，在属灵的坑里说：“我渴了”（约翰福音 19：28）。发生在约瑟这里的事，是主自己生命中未来试探的预言。

In brief, the maternal heredity in the Lord rejected the celestial of the spiritual (Joseph). Love of the Lord wears a beautiful coat of many colors. These colors are the wonderful varieties of natural sciences and arts that clothe the reality of the one Lord (AC 4667). But evil takes this clothing of affirming facts, dips it in the blood of misinterpretation, and conveys it with arrogance: "Look, here are your so-called facts that clothe the Lord's reality." Evil cunningly misuses nature, science, and the arts to disprove the Lord's existence. And evil then sells the Lord into Egypt as just another knowledge, in this case as evil and empty knowledge.

简而言之，主里面的母性遗传排斥天阶圣真（约瑟）。上帝的爱披着五颜六色的美丽彩衣。这些色彩代表自然科学和艺术的奇妙种种，覆盖着一个主的真实（AC 4667）。但邪恶将这件确证事实的衣服，蘸上曲解的血液，傲慢地宣称：“看，这是你所谓的，覆盖着上帝真相的事实。”邪恶狡猾地滥用自然、科学和艺术来证明

上帝不存在。于是邪恶把主作为另类知识卖到埃及，在这里竟成了邪恶和虚幻的知识。

Because of a different emphasis in the two series, the amounts for which Joseph in the Old Testament and the Lord in the New Testament are betrayed are not the same. The twenty pieces of silver for which Joseph was sold represent low estimation of Joseph's spiritual value, a rejection of remains or innocence, and a turning to what is unholy (AC 4759). The thirty pieces of silver for which the Lord was betrayed by Judas represent those who "value so little the Lord's merit, and redemption and salvation by Him" (AC 2276). The two amounts are spiritually related and fill out each other's meaning. In either case, the highest love is sold for greed.

由于两个系列的重点不同，旧约中的约瑟和新约中的主，被卖的金额不一样。卖约瑟的这二十块银子，代表了对约瑟灵性贵重的低估，对余留或纯真的拒绝，对邪恶事物的转认 (AC 4759)。犹大卖主的那三十块银子，代表了那些“如此轻视主的伟德、救赎和拯救”之人 (AC 2276)。这两个数额在灵性上是相关的，并在意义上相互补充。无论是哪种情况，至高的爱都因为贪婪而遭出卖。

It seems that the Divine natural (Jacob), in temptation, is attacked by the appearance that humankind will never tame its sensuous. It appears here that the hells win and the highest human love (Joseph) perishes before these lowest evils. Seeing the bloodstained tunic, Jacob believes Joseph to be dead.

在试探中，似乎神性属世人（雅各）受到人永不驯化的体感表相的袭扰。在这里看起来地狱赢了，最高的对人之爱（约瑟）凋萎在这些最低劣的邪恶面前。看到血迹斑斑的外衣，雅各相信约瑟已经死了。

Chapter 27
LOVE OF DOMINION IN THE HEREDITARY SENSUOUS
Judah and Tamar
Genesis 38

第二十七章
遗传体感的主宰之爱
犹大和他玛
创世纪 38 章

- Jacob's son Judah marries a Canaanite woman and has three sons: Er, Onan, and Shelah.
 - Judah arranges for Er, his oldest, to marry Tamar, but Er dies before producing any children.
 - According to Israelitish law, Onan must marry his brother's widow and raise up children for him.
 - Onan marries Tamar, but he also dies with no offspring. Tamar is told to wait for Shelah to grow up for her next husband.
 - Judah's wife dies. Tamar, who desires her right for children, disguises herself and waits by the road for Judah. Judah thinks she is a harlot, and goes in to her.
 - Judah learns that Tamar has become pregnant. He orders that she be killed for harlotry, not knowing that he is the father.
 - When Judah learns the truth, he spares Tamar and she delivers twins: Perez and Zerah.
-
- 雅各的儿子犹大娶了迦南人女子，有三个儿子：珥，俄南，示拉。
 - 犹大为他的长子珥娶妻，名叫他玛。但未有后代之前就死了。
 - 根据以色列的法律，俄南必须娶他哥哥的寡妇，为他哥哥生子立后
 - 俄南与他玛结婚，但他也没有后代就死了。他玛被告知要等待示拉长大，作她的下一个丈夫。
 - 犹大的妻子死了。渴望有自己孩子的他玛，伪装了自己，在路旁等待犹大。犹大以为她是个妓女，就去找她。
 - 犹大得知他玛怀孕了，就因她行淫而命令杀她，却不知道自已就是父亲。
 - 当犹大得知真相时，就饶恕了他玛。他玛生了双胞胎：法勒斯和谢拉。

Genesis now tells the strange story of Judah and his daughter-in-law Tamar. In this story Judah takes on an evil representation: the lowest evil in the Lord's maternal heredity, the love of dominion. The Lord sees the quality of this love in all its terrible forms. It is the extreme of the evil love of self. Delight in ruling and dominating over others on the sensual level is the most powerful natural delight the hells offer. Its appeal has undermined many human souls. It comes in subtle disguises. It puts concern for self above all else: above one's spouse, family, country, and church. The Lord's first concern is for what this evil may do to humankind, how it might spiritually destroy the human race on this earth. His fear from His love (see AC 2034) is that His mission on earth will fail because humankind will be overcome by the evil represented by Judah. How valid this concern is may be confirmed by studying the contemporary world where all kinds of minor wars, power struggles, and brutal crimes dominate our newscasts.

创世纪现在讲述犹大和他儿媳他玛的离奇故事。在这个故事中，犹大扮演了一个邪恶的象征：主的母性遗传中最低层的邪恶，即对主宰的爱。主看到了这种爱的品性的所有恶劣样式。这是邪恶的自我之爱的极端状态。在体感层面上支配和主宰他人的乐趣，是地狱提供的最强大属世快乐。它的魅惑削弱了众多人的灵性。它伪装巧妙，把自我关爱置于一切之上：高于配偶、家庭、国家和教会。主首先关切的是，这邪恶会对人类造成怎样的伤害，它将如何在灵性上毁灭世上人类。祂出于爱的担忧是(见 AC 2034)，由于人类被犹大所代表的邪恶征服，致使祂在世上的使命失败。看看当今新闻里充斥的世界各种局部战争、权力争夺和残忍的罪恶，可以确认这种关切是多么必要。

The Judah quality that attacks the Lord comes to Him through the sensuous degree. This is where Judah particularly nestles. The desire to dominate and the sensuous are joined together. So with us also. This evil is manifested in rape, incest, and the sexual abuse of children. Jesus felt horror at seeing this potential quality in His maternal heredity and therefore in humankind. This with most of us is likely only a tendency, deeply hidden in the unconscious. But to know its potential is to lessen its possibility of openly attacking us.

袭扰主的犹大品性来自祂的体感层级。这是犹大（品性）特别居住之处。主宰的欲望和体感是结合在一起的，这在我们也一样。这种罪恶表现在强奸、乱伦和性侵儿童。耶稣对祂母性遗传中的，即存在于人类中的，这种潜在品质感到恐惧。

对我们大多数人来说，这很可能只是一种倾向，深深地隐藏在无意识之中。但是了解它的潜能，就会减少它公然骚扰我们的可能性。

“Judah saw. . .a daughter of a man, a Canaanite, and her name was Shua; and he took her, and came to her” (Gen. 38:2). In time, and in following order, three sons were born of this marriage: Er, Onan, and Shelah. “Judah took a woman for Er his firstborn, and her name was Tamar” (Gen. 38:6). There is about Tamar, probably from her good correspondence here, a sense of beauty and loveliness. Tamar represents a church that is genuine, one whose spirit has innocence and humility (AC 4831). “The internal of the church here is Tamar, and its external is Judah with his three sons by the Canaanite woman” (*Ibid.*). Judah and his sons are not only the external elements of the church but also an external that has no soul, no true internal.

“犹大看见一个迦南人书亚的女儿，就娶她为妻，与她同房”(创 38：2)。随着时间的推移，按照下列顺序，这个婚姻产生了三个儿子：珥，俄南和示拉。犹大为长子珥娶妻，名叫他玛(创 38：6)。可能是因为她在此处的良好对应，他玛代表了美丽和可爱的感觉。他玛代表了一个真正的教会，一个灵性真诚和谦卑的教会(AC 4831)。“这里，教会的内在是他玛，其外在是犹大和他与迦南女人生的三个儿子”(同上)。犹大和他的儿子不仅是教会的外在构成，而且是没有灵魂，没有真正内在的外在构成。

Tamar was first given to Er as a “woman” or wife, but he was evil, and died without offspring. It was an Israelitish custom that a brother was obligated to provide offspring if his brother died with none. Tamar was then given to Onan who died after refusing to beget offspring for his brother. Judah did not want his third son, Shelah, to die also. He asked Tamar to return to her father’s house and wait until Shelah grew up, but he really had no intention of fulfilling this obligation. When Shelah was grown, Judah withheld him from marriage to Tamar. When it became clear that Judah would never keep his promise to give Shelah in marriage to her, Tamar disguised herself as a harlot, and after Judah’s wife died, enticed him to ask her, as a harlot, for intercourse. He did not know her identity. When Tamar became pregnant from this union, Judah would have killed her for unfaithfulness until he learned that he himself was the father.

他玛最初是以“女人”或妻子的身份给珥的，但他是邪恶的，没有后代就死了。以色列的习俗是，如果哥哥死了没有后代，他的兄弟就有义务给他生养后代。于是他玛被给了俄南，俄南不愿意为他的哥哥生育后代，所以也死了。犹大不愿他的三儿子示拉也死。于是要求他玛回到她父亲的家里，等到示拉长大，但他无意真

正履行这一义务。示拉长大后，犹大不让他与他玛结婚。明白了犹大不遵守让示拉娶她的承诺以后，他玛就在犹大的妻子死后，自己伪装成妓女诱惑他。他以为他玛是妓女，就要求与她交合，却不知道她的身份。当他玛从这交合怀孕时，犹大本打算因为不贞而杀她，后来却知道自己就是父亲。

The love of dominion is hell's lowest and strongest love. This rejects what is genuine even as Judah rejected Tamar as a wife for Shelah and took her for himself as a harlot. That he did this unknowingly tells even more about his state representatively: love of ruling does not care that it treats genuine loves (Tamar) as a harlot (AC 4868:2). Such, too, is the coldness in sensuous dominion that allows rape and incest, or sexual domination in marriage.

对主宰的爱是地狱最低和最强烈的爱。它否定真实的东西，就像犹大拒绝他玛作示拉的妻子，自己却把她当妓女占有。他在不知不觉中如此做，更加象征性地说明了他的状态：对主宰之爱并不在乎把真正的爱(塔玛)作为一个妓女(AC 4868:2)。这也是体感主宰中的冷酷，它允许强奸和乱伦，或婚姻中的性别支配。

Perhaps in the supreme sense Judah is the tendency to sensuous evil in the Lord's maternal heredity (AC 4825, 4868:2). This hereditary evil could not be conjoined with anything genuine. To the Lord this is a great sadness. He sees the evil in humankind inrooted in its sensuous level, as it is in His maternal heredity. If only this plane were pure, as it had been in Most Ancient times! Then Tamar, all that is lovely, could have been conjoined with Judah's son in a conjugal marriage. Instead, the sensual level of humanity refused to join with something genuine and internal, as Judah and his sons refused to provide Tamar with a husband and offspring.

也许在至高的意义上，犹大代表主的母性遗传中体感邪恶的倾向(AC 4825, 4868:2)。这种遗传邪恶不能与任何真实的东西相连。对主来说，这是一种极大的悲哀。祂看到人类的邪恶扎根在他的体感层面，就因为来自祂的母性遗传。若这个层面是纯净的该多好，就像在最古时代一样！那样的话，全然可爱的他玛，本可以与犹大的儿子在婚姻中结合。然而，由于犹大和他的儿子拒绝给他玛提供丈夫和后代，人类的感觉层面拒绝与真实和内在相连。

The birth of the twins to Tamar represents the beginning of the glorification of the Lord's sensuous level, which is done by introducing genuine qualities of truth and goodness to this level. This representation takes Judah's union with Tamar in its best light. The sensuous level (Judah), which refused to join legitimately with something deeper (Tamar), is coaxed into a first union that does indeed produce some results.

The twin boys born to Tamar, Zerah and Perez, symbolize states of goodness and truth that begin the Lord's process of bringing rebirth to the sensuous level.

他玛生出的双胞胎代表了主的体感层面荣耀的开始，在这一层面引入真理和良善的真正品性，使得犹大和他玛的结合置于最佳状态。体感层面(犹大)，由于拒绝正当地与更深层次的事物(塔玛)结合，于是被引诱进入首次结合，并确实产生结果。他玛生的双胞胎谢拉和法勒斯，象征着良善与真理的状态，开启了主将重生带入体感层面的过程。

Jesus knows that the real power to bring the sensuous level back in line with heaven lies in the power of goodness. This acknowledgment of the power of goodness is symbolized by the fact that the infant Zerah (goodness in the sensuous) first thrust his hand out of his mother's womb, and a midwife tied around it a cord of double-dyed scarlet.

耶稣知道，真正能带领体感层面回归，使之与天堂协调一致的，在于良善的力量。这种对良善力量的承认是这样象征的：婴儿谢拉(体感之善良)首先把手从母体中伸出，收生婆拿一条双染红线栓在他手上。

And yet Zerah pulls his hand back into the womb, and his brother Perez is born first. Perez symbolizes truth in the sensuous level. Jesus sees that the human sensuous level is so devoid of goodness that He must first use truth to set it back into order. In the process of regeneration we too must first use the power of truth to teach our sensual level how to live in goodness.

然而，谢拉把手缩回子宫里，他的兄弟法勒斯却是先出生的。法勒斯象征在体感层面上的真理。耶稣看到人的体感层面如此缺乏良善，所以祂必须首先用真理使之恢复秩序。在重生过程中，我们也必须首先使用真理的力量，来教导我们的感觉层面，如何生活在良善中。

The message of Genesis 38 is that Jesus Christ puts Divine truth firmly into practice on the sensuous level where His maternal human heredity wishes to rule. Jesus finds the means that will gradually lead to goodness on the sensuous plane. He does this by calling upon His own Divine remains of goodness, from His earliest states of innocence when He was an infant, living completely and innocently in the sensuous plane.

创世记第 38 章的信息是，耶稣基督将神圣真理稳固地应用于体感层面，这是祂的母性人类遗传期待主宰之处。耶稣找到了在体感层面上逐步走向良善的方法。祂

通过召唤自己神圣良善的余留，从婴儿时期最初的纯真状态开始就这样做，在体感层面上完全且纯真地生活。

Chapter 28
EARLY TEMPTATIONS IN THE SENSUOUS
Joseph and Potiphar's Wife
Genesis 39

第二十八章
体感的早期试探
约瑟和波提乏的妻子
创世纪 39 章

- Joseph proves to be a skilled and loyal servant for Potiphar. Potiphar puts Joseph in charge of his household and possessions.
 - Potiphar's wife yearns for Joseph, and tries to entice him into an adulterous relationship.
 - Joseph refuses, and this makes Potiphar's wife furious. She openly accuses Joseph of trying to rape her.
 - Potiphar is enraged, and throws Joseph into prison.
 - But even in prison, Jehovah gives Joseph "favor in the sight of the keeper of the prison." The keeper places Joseph in charge of all the other prisoners.
-
- 约瑟被证明是波提乏精干且忠诚的仆人。波提乏让约瑟掌管他的家庭和财产。
 - 波蒂法的妻子眷恋约瑟，并试图引诱他与她通奸。
 - 约瑟拒绝了，这使波提乏的妻子很恼怒。她公开指控约瑟企图强奸她。
 - 波提乏被激怒了，把约瑟关进了监狱。
 - 但即使在监狱里，耶和华也与约瑟同在，“使他在司狱的眼前蒙恩”。监狱长让约瑟负责所有其他囚犯。

When Joseph was sold into Egypt, Potiphar, captain of Pharaoh's guard, purchased him as a servant. Here "Jehovah was with Joseph" (Gen. 39:2). In time he was set over Potiphar's house and all that he had. But once again he was betrayed, this time by Potiphar's wife, and then unjustly put into prison. Here also "Jehovah was with Joseph" (Gen. 39:21). Soon he supervised all things in the prison, having won the complete trust of its head keeper.

约瑟被卖到埃及，法老的护卫长波提乏买了他作仆人。这里说，“耶和华与约瑟同在”(创世纪 39: 2)。随着时间的推移，他被派管理家务，把一切所有的都交在他手里。但是他又一次被诬陷，这一次被波提乏的妻子诬陷，然后被不公正地关进了监狱。这里又说，“耶和华与约瑟同在”(创世纪 39: 21)。不久，他就赢得了狱长的完全信任，管理监狱里的一切。

Joseph represents the Lord's highest human essence on earth before this is glorified and made Divine. This human essence has two combining qualities: truth and good on a very high level, or the spiritual and the celestial. In doctrinal terminology, Joseph is the "celestial of the spiritual" (AC 4962), a love both for Jehovah and for saving humankind.

约瑟代表的是降世的主，祂得荣耀和成圣之前的最高人性本质。这人性本质有两个合一的品性：在极高的层面上，或属灵和属天层面上的真理和良善。在教义术语中，约瑟意为“天阶圣真”(AC 4962)，意为爱耶和华和爱拯救人类。

Thus Joseph is that "pure love" (AC 1812) towards the human race which motivates the Lord on earth. Joseph and his younger brother Benjamin are closely linked together in the Word because spiritually they combine as a one (AC 4592:2). These two as one are the human essence of the Lord before He is completely glorified — with Benjamin representing new truth seen as sparkling and alive, which flows from the celestial love, which is Joseph.

因此，约瑟代表的是在世的主所怀的，对人类的“纯粹的爱”(AC 1812)。约瑟和他的弟弟便雅悯在圣经中是紧密相连的，因为他们在灵性上是合一的 (AC 4592: 2)。这合一的两者代表的是，主被完全荣耀之前的人性本质 — 便雅悯代表的是活泼鲜明的新真理，从约瑟代表的属天之爱中流出。

Jehovah was with Joseph, and all that Joseph did prospered. So too does that celestial of the spiritual within Jesus. As the glorification progresses, this pure love prospers and advances, going through initial states preparatory to the glorification of the Lord's sensuous level. Jesus (Joseph) is spiritually in the land of Egypt (natural level knowledges) in order to face sensuous elements in His nature and to glorify these.

耶和华与约瑟同在，凡约瑟所行的都亨通。耶稣内在的天阶圣真也是如此。随着荣耀的进展，这纯真的爱兴盛并增强，从最初时分就开始准备，去荣耀主的体感

层面。在属灵意义上，耶稣(约瑟)身处埃及之地(属世层面的知识)，以面对祂属世人的体感因素，并使之荣耀。

But this does not happen without severe temptations. The Word says, “Joseph was beautiful in form and beautiful in appearance” (Gen. 39:6). So is the celestial of the spiritual, that high love within the Lord: it is beauty itself. It is then with a sense of shock that we read: “And it happened. . .after these events, that his lord’s [Potiphar’s] wife lifted up her eyes towards Joseph, and said, ‘Lie with me’ ” (Gen. 39:7). Joseph refused, saying, “How. . .shall I do this great evil and sin against God?” (Gen. 39:9). But Potiphar’s wife insistently demanded this day after day, until one day when Joseph came into the house, which was then deserted of others, “she took hold of him by the garment, saying, ‘Lie with me.’ And Joseph left his garment in her hand, and fled, and went out of doors” (Gen. 39:11,12).

但若没有严酷的试探，这荣耀不会发生。经上说，“约瑟原来俊雅秀美”(创世纪 39:6)。主里面至高的天阶圣真之爱也一样，它本自俊美。然后，我们读到了震惊之事：“这事以后，约瑟主人的妻，以目送情给约瑟，说：‘你与我同寝吧！’”(创世纪 39:7)。约瑟拒绝说，“我怎能作这大恶，得罪上帝呢？”(创世纪 39: 9)。但是波提乏的妻子日日如此勾引他，直到有一天约瑟进屋做事，家中人没有一个人在那屋里。“她拽住他的衣服说：‘跟我同寝。’约瑟把衣服丢在她的手里，逃出了门。”(Gen.39:11,12)。

Adultery is one of the worst of evils. Representatively with Potiphar’s wife, this is not a natural or physical adultery that is being spoken about. It is an attack by the hells on the inner level of the sensuous with the Lord Himself. Perhaps when Joseph flees and leaves his garment in her hand, this is an early prophecy about the Lord Himself when He was being led away to be crucified.

通奸是最丑恶的恶行之一。以波提乏妻子作代表在这里讲述的，已不仅仅是属世的或肉体的通奸。这是地狱针对主自己的体感内在层面的攻击。也许，约瑟逃跑时把衣服丢在她的手中，是一个关于主自己的先期预言，祂将被带走钉死在十字架上。

“Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. They said therefore among themselves, ‘Let us not tear it, but cast lots for it’. . . .Therefore the soldiers did these things” (John 19:23,24).

“兵丁既然将耶稣钉在十字架上，就拿他的衣服分为四份，每兵一份；又拿他的里衣，这件里衣原来没有缝儿，是上下一片织成的。他们就彼此说：‘我们不要撕开，只要拈阄。。。’”兵丁果然作了这事。(约翰福音 19: 23-24)。

Potiphar's wife was furious at Joseph's rejection: the anger of a lusty woman scorned. She shouted in feigned horror and then displayed Joseph's garment and claimed that he had tried to rape her. She later told Potiphar this, and he in hot anger had Joseph "committed. . .to the prison house" (Gen. 39:20). Potiphar's wife represents the evil passion of the hells now attacking the Lord, here the evil spirits of the milder hells (AC 5035). But the genii, the lowest devils, are behind these evil spirits. The attack was directly against Jesus, against His love for our salvation (AC 5042).

波提乏的妻子对约瑟的拒绝感到愤怒：一个被蔑视的淫荡女人的愤怒。她假装恐怖的大叫，然后出示约瑟的衣服，诬称他试图强奸她。后来她告诉了波提乏，后者在暴怒之下把约瑟“下在监里”(创世纪 39:20)。波提乏的妻子代表正在攻击主的地狱邪恶激情，这里是温和的地狱邪灵 (AC5035)。但是，站在这些邪灵背后的是最底层的魔鬼。攻击直接针对耶稣，针对祂对我们的救赎之爱 (AC5042)。

The method of this attack is the temptation to engage in adultery: here, in the internal representation, spiritual adultery, which is to have a true love undermined by a lower lust. This has its foundation in natural or physical adultery.

这种攻击的手段是引诱通奸的试探：此处在内在意义上，灵性的通奸就是用低级肉欲毁坏真正的爱。其基础就是属世或肉体的通奸。

In the celestial sense this chapter is speaking of the Lord Jesus Christ in the later states of His life on earth. I believe this is when He walked and taught and healed in the land of Canaan. The love that is to be glorified is the celestial of the spiritual which is His pure love for the salvation of human beings (AC 1812, 2034). This love is now under attack at the sensuous level.

在属天意义上，这一章是关于主耶稣基督在世上生命的后期阶段。我相信就是祂在迦南地行走、教导、医治这段时间。将要被荣耀的爱是天阶圣真，是祂拯救人类的纯真之爱 (AC 1812, 2034)。现在，这爱在体感层面上正遭到攻击。

The attempted adultery of Potiphar's wife depicts milder hells focusing Jesus' attention on the horrifying depravity of the sensuous level with humankind. Putting this in my own words, the hells ask: "How can this depraved sensuous level survive

temptations of spiritual and natural adultery? Your sensuous as inherited through Mary is incapable of glorification; it is completely fallen and depraved.” The Lord answered this by continuing His glorification of this very level by saying in effect, “Get behind Me, Satan” (Matt. 16:23).

波提乏妻子的通奸勾引描绘了温和的地狱，使耶稣的注意力集中在人类的体感层面的可怕堕落下。请允许我用自己的话来说，地狱在问：“这个堕落的体感层面，怎么能在属灵和属世通奸的试探中存活？你从马利亚那里继承来的体感，是不可能得荣耀的，它是完全堕落败坏的。”主对此的回答，是继续荣耀这一层面，祂坚定地说：“撒但，退我后面去吧”(马太福音 16: 23)。

Throughout this process, the Lord’s human essence is being glorified. It is not the internal level alone (the celestial of the spiritual) that is now being glorified. It is this internal as it is present in the lowest of the natural: in the sensuous itself (AC 5086). This ongoing glorification of the Lord’s sensuous is vital for us, for so often it is abuse of the senses that betrays us. If He glorifies His sensuous, He makes it possible for Him to regenerate our own sensuous level. This knowledge is vital in overcoming attacks that come through our senses: alcoholism, drug abuse, child abuse, and even adultery. We can and must, as the Alcoholics Anonymous organization teaches, turn “to a Higher Power.”

在整个过程中，主的人性本质得了荣耀。现在被荣耀的并不仅仅是内在的层面(天阶圣真)，而是存在于属世人的最低层面 - 体感本身之中的内在层面 (AC 5086)。主的属世层面的这种持续荣耀对我们是至关重要的，因为对感觉的滥用常常陷我们于众叛亲离。如果祂荣耀了祂的体感，祂便有可能使我们自己的体感层面得以重生。这一认识对战胜经感觉而来的，对我们的攻击至关重要：如酗酒、滥用毒品、虐待儿童，甚至通奸。我们可以而且必须像反酗酒组织所教导的那样，皈向“更高的力量”。

Here then is the Lord’s love coming down to the sensuous to bring glorification there. Isn’t this where we especially need Him? Isn’t it too often true of us that the “spirit indeed is willing, but the flesh is weak” (Matt. 26:41)?

这就是降临到体感层面，并将荣耀带至此处的主的爱。这难道不是我们特别需要祂的地方吗？这句话不是常常在提醒我们吗？“你们心灵固然愿意，肉体却软弱了” (马太福音 26: 41)?

One clear indication that the sensuous is the focus here is that the story happens in Egypt, which represents ultimate knowledges that come in through the senses (AC 5078:4). The Lord's goal here is to make the whole of His body Divine, including His organs of sensation (AC 5078:2). "He rose from the grave with His body, and after the resurrection told the disciples, 'See My hands and My feet, that it is I Myself; handle Me and see; for a spirit does not have flesh and bones as you see Me have' " (Ibid.).

有一个明显的提示，表明体感是这里的焦点，即故事发生在埃及，埃及代表通过感觉获得的终极知识 (AC 5078: 4)。主在这里的目标是使祂的整个身体达成神圣，包括祂的感觉器官 (AC 5078: 2)。祂带着身体从坟墓里复活后，对门徒说：‘你们看我的手、我的脚，就知道实在是我了。摸我看看，魂无骨无肉，你们看，我是有的。’ (路加福音 24: 39) 。

Potiphar had Joseph cast into prison. There, once again, Jehovah came to his aid. He was given leadership responsibility over the whole prison. "And whatever he did, Jehovah made it to prosper" (Gen. 39:23).

波提乏把约瑟夫关进了监狱。耶和华在那里又一次佑助他。他被授予整个监狱的领导责任。“耶和华使他所做的尽都顺利”(创 39: 23)。

That Joseph was with those who were imprisoned means representatively that the Lord is in temptations. Yet the celestial of the spiritual in Him rules and holds steady even in these terrible temptations. He fights alone from His own power, unlike any other person on earth (AC 5045). These trials are leading up to His final temptation on the cross and to the greatest victory, when His Human becomes Divine. Then the Joseph within Him, the celestial of the spiritual, will be glorified. All of the Divine Providence leads toward this.

约瑟和那些被囚禁的人在一起，这代表着主正处于试探之中。然而，即使在这可怕的试探之中，祂内在的天阶圣真仍然掌权并控制稳定。与世上其他任何人都不同，祂是靠自己的力量独自战斗的 (AC 5045)。这些磨难一直延续到祂在十字架上的最后试探和最伟大的胜利，那时祂的人身成了神圣。那时，祂里面的约瑟，天阶圣真，必得荣耀。所有神圣的天道都照此前行。

Chapter 29
THE SETTING FOR JESUS' SENSUOUS TEMPTATION
The Butler and the Baker
Genesis 40

第二十九章
耶稣体感试探的设置
酒政和膳长
创世纪 40 章

- Pharaoh's chief butler and baker offend their king, and thus are put into the same prison where Joseph is being held.
- The prince of the guards places Joseph in charge of these other two prisoners.
- 法老的酒政和膳长得罪了他们的王，因此被关在约瑟所在的监狱里。
- 护卫长把他们交给约瑟，由约瑟看管。

We come next to the story of Joseph in prison with Pharaoh's butler and baker, and of their dreams (Genesis 40). The inner meaning of this historical account deals with the glorification of the senses: the process of Divinity coming to the lowest level of Jesus Christ.

接下来是约瑟和法老的酒政和膳长在狱中的故事，以及他们的梦(创世纪第 40 章)。这个历史事件的内在意义是关于感觉的荣耀：神性到达耶稣基督的最低层面的过程。

In this story Pharaoh, king of Egypt, symbolizes the Lord's natural-level mind that has now been glorified. But there are tendencies in the Lord's sensuous mind, represented by the butler and the baker, that are in great disorder from His finite maternal heredity.

在这个故事中，埃及王法老，象征主的属世层面的心性，现在已得荣耀。但是，在主的体感心性中，有一些以酒政和膳长为代表的倾向，由于祂有限的母性遗传而处于极大的混乱之中。

When God originally created human beings, He created our senses to serve and reflect our love of God and love of other people. Thus heaven itself could be felt right

down in our bodies. But over time, human beings used the senses more and more to pursue selfish, empty, and harmful pleasures that shut out heaven altogether. Sensuous thinking and delights were no longer used to serve higher thinking and loves, but instead to shut out and dominate them. The Writings describe the ideal position of sensual experience in our lives:

当上帝最初创造人类的时候，祂创造了我们的感觉来提供和反映我们对上帝的爱和对他人的爱。这样，我们的肉体就能感受到天堂本身。但随着时间的推移，人类越来越多地利用感觉来追求私欲、空虚和危害性的快乐，从而完全关闭了天堂。体感的认知和愉悦不再被用来侍奉更高的认知和爱，而是排斥和操控它们。瑞公的著作描述了感觉体验在我们生命中的理想地位：

“When sensory impressions occupy [a subordinated] position, happiness and bliss radiate from the interior man into the delights of the senses and make these delights a *thousand times better* than they were before” (AC 5125:2, italics added).

“当感觉体验位居(从属)的地位时，快乐和幸福从内在之人散发到感觉的愉悦中，使其愉悦感比先前好千倍” (AC 5125: 2, 斜体字为补充)。

When God came on earth as Jesus, He made this possible again, if we choose to follow His path.

当上帝成为耶稣来到世上，祂使这一切重为可能，如果我们选择追随祂的道路。

Since the corrupted elements in the human sensuous mind, represented by the butler and the baker, are so opposed to the purity of the Divine Natural level in Jesus (Pharaoh), they cannot remain near this level. This is represented in the literal story by the fact that the butler and the baker had sinned against their king, and were thus cast into prison (AC 5079, 5083). This prison symbolizes a state of falsity from evil (AC 5085).

由酒政和膳长所代表的，人类体感心性中的腐败成分，是如此地抗拒(由法老象征的)耶稣内神圣属世层的纯洁，它们不能靠近这个层次。这以象征出现在字面故事中，就是酒政和膳长得罪了他们的王，因此被投入监狱(AC 5079, 5083)。这监狱象征着出自邪恶的虚假状态(AC 5085)。

It was not human sensations themselves that were rejected by the Divine Natural. Rather it was the views, thoughts, affections, and desires that people were drawing from the senses, which were opposed to the things of spiritual love and truth (AC 5094).

被神性属世人拒绝的并不是人类的感觉本身。而是人们从感觉中汲取的观点、思想、情感和欲望，它们在灵性上对抗爱和真理 (AC 5094)。

But there is a part of Jesus that is present right there in the midst of the corrupted human sensuous mind. This is Joseph, the celestial love that has come to rescue and restore this level, and lead it back toward heaven. Joseph is there in prison with the butler and the baker. Jesus' love is there, enduring the imprisonment of the temptations of sensuous evil in order that He may set us free.

但耶稣就部分地临在于堕落的人类体感心性之中。这就是约瑟，来拯救和恢复这个层面的属天之爱，并带领它回归天堂。约瑟和酒政、膳长都在监狱里。耶稣的爱在那里忍受着体感邪恶试探的禁锢，好让我们得自由。

Immediately, Pharaoh's prince of the guards places Joseph in charge of the other two prisoners. The prince of the guards represents true ideas from the deeper sense of the Word of God. From these deep truths (the prince of the guards) Jesus uses His celestial love now present in this lower level (Joseph) to teach the human sensuous mind (AC 5087, 5088), working to guide it back toward serving goodness and truth.

法老的护卫长立刻指定约瑟管理这两名囚犯。护卫长代表上帝话语中更深层次的真实意念。依据这些深层次的真理(护卫长)，耶稣用祂的属天之爱（约瑟），在目前抵达的这个较低层面上，教化人类的体感心性 (AC 5087, 5088)，努力引导它回归尊奉良善和真理。

Jesus confronts the hells on the level of the senses. He does this from the Joseph within Him, from the celestial of the spiritual. His human essence experiences spiritually the states that come to Joseph in the prison house. Jesus' love for the salvation of the human race is now focused on the human sensuous mind and how this should be Divinely ordered.

耶稣在感觉层面上面对地狱，这发生在祂内在的约瑟，即天阶圣真上。祂的人性本质在灵里经历了约瑟在监牢里的处境。耶稣的拯救人类之爱，现在集中在如何按照神圣秩序，重整人类的体感心性上。

The senses are meant to be a tool for the inner or spiritual level to use while living in the natural world. But the external senses tend to take over and dominate the inner plane instead of the other way around. If this actually happens, and is confirmed, "a person is done for" (AC 5077). However, while we remain on earth, repentance is always possible. The Lord faces the hells on the plane of the senses as they inflow

through His finite maternal heredity, and He shows the path in His ordering of these senses.

感觉是生活在物质世界时，内在或属灵层面的工具。但是外部感觉倾向于控制和支配内在层面，而不是相反。如果这种情况真的发生了，并得到巩固，“这人就毁了”(AC 5077)。然而只要我们仍在世上，悔改总是有可能的。主在感觉层面上对付地狱，因为它们从祂有限的母性遗传中流入，于是祂通过规整这些感觉秩序显明了道路。

In the *Arcana* we read:

在《天国的奥秘》中我们读到：

“The present chapter deals with how the Lord glorified or made Divine the exterior aspects of. . .[the] natural. The exterior aspects of the natural are rightly called bodily ones, being both kinds of sensory powers of perception together with their recipient members and organs; for these recipients together with those powers make up that which is referred to as the body. . .The Lord made Divine all that constituted His body, both its sensory powers and their recipient members and organs, which also explains why He rose from the grave with His body, and after the resurrection told His disciples, ‘See My hands and My feet, that it is I Myself; handle Me, and see; for a spirit does not have flesh and bones as you see Me have’ ” (Luke 24:39; AC 5078:2).

“本章论述了主如何荣耀或圣化祂属世人的外在方面。属世人的外在方面应该称为肉体方面，包括认知的感觉能力及其感受器与器官，因为这些感受器与其能力共同构成了所谓的肉体。主圣化了构成祂肉体的一切，无论是感觉的能力，还是祂肉体的感受器和器官，这也解释了为什么祂带着身体从坟墓里复活，复活后对门徒们说：“你们看我的手、我的脚，就知道实在是我了。摸我看看，魂无骨无肉，你们看，我是有的。”(路加福音 24: 39; AC5078: 2)。

The Lord alone glorified His body, or made it Divine (*ibid.*). He made His body Divine for purposes we are just beginning to understand. It gives Him a retained power on the most ultimate plane. We are reassured that He has a Divine presence even on the plane of our bodies. Of course we can never regenerate our body; that is, the Lord does not look to this as His goal for us. For the natural body serves a temporary role here in this world while we make our free choices of good or evil, heaven or hell. After our physical bodies die, we are given spiritual bodies that are far more perfect and sensitive than the ones they replace.

主独自荣耀了祂的身体，或使之神圣(如前所述)。祂使自己的身体成为神圣的目的，我们才刚刚开始了解。这使祂在最终端层面上保持权能，于是我们便能确信，即使在我们身体的层面上，也有祂神圣的临在。当然，我们永远不能重生我们的身体，这就是说，主对我们的目标不在肉体。物质的身体只在这个世上暂时发挥作用，以使我们自由选择善恶、天堂或地狱。当我们的肉体死后，我们会得到取而代之的更完美、更敏锐的灵性身体。

However, Jesus glorified His senses and the complete sensuous level. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life" (John 3:14,15). The serpent is the sensuous, and this was "lifted up" or glorified with the Lord. "And I, if I am lifted up from the earth, will draw all peoples to Myself" (John 12:32).

然而，耶稣荣耀了祂的感觉和整全的体感层面。“摩西在旷野怎样举蛇，人子也必照样被举起来，叫一切信祂的都得永生”（约翰福音 3：14-15）。蛇代表的是体感，这是主的体感被“举起”或得荣耀。“我若从地上被举起来，就要吸引万人来归我。”（约翰 12：32）。

Representatively, when the butler and baker sinned, it was against the true order within the natural level (here depicted by the king). This natural plane of the mind consists of "known facts and the affections for them" (AC 5079:2). Such things are being brought into order and glorified with Jesus (AC 5079). But the impressions flowing in through the senses are not yet ordered. They are open to the disarray of evil.

酒政和膳长的获罪，象征着违背属世层面内的真实秩序(这里用王来描绘)。心性的属世层面包括“已知的事实和对其的情感”(AC 5079：2)。随着耶稣得荣耀的进程，这些事情正在被整理皈返秩序 (AC 5079)。但通过感觉流入形成的印象仍然失序。它们迎合邪恶的混乱。

The challenge is to bring heavenly order to our senses. From infancy and early childhood we have affections and perceptions that are innocent and good. These heavenly remains are associated with our senses. So despite our evil heredity, which lodges in and works through the senses, we also have goods from infancy and childhood on this same level, making a potential equilibrium possible (see AC 1555).

把属天的秩序引入我们的感觉是一个挑战。从婴儿和童年起，我们就有纯真良善的情感和认知。这些天国余留与我们的感觉相连结。因此，尽管我们的遗传邪

恶，在我们的感觉里蛰居并从中作祟，这里也有从婴儿和童年就一直保存的良善，使它们的潜在平衡成为可能(见 AC 1555)。

The prison-house where the butler and baker and Joseph were all bound represents temptations regarding the senses and body. This is an apt representation, for prisons suggest a sphere of being bound, limited, and also a darkness of atmosphere. Sensuous temptations come to us throughout our adult lives. Inmost love (Joseph) is about to work with these senses, to instruct them, and to work with Providence to bring them into order. Illusions of the senses need to be deprived of power. “And the prince of the guards set Joseph over them” (Gen. 40:4). Under the guidance of principles from the Word (the prince of the guards), the celestial (Joseph) taught these sensories (see AC 5087). During these severe temptations it is inmost love, using the Word, that instructs and teaches our lowest level regarding the true uses of sensations.

酒政、膳长和约瑟都被囚禁在监狱里，代表着感觉和肉体上的试探。这是恰如其分的象征，因为监狱意味着被禁锢的，压抑的环境，也代表黑暗的氛围。进入成人后，我们一生都会经历体感的试探。最内在之爱(约瑟)将要与这些感觉相处，指导它们，与天道协力把它们引入秩序。需要剥夺感觉幻象的魅惑。“护卫长派约瑟管理他们”(创 40: 4)。在源自圣经(护卫长)的原则的指导下，属天之人(约瑟)在指导这些感觉(见 AC 5087)。在这些严峻的试探中，正是最内在之爱，依据圣经，指引和教导我们的最低层面，如何正确地运用感觉。

In old age, the failing body brings difficulties and infirmities. These cause hard trials and temptations centered on the senses. This is true in serious illness as well. Other temptations may arise when health is good, and yet our minds and hearts are focused on outer sensations apart from love of others and the Lord. However, the greatest liberation also comes in old age. It is likened ideally in the Writings to a time of innocence and the wisdom of innocence, when from the Lord a person again becomes like a child, but now a wise child (see AC 10225). What is more touching than loving, innocent old people? The Lord is with them. In spirit they are like Simeon who held the baby Jesus in his arms.

年老时，衰退中的身体会面临困难和疾病，这导致的艰难考验和试探集中在感觉上。在重病中也是如此。当健康状况良好时，可能会出现其他试探。其实除了对他人和主的爱之外，我们的思想和心灵仍然集中在外在的感觉上。然而，最大的解放也出现在老年。在瑞公著作中把它比作一个理想的，有纯真智慧的纯真时期。

当人从主再次成为一个孩子，而如今却是一个智慧的孩子 (见 AC 10225)。还有什么比慈爱又纯真的老人更感动人呢？主与他们同在。在灵性上，他们就像把小耶稣抱在怀里的西缅。

Chapter 30
STEPS IN GLORIFYING THE SENSUOUS
The Dreams of the Butler and the Baker
Genesis 40 continued

第三十章
荣耀体感的步骤
酒政和膳长的梦
创世纪 40 章续

- The butler and the baker each describes a dream to Joseph.
 - Joseph interprets the dreams, gaining this knowledge from God. The interpretations describe the future fate of the butler and the baker.
 - The fates that Joseph describes come to pass. The butler is restored to his former position, while the baker is executed.
 - The butler forgets to ask Pharaoh to grant Joseph's freedom, as Joseph had asked him to.
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- 酒政和膳长分别向约瑟讲了一个梦。
 - 约瑟解梦时，从上帝那里获得知识。这些解释描述了酒政和膳长的未来命运。
 - 约瑟描述的命运成真了。酒政官复原职，而膳长则被处决。
 - 酒政忘了按照约瑟所求，要求法老给他自由。

The days that the butler and the baker spent in custody symbolize the long period in which the corrupted finite sensuous mind inherited by Jesus through Mary could not be in the presence of His glorified Divine Natural mind. Jesus' celestial love (Joseph) was working down in the prison of sensuous evil and temptations to teach and reform the human sensuous mind. But would these efforts be successful?

酒政和膳长被关押的日子象征着一个长时段。在这段时间里，耶稣通过马利亚继承的堕落、有限的体感心性，不可能与祂荣耀的神性属世心性共处。耶稣的属天之爱(约瑟)下降到体感邪恶的禁锢与试探中，以教导和更新人类的体感心性。但这些努力会成功吗？

A revelation about the future comes to Jesus, represented by the dreams of the butler and the baker. The dreams come to these two prisoners during the night, and

in the morning they are sad because they do not know the meaning of the dreams. In the part of His mind that is entangled in the impurities of finite human sensuous thinking (the butler and the baker, AC 5083, 5084, 5095) Jesus cannot foresee the outcome of His efforts. Can His work save this final level of humanity and restore it to accord with Divine order?

以酒政和膳长的梦为代表的，关于未来的启示展现给耶稣。梦在夜里临到这两个囚犯，因为不知道梦的意思，早晨起来他们很悲伤。在祂的心性中，被有限的人类体感思维的不洁缠绕的部分(酒政和膳长，AC 5083，5084，5095)，使得耶稣无法预见祂辛劳的结果。祂的辛勤能拯救人类的终端层面，并使它皈回符合神性秩序吗？

And then, in the morning, Joseph comes. The clarity of morning represents the ability of Jesus' celestial love (Joseph) to perceive the future fate of these two elements in the human sensuous mind. As Jesus perceives this knowledge through a revelation from His Divine Soul, so Joseph perceives the meanings of the dreams through a revelation from God.

然后，约瑟在早上来到他们那里。清晨的明晰，代表了耶稣的属天之爱(约瑟)感知人类体感心性中，这两种成分未来命运的能力。正如耶稣通过祂圣灵的启示来觉悟这一知识，约瑟也通过上帝的启示而感知梦的意义。

The butler and the baker each represent different parts of the human sensuous mind (see AC 5157). The “butler” pictures knowledge that has been gained through the senses – thoughts, concepts, ideas. This part of the sensuous mind has connection with intellectual thought, and therefore it can be taught. For instance, one’s eyes take in the sight of the sun rising and setting, and the sensuous mind can conclude that the sun moves around the earth. However, this sensuous thought can be altered or re-taught by the intellectual concept that the earth is rotating and orbiting, creating the illusion of a moving sun. Then the sensuous mind can understand why the eyes are seeing what they see. This part of the mind can grasp, “What you are seeing is not what it first appears to be.” This type of sensuous thinking, governed by human understanding and represented by the butler, enters especially through the senses of sight and hearing, but also to some extent through smell and taste (AC 5077).

酒政和膳长各自代表着人类体感心性的不同部分(见 AC 5157)。“酒政”刻画的是通过感觉-想法、概念、意念-所获得的知识。体感心性的这一部分与智识的思维相

连，可以接受教导。例如，人眼看到太阳升起和落下，于是体感心性得出结论，太阳围绕地球运行。然而，这种体感的思维可以被智识卓见改变或重新教化，即地球正在自转并绕轨运行，从而产生了太阳在运动的错觉。于是，体感心性可以理解为什么眼睛如此看见。心智的这一部分可以理解，“你所看到的并不是本相。”这酒政代表的，被人类认知掌控的体感思维，特别通过视觉和听觉，在某种程度上也通过嗅觉和味觉进入 (AC 5077)。

The baker, on the other hand, represents the part of the sensuous mind that experiences *delights* through the senses. This part of the mind functions apart from the intellect. If a person has established a feeling of delight in something disorderly, such as drinking alcohol excessively, that part of his or her mind cannot be told, “You do not find pleasure in drinking excessively.” The “baker” in our minds cannot comprehend anything beyond what it feels. A person must abandon and reject the behavior that feeds that harmful pleasure and replace it with new and higher sources of pleasure. Any recovering alcoholic knows that a return to previous harmful behaviors will bring that same destructive pleasure right back. This kind of purely sensuous perception, governed by the human hereditary will and represented by the baker, can enter through hearing, smell, or taste, but most especially through touch (AC 5077).

另一方面，膳长则代表了体感心性中，经由感觉感受愉悦的部分。心性这一部分的行为与智识分离。如果某人在紊乱的事件上建立起快感，比如酗酒，他或她心性的这一部分就不接受劝告：“你不会从酗酒中找到快乐。”我们头脑中的“膳长”无法理解超出它感觉的东西。人必须停止并弃绝这种沉溺于危害性快乐的行为，以新的、更高尚的快乐之源泉来取而代之。任何戒酒的人都知道，重蹈以前的有害行为会再次带来毁灭性快感。这种以膳长为代表的，受人类遗传的意愿支配的，纯粹的体感知觉，可以通过听觉、嗅觉或味觉进入，但尤其是通过触觉 (AC 5077)。

In a revelation from His Divine Soul, Jesus foresees what will become of these two parts of the fallen human sensuous mind. This revelation is described representatively by the dreams of the butler and the baker.

在祂的圣灵的启示中，耶稣预见到了，人类堕落的体感心性的这两部分将会发生什么。这个启示象征性地用酒政和膳长的梦来描述。

Special dreams in the Word involve Divine foresight, and this is the case with the dreams of the butler and baker (AC 5091). The Lord alone can foretell the future; not even angels have this faculty. Jehovah gave Jesus Christ on earth the ability of foresight; Jesus knew the future destiny of the senses within Himself. Joseph, who represents the human essence of the Lord, could foretell the meaning of the butler's and baker's dreams. When Joseph said, "Do not interpretations belong to God?" (Gen. 40:8), he was saying that God gave him the ability to interpret.

圣经中特别的梦都关乎上帝的预示，酒政和膳长的梦也是如此 (AC 5091)。唯有主才能预示未来，连天使都没有这种能力。耶和華將預言的能力賜給世上的耶穌基督；所以耶穌知道自己內里感覺的未來際遇。約瑟代表的是主的人性本質，他可以預言酒政和膳長的夢的意義。當約瑟說：“解夢不是出於上帝嗎？”(創 40：8) 他是說上帝賜予他解夢的能力。

The butler told his dream to Joseph, and said to him:

酒政把他的夢告訴約瑟，他說：

“ ‘In my dream. . . behold, a vine before me. And on the vine three shoots, and it was as though budding; its blossoms came up, and its clusters ripened into grapes. And Pharaoh's cup was in my hand, and I took the grapes and pressed them into Pharaoh's cup, and put the cup onto Pharaoh's palm.’ And Joseph said to him, ‘This is the interpretation of it: The three shoots are three days. In yet three days Pharaoh will lift up your head and will restore you to your position, and you will put Pharaoh's cup into his hand, according to the former manner when you were his cupbearer’ ” (Gen. 40:9-13).

“我夢見在我面前有一棵葡萄樹，樹上有三根嫩枝，好像發了芽、開了花簇，上頭的葡萄都成熟了。法老的杯在我手中，我就拿葡萄擠在法老的杯里，將杯遞在他手中。約瑟對他說：你所作的夢是这样解：三根枝子就是三天，三天之內，法老必提你出監，叫你官復原職，你仍要遞杯在法老的手中，和先前作他的酒政一樣。”(創 40：9-13)

In its inner meaning the butler's dream tells of the re-ordering of sensuous thinking that is subject to the understanding or intellect. Jesus foresees that this part of human sensuous thinking can be brought back into accord with higher thinking, at least for a time. The details of the dream describe how this comes about.

在其内在意义上，酒政的梦讲述的是体感思维的秩序重整，这思维受制于认知或智识。耶稣预见到，至少在一段时间内，人类这部分的体感思维，可以被导回以顺应更高的思维。梦的细节描述了这如何发生。

The “shoots” are derivatives from the understanding that extend down even to the senses, especially in the rebirth of the sense of sight (see AC 5114:1). The rebirth begins first with leaves that represent heavenly intelligence applied to these senses (subject to the understanding) which properly orders them. Then come blossoms, which are qualities not just of intelligence but of wisdom coming to the use of the senses.

“嫩枝”表示从与感觉相连的认知中得出的东西，尤指发生在视觉认知重生之过程（见 AC 5114: 1）。重生首先从叶子开始，叶子代表属天的智慧，作用于这些被认知制约的感觉，并恰当地规整它们。然后是花朵，它代表的不仅是才智的品质，也是智慧的品质。它们影响感觉的功用。

Clusters are the truths coming to these senses when they look outward toward good to the neighbor. This happens when we use our senses not simply to provide enjoyment for ourselves, but to serve others with love. Finally come the ripe grapes or fruit, which are goods done from celestial truths (see AC 5117), that is, using the senses to promote love to the Lord, conjugal love, and love of little children (AC 2039)(AC 5116:5).

当感觉朝外瞩望待邻人之良善时，花簇就代表来到这些感觉的真理。当我们不只是为了寻求自己的快乐，而是用爱服务他人时，这就会发生。最后到来的是成熟的葡萄或水果，它们是来自属天真理之良善（见 AC 5117），即用感觉来提升对主之爱、夫妻之爱和对小孩子的爱（AC 2039，AC 5116: 5）。

The butler was restored to serving Pharaoh after three days, but sadly he forgot Joseph and what Joseph had done for him. The senses subject to understanding were restored to order and received heavenly influx. But the glorification of the senses with the Lord and the rebirth of the senses of human beings (those subject to the understanding) are not completed; the butler forgot Joseph. A major step had been taken, but there are still further stages to come. The celestial still feels bound, forgotten in an inward prison.

三天后酒政复职服侍法老，但遗憾的是，他忘了约瑟和约瑟为他所做的一切。被认知限制的感觉回归秩序，并接受天堂的流入。但是，主的感觉之荣耀和人类受

制于认知的感觉之重生还没有完成。酒政忘了约瑟。重要的一步已经完成，但前面还有一些步骤要走。属天层仍然受到束缚，被遗忘在内在的监狱里。

“And when the chief of the bakers saw that Joseph had interpreted what was good, and he said to Joseph, ‘I also was in my dream, and behold, three baskets with holes in them were on my head. And in the highest basket there were some of every kind of food for Pharaoh, the work of the baker, and the birds were eating them out of the basket, from upon my head.’ And Joseph answered and said, ‘This is the interpretation of it: The three baskets are three days. In yet three days Pharaoh will lift up your head from upon you, and will hang you on wood; and the birds will eat your flesh from upon you’ ” (Gen. 40:16-19).

膳长见梦解的好，就对约瑟说：我在梦中见我头上顶着三个有洞的篮子，极上的篮子里有为法老烤的各色食物，有飞鸟来吃我头上篮子里的食物。约瑟回答说：“你的梦是这样解：这三个篮子是三天，三天之内，法老必斩断你的头，把你挂在木头上；必有飞鸟来吃你身上的肉”(创 40：16-19)。

The subject now is the sensory degree subject to the will, represented by the baker (AC 5144). This is primarily the sense of touch, but also the senses of smell and taste, and to a degree, the sense of hearing (AC 5077:3). These senses have strong connections with the fallen hereditary will.

现在的主题是以膳长为代表的，感觉受意志支配的程度 (AC 5144)。这主要是触觉，但也有嗅觉和味觉，在一定程度上也包括听觉 (AC 5077：3)。这些感觉与堕落的遗传意志有着紧密的联系。

The three baskets that had “holes in them” depict the hereditary will. In this will are no receptive levels of conscience, nothing that would receive and retain the inflowing of good (or food) from the highest level. Our hereditary will loathes the idea of conscience on any level and it ridicules such things. There are holes in the baskets allowing food (goodness) to fall through and be corrupted in the lower levels. In this hereditary will, remains of childhood are not retained by either the civil or the spiritual level of conscience (AC 5145:3).

有“洞”的三个篮子说的是遗传的意志。在这意志里没有接受良心的层面，没有任何东西可以接受并持守来自最高层面之良善(或食物)的灌注。我们的遗传意志厌恶并嘲讽任何程度的良心理念。篮子有洞，于是食物(良善)漏落并腐坏在低层。

在这种遗传的意志中，童年的余留既没有保留在良心的公民层面，也不在其属灵层面 (AC 5145: 3)。

The primary area of operation of this fallen will is on the sensuous plane where it loves to work through touch, or smell and taste, and would also like to capture hearing and sight. It would lower these to lusts. It would dominate our senses. If this is achieved, then the birds come and eat the food from the uppermost basket: that is, lies or excuses originating in our evils pluck out and eat any inner goods.

这个堕落意志的主要运行领域是在体感层面，在那里它喜欢通过触觉、嗅觉和味觉来作事，也喜欢捕捉听觉和视觉，使它们坠落入情欲。它将支配我们的感觉。如果这些达成了，那么鸟类就会来吃最上面篮子里的食物：意思是说，从我们的邪恶发出的谎言或借口，会啄出并吃掉任何内在的良善。

The senses, obsessed by the fallen will, take a ruling position when food and drink take precedence over any higher values — when drugs mean more than revealed truth, when the body means more than the spirit. Many, many human beings have been caught in this bodily trap. We are all vulnerable. It is a primary way in which the hells can take us over. The bodily senses seem external and relatively unimportant, yet they are entry points for evil spirits who delight in destroying us.

当吃与喝优先于任何更高的价值观时，当毒品比揭示的真理更有意思时，当肉体比灵性更重要时，被堕落的意志纠缠住的感觉就成为了主宰。许许多多人被困在这个肉体的陷阱里。我们都很脆弱。这是地狱掌控我们的主要方式。身体的感觉看起来是外在的，相对也不那么重要，但它们是酷爱毁灭我们的邪灵的入口。

The Divine will of Jesus is from His Soul. This will does not receive sensuous delights flowing in through the maternal heredity. Such delights are “evil, and therefore had to be cast aside” (AC 5157:3). This is the baker who was hanged. In His glorification, the Lord successively rejects and casts aside His finite maternal human. In place of the hereditary will through Mary, the Lord acquires a new will: this new will flows down to the level of His senses. In time, this very ultimate level will be glorified. His senses and even His body will be glorified (AC 5078:2).

耶稣的神圣意志来自祂的圣灵。这意志不接受从母性遗传中流入的体感愉悦。这愉悦是“邪恶的，因此必须被摒弃”(AC5157: 3)。这就是被绞死的膳长。在祂的荣耀中，主成功地抗拒并摒弃了祂有限的母性之人。主用获得的新的意志，取代来

自马利亚的遗传意志，把这新的意志落实到祂的感觉层面。随后，这一终端层面将得荣耀。祂的感觉，甚至祂的身体，都将被荣耀 (AC 5078: 2)。

Hereditary evil, allied with touch, would lead us to reject life after death. Touch could tell us that only our body is real. It would suggest strongly that when our body dies, we are wiped out forever. The hells, through the misuse of touch impressions, would lead us to utter despair. What the Lord is teaching here directly is that the “baker” is lying, distorting sense impressions. We can reject the lies he tells. The butler can be re-ordered in us, receiving new information about the heavenly use of the senses. We can understand the beauty of our earthly environment a “thousand times” more clearly than before. In place of the baker, a new will that is allied to all of our senses can be given us. The Lord glorified His senses; He can help us in the rebirth of ours.

遗传的邪恶与触觉相结合，将导致我们排斥身后的生命。触觉会告诉我们只有我们的肉体是真实的。它顽固地宣称，当肉体死亡时，我们就永远消灭了。地狱通过滥用触觉印象，将我们引入彻底绝望。主在这里直接教导的是，“膳长”在说谎，歪曲了感觉印象。我们可以拒绝他的谎言。我们内在的酒政可以重整秩序，接受有关感觉之属天应用的新信息。于是我们可以比以前千倍清楚地领悟世上环境之美。而赐与我们取代膳长的新意志，与我们所有的感觉相协调。主荣耀了祂的感觉，从而帮助我们的感觉重生。

For now, however, Joseph is still in prison. The butler has forgotten the interpreter of his dream, which means that the celestial is still imprisoned by false attitudes, false principles. When Joseph says to the butler, “Remember me,” he represents the celestial love of Jesus, urging His not-yet-glorified sensuous thinking to remember that the Divine exists in all physical and worldly issues. But this does not happen yet. The butler does not speak to Pharaoh about Joseph in order to set him free. The sensuous is not yet fully subordinate and in compliance with heavenly loves. Despite the elevation of the butler and the hanging of the baker, rebirths still must take place before the sensuous is in true order.

然而，眼下约瑟仍在狱中。酒政忘了他的解梦人，这意味着天国仍然被谬误的态度、谬误的原则所囚禁。当约瑟对酒政说，“请你纪念我”时，他代表的是耶稣的属天之爱，敦促祂尚未得荣耀的体感思维记住，在所有的物质和人间事物上，上帝无所不在。然而这还有待兑现。酒政还没有对法老说起约瑟以释放他。体感还没有完全顺服并谐和属天之爱。尽管酒政被提升，膳长被绞死，但在体感皈入真正的秩序之前，重生仍须先得以实现。

Toward the end of His life on earth, the Lord clearly foretold the coming crucifixion and His resurrection. The story of the baker is in one sense a prophecy of the final temptation on the cross when the maternal human would be cast aside, rejected. The elevation of the butler is a foretelling of the Divine resurrection to come.

在祂世上的生命即将结束的时候，主清楚地预言了祂即将来临的受难和复活。在某种意义上，膳长的故事是关于十字架上的最后试探的预言，从此母性之身被抛弃，丢掉。而酒政的提升预示的是即将来临的神圣复活。

The leading factor in the completion of the glorification, and of our regeneration, is innocence (AC 5168:2). This is prophesied with Jesus Christ on earth, when John the Baptist sees Him: "Behold the Lamb of God, Who takes away the sin of the world" (John 1:29).

在达成荣耀和完成我们的重生中，关键的因素是纯真 (AC 5168: 2)。关于世上的耶稣基督的预言，正如施洗约翰所说：“看哪，上帝的羔羊，除去世人罪孽的”(约翰福音 1: 29)。

Chapter 31
DIVINE CHANGES IN THE SENSUOUS
Joseph: Twice Redeemed
Genesis 41

第三十一章
体感的圣洁改变
约瑟：二次救赎
创世纪 41 章

- Pharaoh has two dreams that he does not understand.
 - The chief butler finally remembers Joseph in prison. He tells Pharaoh that this is a man who can interpret his dreams.
 - Joseph is brought up out of prison. From the power of God he interprets Pharaoh's dreams.
 - Pharaoh is so pleased that he sets Joseph in a great position of power, and gives him the daughter of the priest of On as wife.
-
- 法老做了两个他不明白的梦。
 - 酒政终于想起了狱中的约瑟。他告诉法老，这是一个能为他解梦的人。
 - 约瑟于是被从监狱里提出。依靠上帝的权能，他解了法老的梦。
 - 法老非常高兴，就赐约瑟巨大的权位，把安城祭司的女儿给约瑟为妻。

Joseph was betrayed first by his brothers and then by Potiphar's wife, and as a final blow he was simply forgotten in prison by the butler. The betrayals and the forgetting portray the coldness of evil, which rejects the Savior of humankind. These rejections of Joseph, who represents the Lord, have their counterparts in the New Testament.

约瑟先是被他的兄弟出卖，后来又被波提乏的妻子诬陷。而对他的最后一击，是他被酒政遗忘在狱中。出卖、诬陷和遗忘描绘了邪恶的冷酷，它排斥人类的救主。这些对象征主的约瑟的拒绝，在新约中有相应的描述。

After Jesus is baptized by John, He is led up by the Spirit into the wilderness, and there endures three temptations. After He fasts forty days, the tempter asks Him to turn stones into bread: to force the stony hearts of people into being good. Then the

devil takes Him up onto the pinnacle of the temple in Jerusalem, and says, “Throw yourself down. For it is written: ‘He shall give His angels charge concerning you. . . In their hands they shall bear you up, lest you dash your foot against a stone” (Matt. 4:6). After Jesus conquers in this temptation, the devil takes Him up into an exceedingly high mountain, and offers Him all the kingdoms of the world if He will worship him. Jesus answers, “Away with you, Satan! For it is written, ‘You shall worship the Lord your God, and Him only shall you serve’ ” (Matt. 4:10).

耶稣受约翰的洗礼后，被圣灵领到旷野，在那里经受了三次试探。禁食四十天后，试探者要祂把石头变成饼：迫使人刚硬的心转为良善。魔鬼又把祂带到耶路撒冷的殿顶上，说：“你自己下去吧。因为经上記着说：‘主要为你吩咐他的使者用手托着你，免得你的脚撞到石头上’”(马太福音 4: 6)。耶稣战胜这试探后，魔鬼就把祂带到极高的山上，说只要祂敬拜祂，就把世上所有的国都赐给祂。耶稣回答说：“撒旦退去吧！因为经上記着说，‘当拜主你的上帝，单要侍奉祂’”(马太福音 4: 10)。

Although no outward relationship exists between Joseph’s betrayals and the Lord’s three temptations in the wilderness, in the deeper supreme sense both treat of the Lord’s terrible temptations while on earth. Each in a sense is a summary of these trials. If we think about the emotions Joseph would have felt during his betrayals, we sense his inward agony. He begged his brothers not to betray him. He felt despair over the lies of Potiphar’s wife, and then over his utterly unfair imprisonment. These betrayals picture the Lord’s despair and agony in His temptations. This despair is not over His own fate. It is despair about His efforts to save the human race from evil. When the love is for others, and the despair is over the state of others, the resulting pain is incredible. Love and despair touch inner levels of the heart, beyond all outward trials.

虽然在约瑟的被出卖和主在旷野中的三次试探之间没有外在的联系，但在更深层次的至高意义上，两者都是在世上时对主的严酷试探。每一项都在一定意义上是这些试探的概括。如果我们思想约瑟在被卖过程中的情感经历，就能感受到他内心的痛苦。他恳求他的兄弟们不要卖他。他对波提乏妻子的谎言，以及对他全然不公的监禁深感绝望。这些出卖描绘了主在祂的试探中经历的绝望和痛苦。这种绝望并不是为了祂自己的命运。而是对祂从邪恶里拯救人类的努力感到绝望。当爱是对他人时，绝望也就是对他人状态的绝望，由此产生的痛苦是难以置信的。爱和绝望触及内心深层，超越一切外在的考验。

Joseph in the pit and in prison is Jesus' love for our salvation trapped by the illusions instilled by the hells. They have Him imprisoned by the believable illusion that humankind is too evil to be saved. The Lord can clearly perceive the appalling nature of the evil in His own maternal heredity. He knows the states of evil in humankind. No wonder He despairs. It is such evils that led to the killing of six million Jews in Nazi concentration camps during World War II. It is such evils that lead to the betrayal of a husband or a wife by adultery. It is such evil that abuses children. The Lord sees the desire of the hells to destroy innocence on earth, to remove compassion from human hearts. They drive into the Lord's lower mind the illusion that they, the hells, will easily succeed.

约瑟在坑里以及在监里，意味着耶稣拯救我们的爱，被困在地狱灌输的幻象里。牠们把祂囚禁在一种可信的幻念中，认为人类太邪恶，无法被拯救。主从祂自己的母性遗传中能清楚地觉察到邪恶的恐怖特性。祂知道人类何等邪恶，难怪祂绝望。正是这种邪恶导致二战中在纳粹集中营杀害了 600 万犹太人。正是这种罪恶导致了通奸背叛丈夫或妻子。虐待儿童也正是这种邪恶。主看到，地狱极欲毁灭世上的纯真，清除人类心中的怜悯。牠们把这种地狱很容易成功的幻象，灌输进入主的低层心性。

This, in the supreme sense, is what Joseph's torments represent. While in the prison (in temptations) he interprets the butler's dream: the human senses (subject to the understanding) would be redeemed. But when so redeemed, they forget Joseph. There still remains a lack of connection between the senses in the Lord and His celestial human essence. Joseph remains in prison, forgotten.

从至高的意义上讲，这就是约瑟的痛苦所代表的。在监狱里(在试探中)，他解了酒政的梦：人类受制于认知的感觉将被救赎。但当被如此救赎的时候，它们就会忘记约瑟。主的感觉和祂属天之人的本质之间仍然缺乏联系。约瑟仍然在监狱里，被遗忘了。

The Word now tells (in Genesis 41) of Pharaoh's two dreams: first of seven fine-looking and fat cows that come up out of the river, and of seven other cows, ugly and gaunt, that eat up the fat cows. Then of seven good heads of grain being devoured by seven thin and blighted heads. These dreams deeply troubled Pharaoh, and he called all his magicians and wise men to interpret them. But "There was no one who could interpret them for Pharaoh" (Gen. 41:8). It was then at last that the chief butler remembered Joseph and his accurate interpretation of his dream and of the baker's. The butler told Pharaoh about the "Hebrew boy" (Gen. 41:12) who could truly interpret dreams.

圣经现在（创世纪第 41 章）讲述了法老的两个梦：一是从河里上来的七头漂亮肥壮的母牛，被另外七头又丑又瘦的母牛吃了。一是七个美好的麦穗被七个细弱的麦穗吃了。这些梦深深地困扰着法老，他召了所有的术士和智者来解这些梦。但“没有人能为法老圆解”（创 41: 8）。最后，酒政想起了约瑟准确破解他和膳长的梦一事。酒政告诉法老说这个“希伯来少年人”真能解梦（创 41: 12）。

“And Pharaoh sent for Joseph, and they hurried him out of the pit” (Gen. 41:14). What a change and rescue! Joseph had been in prison, seemingly to be forgotten until he died. Now, out of nowhere, he was raised up, his hair and beard were clipped, he was given fresh clothes and presented to the ruler of all Egypt.

“法老遂即差人去召约瑟，他们便急忙带他出监”（创 41: 14）。好神奇的变化和拯救！约瑟曾被关在监狱里，似乎要被忘记直到死。现在他突然出来了，剃头，刮脸，换新衣服，站在全埃及的统治者面前。

What a liberating state this must have been in Jesus' life on earth! It is an uplifting and refreshing of the human essence after temptations and despair. This is an early prophecy of the Easter dawn, here a raising up from a state like death. This depicts a major and wonderful step in the glorification of His sensuous.

这是耶稣世上的生命中一个多么纾解的状态呀！在试探和绝望之后，祂的人身如今振奋、焕然一新。这是复活日黎明的早期预言，从死一般的境况中升起。这里描绘的是在祂体感的荣耀中，迈出的重要又奇妙的一步。

The human essence is elevated, released. Representatively, Pharaoh, who wished to have his dreams interpreted, does this. Pharaoh represents the natural, here the natural in the broadest sense, which includes the ultimate or the sensuous level. Pharaoh in this context is said to represent “the new natural,” which is ready now “to accept the celestial of the spiritual” (AC 5244), or Joseph. For us this means that the Lord comes directly to our sensuous level, bringing His love and light. Our sensuous level is beginning to respond to Him in open and free reception of His influx. With Jesus Himself this is a beginning of rebirth in the will of the sensuous, a beginning of the glorification on this ultimate and powerful level.

人身得到了提升、释放。法老希望解开他的梦，于是做了这些，这有象征意义。法老代表属世人，是最广义的属世人，包括终端或体感层面。法老在这样的背景下，可以说代表“新的属世人”，或约瑟，现在已经准备好“接受天阶圣真”（AC 5244）。对我们来说，这意味着主带着祂的爱和光明，直接进入我们的体感层面。

我们的体感层面开始对他作出反应，开明且自由地接受他的灌输。对耶稣自己来说，这是体感意志重生的开始，是这个终极而顽固的层面上荣耀的开始。

“And they hurried Joseph out of the pit” (Gen. 41:14).

他们便急忙带他出监（创世纪 41：14）

Jesus' being in the pit is an entrapment by His finite human heredity. In the sphere of hereditary evil through this human, it seems that all hope for humankind is gone. Seeing the power and putrid nature of sensuous evils with humankind, Jesus must feel that we cannot be saved. The hells urge this illusion upon Him. But now, the devastating temptations are over. He is lifted up, into the clean and fresh air of Divine reality.

耶稣落在坑里是被他有限的人类遗传所陷。在这人类遗传之邪恶的疆域里，对人类所有的希望似乎都消失了。看到人类肉欲邪恶的能量和腐败本性，耶稣必然感到我们无可救药。地狱把这种幻觉强加于他。但现在，毁灭性的试探已经过去了。他得到提升，进入圣洁真实的清新空气中。

Imagine how the Lord feels here. He is lifted up from an agonizing temptation and restored to a state of Divine vision. He sees again that humankind can be saved, that it is open to salvation. He is filled with inmost joy (AC 2034).

想象一下主此时的感受吧。他从痛苦的试探中被提升，并恢复了祂神圣的灼见。祂再次看到，人类是可以被拯救的，他们开明地对待拯救。祂内心充满了喜悦 (AC 2034)。

Changes are coming then to the sensuous: the imagery is direct. Joseph clipped his hair and beard. The Lord is clipping away and casting aside that which was disheveled and in disorder in His sensuous. He becomes refreshed and appears in spiritual beauty. Joseph discarded his worn and unclean prison apparel and put on fine garments (AC 5248). Joseph then came to Pharaoh, which means that the love in Jesus opens up “communication with the new natural” (AC 5249).

接踵而来的是体感的变化：征象是直接的。约瑟理了头发，刮了胡子。而主剪除、摒弃了他体感中那些凌乱的东西。祂变得神清气爽，展现出灵性之美。约瑟丢弃了他那破旧不洁的衣服，穿上了漂亮的服装 (AC 5248)。然后约瑟来到法老那里，这意味着耶稣的爱开启了“与新的属世人的沟通”(AC 5249)。

Great changes are happening. Jesus is advancing in the glorification of His sensuous level to the point where the celestial of the spiritual now arises out of prison and becomes a leader, a profound interpreter of dreams. Joseph stood before Pharaoh not as a former prisoner but as one who could tell the meaning of dreams and foretell the future. Here is a hint of the full glorification that is to come, a hint of the Divine omniscience to come (AC 5249).

巨大的变化正在发生。耶稣体感层面的荣耀已经提升到达如此阶段，从而其天阶圣真脱离监困，成为一个领袖，一个见解深远的解梦人。约瑟站在法老面前，不是一个曾经的囚犯，而是一个能够解出梦的意义并预言未来的人。以下是即将到来的全然荣耀的提示，是神性全知即将到来的提示 (AC 5249)。

Pharaoh then unfolded to Joseph his two dreams about the fat and thin cows and the fat and thin heads of grain. Jehovah allowed Joseph to interpret them. Joseph's prophecy told of seven years of plenty followed by seven years of famine. He advised Pharaoh to store up grain during the good years to provide food for the bad ones that would follow.

法老向约瑟讲述了他的两个梦，就是肥瘦母牛和肥瘦麦穗的梦。耶和华使约瑟能够解释他们。约瑟的预言讲述了七个丰年和随后七年的饥荒。他建议法老在丰年积储谷物，为随后的荒年提供食物。

In Pharaoh's eyes this prophecy and suggested plan were good. He asked, " 'Shall we find a man like this, in whom is the spirit of God?' And Pharaoh said to Joseph, 'After God has caused you to know all this, no one has wisdom and intelligence like you. You shall be over my house, and all my people shall kiss on your mouth; only in the throne will I be great, more than you. . . .See, I have set you over all the land of Egypt' " (Gen. 41:38-41).

在法老看来，这预言和建议都甚好。他说：“像这样的人，有上帝的灵在他里头，我们岂能找得着呢？”于是法老对约瑟说：“上帝既将这事都指示你，可见没有人像你这样有聪明有智慧。你可以掌管我的家，我的民都必听从你的话，惟独在宝座上我比你大。。。看哪，我派你治理埃及全地”(创 41：38-41)。

Only hours before, Joseph had been in prison! Such is the power of celestial love in the human heart. After temptations, it rises to leadership, governing all the land of Egypt, all factual knowledges. For celestial love and the truth perceived from it are supreme in the human heart. They are the Lord with us. So also in the Lord's

glorification: the Joseph in Him is raised up to leadership in His Egypt; the celestial rules in all the knowledges of creation.

就在几个时辰前，约瑟还在监狱里！这就是属天之爱在人心中的力量。试探之后，它被擢升为领袖，统治埃及全地，并所有的现行法度。因为属天之爱以及因这爱而被认知的真理，在人类心中是至高无上的，那就是与我们同在的主。主的荣耀也是如此：祂内在的约瑟被擢升为祂内在之埃及地的领袖；天道主宰着一切造物的规则法度。

“These events happened by Divine Providence so that Joseph might come to represent the celestial of the spiritual, which was the Lord’s when He was in the world — the celestial of the spiritual being that by means of which the Lord exercised control over His natural and also His sensory awareness, so that step by step He could make both of these Divine” (AC 5316).

“这些事件的发生循着上帝的天道，于是约瑟代表的天阶圣真，本就内在于降世的主，主藉此掌控祂的属世之人和祂的感官意识，结果祂一步步地使二者达成圣洁”(AC 5316)。

Pharaoh gave Joseph a new name, “Zaphenath Paneah” (Gen. 41:45), and gave him for a wife Asenath, the daughter of the priest of On. This name “Zaphenath Paneah” means “the essential nature of the celestial of the spiritual” (AC 5330), which is celestial love set in a foundation of spiritual truth.

法老给约瑟起的新名叫撒发那忒巴内亚(创世纪 41: 45)，又把安城祭司的女儿亚西纳给他为妻。这名字“撒发那忒巴内亚”的意思是“天阶圣真的基本特质”(AC 5330)，即以属灵真理为基础的属天之爱。

The marriage of Joseph to Asenath indicates a higher and fuller union of good and truth within Jesus Christ, a marriage that enables the glorification to continue with power and fullness. But the essential nature of this marriage within the Lord is too deep and wonderful for human comprehension (AC 5332). It is a love of the tenderest kind, united now to a gentle, profound wisdom. It is the Lord coming nearer to us.

约瑟与亚西纳的婚姻代表的是耶稣基督之内，良善与真理的更高且更充分的结合。这婚姻使荣耀的进程持续强劲且丰满。但是主里面这婚姻的根本特性太深奥了，太奇妙了，人类实在无法理解 (AC 5332)。它是一种最温润的爱，现在凝结成雍雅、深邃的智慧，于是主离我们越来越近了。

Chapter 32
THE NEW WILL AND UNDERSTANDING IN THE SENSUOUS
Joseph's Early Rule
Genesis 41 continued

第三十二章
体感的新意志和认知
约瑟早期的治理
创世纪 41 章续

- As second ruler in Egypt, Joseph works for seven years to store up grain, preparing for the famine.
 - During this time, his wife bears two sons: Manasseh and Ephraim.
 - After seven years of plenty, the famine begins. The people of Egypt and of other lands come to Joseph to buy grain.
-
- 作为埃及位列第二的统治者，约瑟在七年里努力储备粮食，为饥荒做准备。
 - 在此期间，他的妻子生了两个儿子：玛拿西和以法莲。
 - 在经历了七个丰年之后，饥荒开始了。埃及人和外邦人都到约瑟那里去买粮食。

“And Joseph was a son of thirty years when he stood before Pharaoh, king of Egypt” (Gen. 41:46). This age of thirty represents a state when “the quantity of remains was complete” (AC 5335). Jesus Christ on earth has endured many and severe temptations by the time He reaches the age of thirty. I believe that the Isaac rational is firmly established in Him by then, and also the glorified natural represented by Israel. Jesus must have been far advanced in His glorification to do the astonishing miracles of the next few years.

“约瑟见埃及王法老的时候年三十岁。”(创 41: 46)。这 30 岁代表了“余留全数完整”的状态 (AC 5335)。到三十岁的时候，世上的耶稣基督已经遭受了许多严峻的试探。我相信那时在祂里面已经牢固地确立了以撒所象征的理性，并以色列所象征的荣耀人身。在接下来的几年里，耶稣行了惊世骇俗的神迹，也必然大大增益了祂的荣耀。

Pharaoh now appointed Joseph ruler. And Joseph went out “through all the land of Egypt. And in the seven years of abundance of corn the land yielded bunches. And

Joseph gathered all the food of the seven years which were in the land of Egypt, and laid up the food in the cities. . . .And Joseph stored up grain like the sand of the sea, very much until he left off numbering, because it was beyond number” (Gen. 41:46-49, selections).

法老现在任命约瑟为宰相。约瑟就出去“遍行埃及全地。七个丰年之内，地的出产极丰极盛，约瑟聚敛埃及地七个丰年一切的粮食，把粮食积存在各城里。。。约瑟积蓄五谷甚多，如同海边的沙，无法计算，因为谷不可胜数。”(创 41: 46-49, 摘选)。

Within Jesus, the truths linked to good in His sensations are stored up in His “interior parts of the interior natural” (AC 5344). When He undergoes the seven years of famine, He has these stored- up Divine remains to draw upon. They carry Him with courage through the rest of His life on earth.

在耶稣内在的感觉中，与良善相关联的真理被储存在祂“内在之人的内层”(AC 5344)。当祂经历七年的饥荒后，这些贮存起来可资利用的神圣余留，使祂在世生命的余下岁月里充满胆魄。

In us, these tremendous harvests of grain picture an advanced stage of rebirth when we become sensitive to the marvels, beauty, and interior miracles of nature. We sense new ways of helping others and new states of closeness in marriage. The Lord stores up these precious remains in the interior area of our mind. This is rich and full, just like the corn stored up in the cities of Egypt.

对我们来说，这些丰收的谷物描绘了重生的高级阶段，此时我们对大自然的奇妙、美丽和内在神奇变得敏感。我们领悟了帮助他人的新途径和婚姻中新的亲密状态。主将这些珍贵的余留储存在我们心灵之内。其丰富与充分，就像谷物储存在埃及城里。

The Lord gives us these gifts for the difficult times we experience during the further rebirth of the sensuous that follows. He draws goods or loves out of these gifts to sustain us and to carry us through inner famine. By this process we are reborn. We see evils in order to shun them, and the Lord removes them. The Lord establishes this process in His own glorification of His sensuous mind (AC 5342:3). With Him, in His glorification in this state, the storing up of grain was “like the sand of the sea, very much, until he left off numbering, because it was beyond number” (Gen. 41:49; see also AC 5346). Imagine the tremendous amount of good sensuous delights that move Jesus deeply – perhaps the beauty of nature and how good food serves human

beings, the power of touch between a mother and child or a loving husband and wife, and many, many other delights. These things Jesus would store up to call upon later, during times when all would seem hopeless on the natural level of humanity.

主赐给我们这些恩赐，使我们在随后的体感重生中，能经受住艰难的时光。祂从这些恩赐中撷取良善或爱来支撑我们，带领我们渡过内心的饥荒。经此历练我们得以重生。我们亲见邪恶，为的是躲避它们，以便主能驱除它们。主在祂自己的体感心性之荣耀中建立起这个秩序 (AC 5342: 3)。对此状态下祂的荣耀来说，谷物的储存“如同海边的沙，无法计算，因为谷不可胜数”(创世纪 41: 49; 另见 AC 5346)。想象一下，不可胜数的体感愉悦深深地感动着耶稣-或是大自然的美不胜收，或是供人类享用的美味佳肴，也许是母子间或相爱之夫妻间的深情爱抚，以及许许多多其他的快乐。耶稣把这些都储存起来，以备当人性的属世层面似乎陷于绝境时呼唤它们。

“...To Joseph were born two sons. . .whom Asenath the daughter of Potipherah, the priest of On, bore to him. And Joseph called the name of the firstborn ‘Manasseh – for God has made me forget all my labor and all my father’s house.’ And the name of the second he called ‘Ephraim – for God has made me fruitful in the land of my affliction’ ” (Gen. 41: 50-52).

安城的祭司波提非拉的女儿亚西纳给约瑟生了两个儿子。约瑟给长子起名叫“玛拿西 - 意为上帝使我忘了一切的困苦和我父的全家。”他给次子起名叫“以法莲 - 即上帝使我在受苦的地方昌盛。” (创世纪 41: 50-52)

The birth of Manasseh and then Ephraim marks vital stages in the Lord’s glorification. Manasseh symbolizes a new will within the Lord’s sensuous (AC 5351). This brings a Divine spring and warmth that replace the coldness of evil through the finite maternal heredity. For the angels this is a time of joy, certainly a time when the songs of “Hallelujah” would ring in the heavens. For the Lord is coming to humankind in the most ultimate level of life (see CL 81).

玛拿西和以法莲的诞生标志着主荣耀的至关重要阶段。玛拿西象征着主的体感中的新意志 (AC 5351)。它带来了圣洁的春意和温暖，取代来自有限母性遗传的邪恶冷酷。对于天使来说，这是一个欢乐的时刻，必有“哈利路亚”之歌在天堂唱响。因为主来到了人类生命最终端的层面 (见 CL 81)。

In naming Manasseh, Joseph said, “For God has made me forget all my toil, and all my father’s house” (Gen. 41:51). “The words ‘For God has made me forget all my toil’

mean ‘the removal of the evils which have caused pain’ ” (AC 5352). Manasseh’s inner promise for us is forgetfulness of evils that have plagued us all our lives. Now these evils leave central positions and go to the periphery of our consciousness where we forget them. It follows that when there is a new will in the sensuous, a new understanding will be born there also. This is the birth of Ephraim, who was named with the words: “God has made me fruitful in the land of my affliction” (Gen. 41:52). To be fruitful represents a multiplication of truths (AC 5356) in a new sensuous understanding.

约瑟在给玛拿西起名时说：“上帝使我忘了一切的苦难和我父的全家”(创 41: 51)。“上帝使我忘了一切的苦难”这句话的意思是，‘驱除造成痛苦的邪恶’”(AC 5352)。对我们的内在来说，玛拿西代表的是使我们忘记折磨一生的邪恶。现在，这些邪恶不再位居核心，而进入我们意识的边缘，从而被我们忘记。因此，当新的意志出现在感受中时，那里也将产生新的认知。这就是以法莲的出生。以法莲的意思是：“上帝使我在受苦的地方昌盛”(创世纪 41: 52)。使之昌盛代表着，在新的体感认知中真理倍增 (AC 5356)。

But now the famine comes. What does this famine mean? Where the sensuous had felt the beginning of regeneration and lovely states of spring and summer opening up the heart, there now comes a change. A late autumn and winter come to the heart, desolation in the spirit, a void or emptying out. Delight seems to disappear for us, including delights of the senses. Things seem empty, purposeless (AC 5360).

Fortunately, in this inner famine we do not die in our spirits; there is grain stored up in the cities of Egypt. If we go to Joseph, to our inmost love, we can draw out memories of remains that sustain us, but just barely. We are poignantly aware of a famine, an emptiness, all around us within our minds.

The Lord helps to explain what is going on spiritually in rebirth.

但现在饥荒来临了。这饥荒是什么意思？当感知觉察到重生的开始，以及如春风夏雨般打开心扉之美妙光景时，变化就随之而来。深秋寒冬接踵而至，心灵荒芜，空虚无聊。对我们来说，包括感觉愉悦在内的快乐似乎消失了。事事都似乎那么空虚，毫无意义 (AC 5360)。幸运的是，在这内在的饥荒中，我们的灵性未死，在埃及的城里储存有粮。如果我们走向约瑟，即我们最内里的爱，我们就能发掘出内储的余留，以勉强供养我们。我们痛切地意识到缠绕我们心灵的一场饥荒，一片空虚。

主帮助解释了在灵性重生上所发生的一切。

“With those who are being regenerated. . .truths are multiplied exceedingly; for these people have an affection for knowing truths. But as they draw nearer to the point when their regeneration is actually carried out, they are seemingly deprived of those truths. For those truths are withdrawn to a more interior position, and when this happens, the person seems to experience desolation. Nevertheless those truths are returned in consecutive stages to the natural (sensuous here), where they are joined to good while the person is being regenerated. . . .The desolation. . .is meant by the famine lasting for seven years” (AC 5376:2).

“对于那些正在经历重生的人。。。真理超常倍增，因为他们渴望明白真理。但是，当他们越来越趋近真正达到重生时，他们却似乎失去了这些真理。因为这些真理被撤到更为内在之处，当这发生时，人就似乎进入了凄凉的光景。然而，这些真理又序贯回归到体感所在的属世层，在那里随着人的重生而与良善结合。。。凄凉。。由持续七年的饥荒象征”(AC5376: 2)。

The Lord permits this desolation because only in this state do the evils and falsities that lie concealed in the sensuous emerge to be seen for what they are. Then, drawing on the remains stored up in the interiors of our minds, the Lord can help us fight against and shun those now evident evils. We see what is blocking us off from heavenly states.

上帝允许这凄凉发生，因为只有在这种状态下，隐藏在体感中的邪恶和谬误才会显出其真面目。然后，借助我们心性内层存储的余留，主可以帮助我们抵抗和避免那些已显明的邪恶。我们看到了，是甚麽阻碍着我们进入属天状态。

To encourage us in this process, the Lord tells us in the Writings: “Desolation occurs to the end that a person may be regenerated, that is, to the end that evils and falsities may first be separated from him, and then truths may be joined to forms of good, and forms of good to truths” (AC 5376:7).

为了鼓舞处于这个过程之中的我们，主在瑞书中告诉我们：“一个能获重生之人最终会经历荒凉，即最终邪恶和谬误可能先从他离开，然后真理能与良善的形态结合，而良善的形态也与真理结合”(AC 5376: 7)。

“Jehovah will comfort Zion, He will comfort all her waste places, so much so that He will make her wilderness like Eden, and her desert like the garden of Jehovah. Gladness and joy will be found in her, confession and the voice of song” (Isaiah 51:3).

“耶和华已经安慰锡安和锡安一切的荒场，使旷野像伊甸，使沙漠像耶和华的园子；在其中必有欢喜、快乐、感谢和歌唱的声音。”（以赛亚书 51: 3）

Chapter 33
THE SENSUOUS RESPONDS TO A NEW ORDER
The Ten Sons of Jacob go to Egypt
Genesis 42

第三十三章
体感对新秩序的反应
创世纪 42 章

- Back in Canaan, Jacob sends his ten older sons to Egypt to buy grain.
 - Joseph recognizes his brothers, but they do not recognize him. Joseph conceals his identity and speaks roughly to them.
 - The ten brothers believe they are suffering because of their cruel treatment of Joseph. In private, Joseph weeps over their remorse.
 - Joseph holds Simeon hostage while the nine other brothers return to Canaan with grain. Joseph commands them to return with their youngest brother, Benjamin. In secret, he returns their money into the sacks of grain that they have bought.
-
- 再回来说迦南，雅各打发十个较大的儿子到埃及去买粮。
 - 约瑟认识他的兄弟，但他们不认识他。约瑟隐瞒自己的身份，严厉地对他们说话。
 - 这十位兄弟相信，他们的遭遇是因为他们对待约瑟的残忍。在私下里，约瑟为他们的痛悔而哭泣。
 - 约瑟将西缅扣为人质，而其他九兄弟则带着粮食返回迦南。约瑟吩咐他们带他们最小的兄弟便雅悯回来。并秘密地把他们买粮食的钱放进他们的粮袋里。

Learning that there was food in Egypt during the terrible famine, Jacob sent Joseph's ten brothers down to buy grain. Benjamin, his beloved youngest son, he kept behind. He did not want to lose Benjamin, as he had lost Joseph.

在饥荒期间，雅各听说埃及有粮食，就打发约瑟的十个弟兄下去买粮食。他留下了心爱的小儿子便雅悯。他不想失去便雅悯，因为他已经失去了约瑟。

The ten brothers arrived in Egypt, and "Joseph's brothers came and bowed down to him, faces to the earth. . . .And Joseph recognized his brothers, and they did not

recognize him. And Joseph remembered the dreams which he had dreamed involving them” (Gen. 42:6-9, selections).

这十位弟兄到了埃及，“约瑟的哥哥们来了，脸伏在地，向他下拜。。。约瑟认出他哥哥们，他们却不认得他。约瑟想起他从前所作的那两个梦”(创世记 42: 6-9, 摘选)。

Joseph spoke hard words to them, calling them spies. This they denied, saying they had come to buy food and that they were all sons of one man in the land of Canaan. “And behold the youngest is with our father today, and one is not” (Gen. 42:13).

约瑟对他们说了些严苛的话，称他们为奸细。他们对此否认，说他们是来买粮食的，都是迦南地一个人的儿子。“顶小的现今在我们的父亲那里，有一个没有了”(创 42: 13)。

But Joseph tested them, telling them that they should choose one to go and fetch their brother in Canaan, and that he would keep the rest in bonds in Egypt. “Bring your youngest brother to me, and your words will be verified and you will not die” (Gen. 42:20).

约瑟却试探他们，要他们选一人到迦南去领他们的兄弟，其余的要囚在埃及。“把你们的小兄弟带到我这里来，如此，你们的话便有证据，你们也不至于死。”(创 42: 20)。

And they said. . .“Assuredly we are guilty concerning our brother, whose anguish of soul we saw when he pleaded with us, and we did not hear; therefore this anguish has come to us” (Gen. 42:21).

他们彼此说：“我们在兄弟身上实在有罪，他哀求我们的时候，我们见他心里的愁苦，却不肯听，所以这场苦难临到我们身上。”(创 42: 21)。

“Joseph turned away from them, and wept; and he came back to them and spoke to them; and he took Simeon from them, and bound him before their eyes. And Joseph gave command to fill their vessels with grain, and to restore their silver, each man’s in his sack. . .” (Gen. 42:24-25).

“约瑟转身退去，哭了一场，又回来对他们说话，就从他们中间挑出西缅来，在他们眼前把他捆绑。约瑟吩咐人把粮食装满他们的器具，把各人的银子归还在各人的口袋里，又给他们路上用的食物。人就照他的话办了。”(创世纪 42: 24-25)

Joseph is the Lord's human essence on earth, not yet glorified. He now sees in His sensuous nature, which had been flawed with hereditary evil through a finite human mother, the beginning of a change. Joseph's two sons symbolize this beginning. Now Joseph saw his brothers experiencing guilt over their earlier betrayal of him; he could see their genuine anguish. He could not help weeping.

约瑟代表的是主在世上尚未得荣耀的人性本质。祂现在看到，在祂得自有限的人类母亲，带有遗传邪恶之缺陷的体感品性中，一些变化开始发生。约瑟的两个儿子象征着这个开始。约瑟看见他的哥哥们因从前出卖他而悔罪，他能感到他们真的痛苦。他情不自禁地哭了。

The same is true of the Lord on earth when He sees the beginning of true glorification in His sensuous level. It may be said that Jesus weeps, as indeed it is twice recorded of Him in the New Testament. This change in Himself, this glorification of His sensuous, would make possible almost incredible future changes for humankind on earth. Joseph wept; that is, the Lord weeps. This is celestial love crying — here out of joy.

当世上的主看到在祂的体感层面上，开始了真正的荣耀时，祂的感受也是如此。在新约中真实记载了两次耶稣的哭泣。祂自己的这种改变，即祂体感的荣耀，将使世人几乎难以置信的未来变化成为可能。约瑟哭了，就是主哭了。这是天上的爱在哭泣—这是出于喜悦。

But there is still much to be accomplished in the full glorification of this lowest level. Benjamin was not yet reunited with Joseph, nor was Jacob. Spiritually, these are the missing keys. Joseph did not imprison all the brothers. Rather, he bound only Simeon, sending the others back to Jacob. So the nine brothers began their journey back home.

但是要充分荣耀这一最低层面，仍有许多事要完成。便雅悯还没有和约瑟团聚，雅各也没有。属灵意义上，这些都是缺失的要点。约瑟并没有把所有哥哥都关起来。相反，他只捆了西缅，把其他人送还雅各。于是，九兄弟登上了回家的路。

Early in this return journey, one of them opened his sack and found that the silver they had paid for grain had been mysteriously restored to them. "And they trembled, saying a man to his brother, 'What is this that God has done to us?' (Gen. 42:28). They came to Jacob and told him all that had happened: that Simeon remained bound in Egypt and that this unknown ruler demanded that Benjamin be brought down to him.

在这次回程的早期，他们中的一个打开麻袋，发现他们买粮食的银子已经神秘地归还给他们了。“他们就提心吊胆，战战兢兢地彼此说，‘这是上帝向我们作什么呢？’”(创 42: 28)。他们回到雅各那里，将所发生的一切事都告诉雅各：西缅仍被囚在埃及，这位不知名的宰相要求把便雅悯带来见他。

“And Jacob their father said to them, ‘You have bereaved me; Joseph is not, and Simeon is not, and you take Benjamin’. . . .And Jacob said, ‘My son shall not go down with you, for his brother is dead, and he, he alone, is left. And should harm happen to him on the road in which you go, you will cause my grey hair to go down in sorrow to the grave’ ” (Gen. 42:36,38).

“他们的父亲雅各对他们说：‘你们使我丧失我的儿子：约瑟没有了，西缅也没有了，你们又要将便雅悯带去。。。’雅各说：‘我的儿子不可与你们一同下去，他哥哥死了，只剩下他，他若在你们所行的路上遭害，那便是你们使我白发苍苍、悲悲惨惨地下阴间去了。’”(创世纪 42: 36, 38)

The attempts by Joseph’s brothers to procure any more grain without bringing their youngest brother Benjamin down to Egypt would be futile. In the celestial and spiritual senses, Benjamin must be in Egypt, and finally Joseph must be seen and acknowledged by his brothers as the true ruler. Celestial love (Joseph) and living truth (Benjamin) must be present before anything genuine (grain) can be taken from knowledges (Egypt) (AC 5396, 5397).

若约瑟的哥哥们不把他们最小的弟弟便雅悯带到埃及，就休想再买粮食。在属天和属灵的意义，便雅悯必须到埃及，最后约瑟也必须被他的兄弟们认可为真正的主宰。属天之爱(约瑟)和活的真理(便雅悯)必须出现，才能从知识(埃及)中获得任何真品(粮食)(AC 5396, 5397)。

Without such love and truth present, there is the attempt to reason one’s way from the senses up to Divine truth. Ishmael, the wild-ass rational, is the first to represent this attempt in adult life. Now, many years later, human beings in advanced rebirth attempt to find truth on the sensuous level by reasoning their way upward from science and from the senses. But this cannot be done (AC 5397). Truth on any level always comes from above, from heavenly love, through perception (AC 6047). Truth does not come from below, from the senses alone. Missing here is not only a known and recognized Joseph, but also and especially Benjamin.

离开这爱和真理，就会试图以人的方式从感觉出发推论神圣真理。以实马利，疯狂的理性者，是第一个象征成人生命中这种尝试的人。许多年后的今天，人类在高深的重生上，试图依据科学和感觉向上推理，寻求体感层面上的真理，但这是不可能的 (AC 5397)。任何层面上的真理都来自于上天的属天之爱，从而被感知到的 (AC 6047)。真理不会来自下面孤立的感觉。在这里缺失的不仅是公认和成名的约瑟，还有，尤其是便雅悯。

Benjamin is the “spiritual of the celestial,” or truth coming from celestial good. He is a go-between, between higher and lower qualities, between the celestial represented by Joseph, and the natural and sensuous represented by the other ten sons of Jacob. As a medium, he is said to draw qualities from each: from the celestial and from the natural.

便雅悯是“灵阶善真”，或说是来自属天良善的真理。他代表一个中间状态，介于较高和较低品性之间，介于约瑟所代表的属天品性，和雅各其他十个儿子所代表的属世和体感品性之间。作为一种中间状态，可以说他汲取了双方的品质：既有属天，也有属世。

As we have seen, the nine sons told their father what had happened to them in Egypt, how the ruler had demanded that Benjamin be brought down to him and had kept Simeon bound in ransom. They told Jacob Joseph’s words to them: “. . .Bring your youngest brother to me, and I shall know that you are not spies, that you are upright men; I will give you your brother (Simeon), and you will wander through the land, trading” (Gen. 42: 33-34). Joseph said, in effect: Bring Benjamin down to me in Egypt and you will become successful traders.

正如我们所见，九个儿子告诉他们的父亲，他们在埃及经历了什么，那地的主如何要求带便雅悯到他那里，并把西缅扣作人质。他们把约瑟说的话告诉雅各：“把你们的小兄弟带到我这里来，我便知道你们不是奸细，乃是诚实人。这样，我就把你们的弟兄（西缅）交给你们，你们也可以在这地作买卖。”(创 42: 33-34)。实际上约瑟说，将便雅悯带到埃及来，你们将成为成功的商人。

If Benjamin is present and all twelve sons of Jacob are then in Egypt together with Joseph as ruler, wonderful things will happen. The sons will flourish and grow in bounty as successful “traders.” What is pictured here spiritually is the goal of rebirth in the sensuous for us, and the goal for the Lord, the path establisher, in the glorification of His sensuous. This goal is that Joseph, or inmost love, should rule in the human heart, even at the lowest levels.

如果便雅悯来了，雅各的十二个儿子都到了埃及，且约瑟作主宰，那奇妙的事就会发生。儿子们将作为成功的“商人”在赏赐中繁荣昌盛。这里所描绘的，在属灵意义上是我们体感重生的目标，这也是作为开路人的主，在祂的体感荣耀中的目标。这一目标就是，约瑟，或最内在的爱，应该成为人心的主宰，即使在最低的层面上。

This rule is one of tender, unselfish love. Joined to it are living and sparkling truths, represented by Benjamin's presence. When these two are both present in the interior levels of our mind, the external truths of the sensuous, represented by the other ten sons of Jacob, assume true and heavenly order. Willingly and lovingly subordinate to Joseph, as he had dreamed long before at the age of seventeen, they do not become slaves, but rather alive and free. They successfully trade in wonderful goods and truths in the sensuous level of life. The lowest level of our being becomes heavenly, responsive, and receptive of inmost love (see AC 5227).

这是温柔无私的爱。与他相伴的是活生生的闪光真理，其象征就是便雅悯的到来。当这两者都呈现在我们心性的内在层面时，由雅各的其他十个儿子所代表的体感外在真理，就顺从了真正属天的秩序。心甘情愿且充满热爱地顺服约瑟，就像他很久以前十七岁时做的梦一样。他们没有成为奴隶，却获得了生机和自由。他们生命的体感层面被美妙的良善和真理置换成功。我们本性的最低层面成了属天的，响应并接受最内在的爱(见 AC 5227)。

With the glorified Lord, this is the Divine order from which all human order flows. The Divine celestial, love itself, governs in creation and human hearts, and Divine truths from this provide the means for this to happen. Then all lower truths serve willingly and also become alive and Divine. This is the goal in His glorification.

在荣耀的主里，这就是输注所有人间秩序的神圣秩序。神性天国，即爱本身，掌控着造物和人心，从这爱而来的神性真理为实现这一切提供了手段。于是，所有较低的真理都心甘情愿地顺服，并且也变得生机盎然和圣洁。这就是祂得荣耀的目的。

However, Jacob, representing a higher good within the natural, feels he cannot survive without Benjamin. When there is disorder on a lower plane, the plane right above it is in obscurity and confusion. This good within the natural (Jacob), cannot see the full picture; it does not know that Joseph is alive and ruling in Egypt and that if Benjamin joins him, then wonderful things will happen. This would include, eventually, a reunion of Jacob himself with his whole family in Egypt. But especially

this would focus on Jacob's reunion with Joseph, his beloved son, who he thinks is dead.

然而，代表属世层中更高良善的雅各，觉得离开便雅悯他就无法生存。当较低层面处于无序之中时，其上方的层面就处于模糊和混乱之中。这属世层的良善(雅各)，无法看到全貌。他不知道约瑟还活着而且主宰埃及，也不知道如果便雅悯和他联合，奇妙的事情就会发生。这将包括，最终雅各本人与他的全家在埃及团聚。尤其是雅各和他心爱的儿子约瑟的重聚，他以为约瑟已经死了。

We cannot foresee the miracles the Lord has in store for us. The despair in us blinds our eyes. Shakespeare wrote, "We know what we are, but we know not what we may be" (*Hamlet*, Act 4, Scene 5).

我们无法预见上帝为我们预备的奇迹。内心的绝望蒙蔽了我们的双眼。莎士比亚写道：“我们知道自己现在如何，但不知道将来可能如何”(哈姆雷特：第4幕，第5景)。

Jacob, viewing things from his present perspective, despairs. In the spiritual sense this expresses the despair of goodness in the natural (Jacob or Israel) if deprived of the only internal level it now possesses (Benjamin, or inner truth from love). The inmost love from infancy (Joseph) is gone, apparently dead. Benjamin had taken Joseph's place in Jacob's heart. And now he feared losing Benjamin: "And should harm happen to him on the road on which you go, you will cause my grey hair to go down in sorrow to the grave" (Gen. 42:38).

雅各从他当前的处境着眼看事，就很绝望。在灵性意义上这表达的是，如果剥夺了其目前仅有的内在层面(便雅悯，或出自爱的内在真理)，属世层面之良善(雅各或以色列)的绝望。从幼年起内心深处就有的爱(约瑟)消失了，显然已经死了。在雅各心里便雅悯代替了约瑟。现在他害怕失去便雅悯：“他若在你们所行的路上遭害，那便是你们使我白发苍苍、悲悲惨惨地下阴间去了。”(创世纪 42: 38)

Spiritually, Jacob or good in the natural is saying, "If inner truth from good is lost to me, then this will be the 'final phase of the church' (AC 5550) in me." "Grey hair," means this final phase (*Ibid.*). " 'In sorrow to the grave' means without hope of a restoration to life" (AC 5551). As is so often true of us, Jacob sees only his immediate circumstances. Without such inner truths (Benjamin) in this state, we feel we are only animals, which will die and be buried. There will be no life after death.

在灵性上，雅各或属世之善是这样说的：“如果我失去了来自良善的内在真理，那么这将是里面‘教会的最后时光’(AC 5550)。”“白发苍苍”是指这个最后时光(如前所述)。“悲悲惨惨地下阴间”意味着没有希望恢复生机”(AC 5551)。正如我们经常经历的，雅各只看到他眼前的境遇。在这种状态下如果没有如此的内在真理(便雅悯)，我们觉得我们只会和动物一样，将死亡并被埋葬。不会有死后的生命。

To be without hope is devastating. That is how Jacob felt about losing Benjamin, and so we feel if we are without truth that is alive. Yet an astonishing surprise is coming for Jacob. The Lord promises this for us as well if we patiently follow the path of life.

绝望是毁灭性的。这就是雅各对失去便雅悯的感受。离开活生生的真理，我们也会有一种感觉。然而，令人惊讶的喜讯即将来到雅各。主也将同样的应许赐予我们，只要我们耐心地追随生命之道。

Chapter 34
“NEW” TRUTHS COME TO CELESTIAL LOVE
Benjamin Comes to Joseph
Genesis 43

第三十四章
“新”真理皈依属天之爱
便雅悯来附约瑟
创世纪 43 章

- **When their purchased grain runs out, Israel (Jacob) tells his sons to travel to Egypt to buy more. Judah reminds him that they have been commanded to bring Benjamin with them.**
- **With great sadness, Israel agrees, and all the brothers leave for Egypt.**
- **Joseph greets them warmly, and prepares a feast for them.**

- 当他们买的粮食用完时，以色列(雅各)要他的儿子们去埃及再买些粮食。犹大提醒他说，按照饬令他们需要带便雅悯同去。
- 以色列非常伤心地同意了，所有兄弟们都离开前往埃及。
- 约瑟热情地问候他们，为他们准备盛宴。

Genesis 43 begins, “And the famine grew more serious in the land” (Gen. 43:1). The first thing said in a series is often the key to all that follows. “Famine” represents an absence of good — a state of desolation.

创世纪 43 章开始就说，“那地的饥荒甚大”(创世纪 43: 1)。在一个系列里提到的第一件事，往往是所有后续之事的**关键**。“饥荒”代表着良善的缺失——一种凄凉之景。

During the Lord’s process of glorifying His sensuous level, His finite or maternal human heredity is resistant and very active. It blocks the influx of Divine good into the Lord’s lowest mind. In this sensuous level He feels desolation, a lack of hope for the salvation of humankind.

在主荣耀祂的体感层面的进程中，祂有限的母性人类遗传异常活跃地抗拒。它阻止神性良善进入主之心性的最低层面。在这个体感层面上，祂感到凄凉，对拯救人类缺乏希望。

But this chapter brings a refreshing change. One of the key elements missing in the Lord's human essence is now brought directly to Him where it can help restore joy and begin to push away this desolation. Benjamin was brought down to Egypt and into the presence of his long-lost brother Joseph. The famine had become so desperate in Canaan that Israel had to yield up his youngest son to accompany his nine brothers down to Egypt. As Judah urged so strongly, only in this way would the ruler in Egypt receive them, for that ruler had demanded that Benjamin be brought down. Heartsick at this, Israel nevertheless had to give in. It was good that he did, for it changed his life.

但这一章带来了令人振奋的变化。主的人性本质中缺失的关键要素之一，现在被直接带给了他，帮助祂恢复喜悦，并开始驱除凄凉之感。便雅悯被带到埃及，与他失散已久的哥哥约瑟共处。迦南的饥荒已经非常严重，以色列不得不交出他最小的儿子，陪他的九个哥哥下埃及。犹大极力敦促说，埃及地的主要求把便雅悯带去，只有这样才能接受他们。此时愁眉苦脸的以色列不得不妥协。他这样做其实是好事，因为这改变了他的生命。

In a first brief meeting with his ten brothers in Egypt, Joseph saw that, at last, Benjamin was with them. He ordered a special feast and released Simeon from being held hostage. At last they all came fully into Joseph's presence at a feast of first reunion. But it was only a first or preliminary reunion: the eleven brothers still had no idea that the ruler was actually Joseph. In their minds, Joseph was dead.

与他的十个弟兄在埃及短暂的首场见面中，约瑟终于见到便雅悯与他们在一起。他吩咐安排了一场特别宴会，并释放了被扣为人质的西缅。终于他们都来到约瑟面前，参加首次团圆的宴会。然而这只是首次或初步的重聚：十一个兄弟仍然不知道这宰相实际上是约瑟。在他们的心目中，约瑟已经死了。

Although Benjamin saw Joseph with his own eyes, he, too, had no idea this was his closest brother.

虽然便雅悯亲眼见到约瑟，却也不知道这是他最亲密的哥哥。

"And Joseph came to the house, and they [the eleven brothers] brought him the gift that was in their hand, to the house, and bowed down to Joseph to the earth" (Gen. 43:26).

约瑟到了家里，他们（十一个弟兄）就把手里的礼物拿进屋去给他，又俯伏在地，向约瑟下拜。(创 43: 26)

This again harks back to Joseph's dream at age seventeen. Only his father and mother were still missing. Joseph asked his brothers if their father "had peace? Is he still alive?" (Gen. 43:27). They replied that he was.

这又让人想起约瑟十七岁时的梦。这时只有他的父亲和母亲不在场。约瑟问他的兄弟们，他们的父亲“平安吗？他还在吗？”(创 43: 27)。他们回答说是，平安健在。

"And Joseph lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, 'Is this your youngest brother, whom you said [something about] to me?' And he said, 'God be gracious to you, my son.' And Joseph hastened, because feelings of compassion were being roused in him toward his brother, and he sought [somewhere] to weep, and he went into his bed chamber and wept there" (Gen. 43:30). Benjamin was his closest brother; he and Benjamin alone shared Rachel as mother.

约瑟举目看见他同母的兄弟便雅悯，便说，这就是你们对我说的最小的兄弟吗？他说：“孩子啊，愿上帝赐恩与你。”约瑟爱弟之心油然而生，就急忙出去找哭的地方，他到自己的屋里哭了一场。(创 43: 30)。便雅悯是他最亲密的弟弟，只有他和便雅悯共一位母亲拉结。

Divinely this is a first reunion within Jesus in His human essence, one that He sought for a very long time. His heart has yearned for the truth that is symbolized by Benjamin. At this time the inmost in the Lord's finite human essence is celestial — the celestial that is a pure love of the human race. But this celestial love has lacked its partner, its brother, which is the living, sparkling truth that comes from the celestial. Now it is brought to Him in a reunion that advances His glorification wonderfully. The emotion expressed by Joseph when he sees Benjamin discloses Jesus' feelings at this time.

在属天的意义上，这是耶稣在久久寻求之后，祂人性本质上的首次重现合一。祂的心一直渴望着便雅悯所象征的真理。当此时，主有限的人类本质中最内在的是天国——对人类纯洁之爱的天国。但是，这天国之爱曾经缺失了它的同伴，它的兄弟，那就是来自天国的鲜活的、闪光的真理。现在，它被带来与之重归聚合，使祂的荣耀得以奇妙地推进。约瑟看见便雅悯时所表达的情感，其实展现的是此时耶稣的感受。

The Lord felt a “mercy springing out of love” (AC 5691). “When such mercy bursts forth it does so from what is inmost, and it does so as fast as the blink of an eye or flash of an idea” (AC 5690). It is said, “feelings of compassion were being roused in Joseph” (Gen. 43:30). “In the original language, ‘feelings of compassion’ is expressed by a word which describes inmost or most tender love” (AC 5691).

主感受到一种“从爱中涌出的慈悲”(AC 5691)。“当这种慈悲从最内里爆发出来时，速度快的就像发生在一眨眼之间的念头一样”(AC 5690)。所以说，“约瑟爱弟之心油然而生”(创 43: 30)。“在最初的语言中，用来表达‘情感之感受’的词描述的是最内在或最温柔的爱”(AC 5691)。

That love is what the celestial level feels when it is united with the spiritual truth that clearly expresses its nature. It feels wholeness, a oneness. With Jesus Christ this is deeply moving. Prior to this, the human essence has been conjoined with the wonderful but limited truth of the angels in the heavens. But now the Divine Truth itself is near – the clear, complete, and Divinely true way of seeing and understanding all things of life. This truth is superior to that seen by any of the celestial angels of the Most Ancient heavens. Step by step the “Human Divine”, or the angels who had mediated for Jehovah, are being replaced by the Divine Human of Jesus, and this even on the sensuous level (AC 5663:3). This process is only in an early stage; it was like a “general influx before the joining together” (AC 5574). But it evokes tenderest love in Jesus, because it heralds what is to come when His work on earth is complete.

当这爱与明公正道的属灵真理相结合时，爱的感受就升达属天层面。这是一个完整合一的感受。耶稣基督感受到的是深深的感动。在此之前，祂人之本性已经与天堂天使的美妙但却有限的真理结合。但现在，已至近前的是神性真理本身—即以—种清晰、完整和神圣真实的方式，去看待和理解生命万物。这真理高于任何一个上古天堂之天使所见之真理。一步步地，“人格上帝”，或作为耶和华中介的天使，正在被耶稣的圣子之身取代，甚至在体感层面上也是如此 (AC 5663: 3)。这一进程尚处于早期阶段，就像是“融合之前的普遍汇集”(AC 5574)。但它唤起耶稣最温柔的爱，因为这预示着祂完成世上的使命后将要发生何事。

The process by which Joseph revealed himself to his brothers also tells of the gradual unifying of our spiritual being — of our becoming “one” before the Lord, our becoming little children in His eyes. It speaks of a coming into wisdom that is filled with innocence and trust. This is possible for us because the Lord Incarnate

undergoes these advanced stages in His glorification. The Joseph in Him is gradually revealed to His lower mind as it is purified of His finite maternal heredity.

约瑟向他的兄弟们揭示自己的过程，也是在讲述我们属灵本质逐渐统一的过程——我们在主面前变得“一致”，成为祂眼中的小孩子，进入充满纯真和信赖的智慧状态。这对我们成为可能，是因为道成肉身的主在祂的荣耀中逐阶段经历了这一切。在净化祂有限的母性遗传过程中，祂内在的约瑟逐渐向祂的低层心性显现。

“...The Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth” (John 1:14). Benjamin is Divine truth, “full of grace.” The Lord in His human essence, before He is glorified, receives this Divine truth finitely but deeply. More and more, this truth in Him becomes Divine; it is glorified (AC 10053; see AC 9315, 9198).

“。。。道成了肉身，住在我们中间，充充满满地有恩典，有真理。我们也见过祂的荣光，正是父独生子的荣光。”(约翰福音 1: 14)。便雅悯代表神圣真理，“充满恩典”。主的人性本质在得荣耀之前，有限地然而深刻地接受了这神圣真理。这真理在祂里面日益变得神圣，终至荣耀完成 (AC 10053; 见 AC 9315, 9198)。

These inmost truths speak directly of why the Lord made us, why we were born, what our inmost destiny is in His eyes. The story of the reunion of Joseph, Benjamin, and Israel speaks directly to the human heart.

这些最深刻的真理直接说明了上帝为什么造我们，我们为甚麽生到世上，在祂眼里我们的最内在应该是甚麽样子。约瑟、便雅悯和以色列重聚的故事讲述的恰恰是人类的心灵。

At some point in our lives we learn from the Word that all good and truth is really the Lord's, and that of *ourselves* we do not have a good heavenly self. Part of us rebels against this. If all of our good is from the Lord, what is ours? People who are good have a state in which they “make the existence of a separate selfhood vital to delight” (AC 5660:2). The Lord doesn't break this state. He allows us to go on with our own thinking even to the point of almost deciding we don't want good and truth if they come only from the Lord. At first we don't feel enough selfhood in this, and therefore we are allowed to try to find good and truth from some other source.

在我们生命中的某一时刻，我们从圣经中学到，所有的良善和真理都实实在在来自上帝，而我们自己本没有良善的属天本性。我们中有些人反对这一点。如果我们所有的良善都来自主，那甚麽是我们自己的呢？良善之人有一种心态，在这种

心态下，他们觉得“独立的自我存在对获得快乐是至关重要的”(AC 5660: 2)。上帝不会打破这种心态。祂允许我们保持自己的想法，甚至到这样的地步，即如果这一切仅仅来自上帝的话，我们就决定不想要良善和真理了。起初，我们对这里的自我并没有足够的意识，因此，我们可以尝试从其他来源寻找良善和真理。

The Lord allows us the freedom to search and search until we realize that there is no other source, and come freely to accept His leadership in our hearts (AC 5660:2).

主允许我们自由地四处求索，直到我们意识到没有其他来源，于是在心中自觉地接受祂的指引 (AC 5660: 2)。

The Lord is now giving or offering us a “new will” (AC 5660:3). This is a heavenly selfhood, and those who receive it “no longer see only themselves in every single thing they do or in every single thing they learn about and convey to others. Instead they see their neighbor, the general public, the Church, the Lord’s kingdom, and so the Lord Himself. The ends (or purposes) they have in life are what undergo change; for ends which have lower things — namely self and the world — in view are removed and higher ones are introduced to replace them” (AC 5660:3).

主现在赐给或提供给我们一个“新的意愿”(AC5660: 3)。这是一种属天的自我，接受它的人“在他们所做的每一件事，或他们所学习并传达给他人的每一件事中，不再只看到自我。相反，他们看到邻人，公众，教会，主的王国，终至主自己。他们生命的目的(或意向)经历了改变。心念中以自我和世界为核心的低级目标被驱除，取而代之的是引入的更高目标”(AC 5660: 3)。

We are the ends or purposes we have in view. Our ends speak of the things we love the most, of what we want to accomplish or be. In the process of rebirth, a person becomes unselfish goals or loves! The Lord alone can do this. He alone can make an angel. What is it like to experience this change?

我们就是自己心念中的目的或意向。我们的目的讲述着我们最爱之事，我们想要达成之事或成为什么样的人。在重生的过程中，人的目的或爱变得无私！唯有上帝才能做到这一点。唯有祂能造就天使。经历这种变化是什么样子呢？

“The person who is given a heavenly selfhood enjoys. . .a state of serenity and peace, for he trusts in the Lord and believes that no evil at all can come to touch him, knowing too that no strong evil desire can molest him. More than that, those who have received a heavenly selfhood enjoy true freedom, for being led by the Lord constitutes freedom, since one is then led within the sphere of good, from good, and

to good. From this it becomes clear that they enjoy bliss and happiness, for nothing exists to disturb them — no self-love at all, consequently no enmity, hatred or vengeance at all; nor any love of the world at all, consequently no deceitfulness, fear or unease at all” (AC 5660:3).

“被赋予属天自我的人，乐享宁静与平安。因为他信靠主，相信没有什么邪恶可以触碰他，也知道没有强烈的邪恶欲望可以骚扰他。更重要的是，那些获得属天自我的人享有真正的自由，因为主的引领就建立了自由，人从而被引导在良善的氛围之内，出于良善，至于良善。从这里可以清楚地看出，他们享受着祝福和幸福，因为没有任何东西搅扰他们 — 完全驱除了我爱，也因此全然没有了敌意、仇恨或报复；不再对世界有任何贪爱，因而根本没有了欺骗、恐惧或不安”(AC 5660: 3)。

We find a hint of this oncoming state in the last verses of Genesis 43, which speak of the happy feast Joseph gave for his eleven brothers. What a fulfillment this was to Joseph. He knew who these eleven men were, and his heart sang. He felt something of the release spoken of that comes with a “heavenly selfhood”! But this would have been like only a prophecy, for the eleven brothers did not know who Joseph was. There was no reciprocal joy yet in their hearts, only a wonder and trepidation. Representatively, evils were still present in the external natural level (represented by the ten brothers) that prohibited Joseph from revealing who he truly was.

我们在“创世纪”第 43 章的最后几节经文中，找到了这个即将到来的状态的暗示，这里讲述了约瑟为他十一个兄弟提供的欢乐宴会。对约瑟来说这是多么大的满足啊！他知道这十一个人是谁，他的心在欢唱。他感觉到的轻松释然，可以说伴随着“属天自我”而来！但这还只是预示，因为十一个弟兄还不知道约瑟是谁。他们心中并没有协同的喜悦，而只有惊讶和不安。象征性地，邪恶仍然存在于外在的属世层面(由十位兄弟所象征)，这阻止了约瑟揭示他的真实身份。

Chapter 35
TEMPTATIONS TO SPIRITUAL THEFT
The Silver Cup
Genesis 44

第三十五章
属灵盗窃的试探
银杯
创世纪 44 章

- Joseph fills his brother's sacks with grain. Secretly, he places their money back into the sacks, and his own silver cup into Benjamin's sack.
 - When the brothers have left, Joseph sends his servant to pursue them, and accuses them of stealing his cup.
 - Joseph says he will keep Benjamin as a slave, and the rest may go free.
 - In desperation, Judah offers himself as a slave instead, explaining that their father may die if they do not bring Benjamin back.
-
- 约瑟用谷物装满他哥哥的袋子，悄悄地把他们的钱放回袋子里，把自己的银杯放进便雅悯的袋子里。
 - 弟兄们走了，约瑟打发仆人去追赶他们，控告他们偷了他的杯。
 - 约瑟说，他要留便雅悯作奴仆，其余的可以自由离去。
 - 绝望中，犹大愿自己作奴隶替换。他解释说，如果不把便雅悯带回去，他们的父亲可能会死。

The story now centers on Joseph's silver cup, and is spiritually about temptations that are frighteningly intense. Joseph commanded that the pouches of the eleven brothers be filled with food, "as much as they can carry; and put each one's silver in the mouth of his pouch. And you are to put my cup, the cup made of silver, in the mouth of the pouch of the youngest, and his silver for grain" (Gen. 44:1,2). Joseph was speaking to his chief servant, giving these instructions. The servant complied, and when morning dawned, the eleven were sent away.

故事现在聚焦在约瑟的银杯上，属灵意义上代表极为强烈的试探。约瑟吩咐把十一个弟兄的口袋装满粮食，“尽着他们的驴所能驮的，又把各人的银子放在各人的

口袋里，并将我的银杯和那少年人余粮的银子，一同装在他的口袋里。”(创 44: 1-2)。约瑟和他的管家说话，给了他这些指示。管家照办了，当天亮的时候，十一个人被打发走了。

They were only a little beyond the city when Joseph commanded his chief servant to pursue the eleven and accuse them of stealing his silver cup. The servant overtook them and accused them of theft. They strongly denied this and said, “With whomever of your servants the cup is found, let him die; and we also will be slaves of my lord. . . .And he [the chief servant] searched; he began with the oldest and finished with the youngest. And the cup was found in Benjamin’s pouch. And they rent their clothes; and each one loaded his ass, and they returned to the city” (Gen. 44:9,12,13). They came back in despair.

他们刚出城，约瑟就吩咐他的管家追赶那十一个人，指控他们偷了他的银杯。管家追上他们，指控他们偷窃。他们对此强烈否认，说：“你仆人中，无论在谁那里搜出来，就叫他死，我们也作我主的奴仆。。。管家就搜寻，从年长的开始，到年幼的为止。杯子是在便雅悯的袋子里找到的。他们就撕裂衣服，各人把驮子抬在驴上，回城去了。”(创世纪 44: 9, 12-13)。他们绝望地回来了。

The brothers then came before Joseph, “and fell before him to the earth” (Gen. 44:14). They made no excuses even though literally they had not stolen. They simply said, “We are my lord’s slaves, even ourselves, even he in whose hand the cup was found” (Gen. 44:16). Joseph said no, only Benjamin would be his slave. Then Judah made his plea. He told what he had promised his father Israel before taking Benjamin away from Canaan to Egypt. Judah said that if Benjamin did not return now, it would kill their father. “And now I beg you, let your servant stay instead of the boy, a slave to my lord, and let the boy go up with his brothers” (Gen. 44: 33).

于是，弟兄们来到约瑟面前，“俯伏在约瑟面前”(创 44: 14)。他们没有推脱，尽管他们并没有偷窃。而只是说：“无论我们还是从他手中找到杯子的那个人，现在都是我主的奴隶了”(创世纪 44: 16)。约瑟说不，只有便雅悯才是他的奴隶。于是犹大上前恳求，他将把便雅悯从迦南带到埃及之前，所应许给他父亲以色列的事都告诉了约瑟。犹大说，便雅悯若不回去，就必要了他们父亲的命。“现在求你让你的仆人我，代替这孩子做主的奴隶，让孩子与他的弟兄一同上去。”(创世纪 44: 33)

This was Judah speaking, who had originally sold Joseph into Egypt for money. What a change had come upon him! Seeing this willingness to sacrifice himself in Judah, Joseph

could not contain his love and compassion. Genesis 45 describes the touching reunion that then openly took place.

这说话的犹大，就是原来为钱把约瑟卖到埃及的人。他发生了多么大的变化！约瑟看见犹大愿意牺牲自己，就抑制不住他的爱和怜悯。“创世纪”第 45 章描述了那时当众发生的动人的重聚。

These temptations focused on theft, on the proclivity of the Lord's finite maternal human to steal what was rightfully Divine. Theft is so inscribed on hereditary evil that it seems impossible to eradicate it. It is deep and fundamental to the states of mediate good within us, in which we take much credit for things. However, it is an evil, and in time it must be seen as such and shunned if we are ever to become free.

这些试探焦点在偷窃上，也就是在主有限的母性人身的倾向性上，去窃取本为神圣之物。盗窃是刻印在遗传邪恶上的，似乎不可能根除。对于我们内在的，居间的良善心态来说，它即深刻又有根本性。我们以积德之心处事，就出自这个心态。然而，这是一种邪恶，如要获得自由，就必须视其为罪，并努力避免。

The apparent theft of Joseph's cup does not represent the Lord's last temptations directly. These come later, at the very end of Genesis. Nevertheless, on the cross the Lord's finite maternal human would have cried out for its own self-life, the cry of that innate urge for self-preservation that is written on our very bodies. "My God, My God, why have You forsaken Me?" (Matt. 27:46) But the Lord, at the very end, gave up the illusion of self-life held by His finite sensuous level, inherited through Mary. He broke that illusion: "Father, into Your hands I commend My spirit" (Luke 23:46).

公然偷窃约瑟的杯子并不直接代表主最后经历的试探。这些事后来在创世纪末尾部分出现。然而在十字架上，主有限的母性人身本该为其自身的生命而呐喊，这是刻在我们内里的自我保护从内催逼的呼喊：“我的上帝，我的上帝，你为什么抛弃我？”(马太福音 27: 46)。但主在最终时刻，抛弃了祂遗传自马利亚的，有限的体感层面拥有生命自我的幻象。祂打破这幻象说：“父啊，我将我的灵魂交在你手里”(路加福音 23: 46)。

This final state has not yet come upon Jesus. The apparent theft of Joseph's cup is a powerful temptation that comes before His final ones. It may have involved the Lord's seeing in His finite human how merit is inscribed on human hearts. The despair He feels is for us: how can human beings ever be freed of this evil that they hug to themselves so tightly for warmth? His despair is crushing. Yet He does not yield. He sees the possibility of rebirth even on the lowest level of the love of self. For in the

end, did not Judah offer himself as a slave to Joseph, even as the lowest or sensuous love of self can be reborn and submit to the celestial in our hearts?

这最后的状态还没有临到耶稣。约瑟银杯的明显偷窃，是一个强力的试探，出现在祂最后的试探之前。这可能涉及到主在祂有限的人身上，看到功德心如何铭刻在人心上。祂对我们感到绝望：人类该如何从其紧紧拥抱以求取暖的邪恶中解脱出来？祂几乎被绝望压倒。但祂没有放弃。即使在我爱的最低层面上，祂也看到了重生的可能。因为，最后犹大岂不是甘愿作约瑟的奴隶，甚至我爱的最低层面或体感层面，都可被重生而甘心顺服天国吗？

Joseph's silver cup evokes images in our memories. One thinks of the Holy Grail, which legend has it was used by Jesus at the Last Supper and was brought to Britain, where it was often sought. Every time we take the Holy Supper, we drink from a cup, often a silver cup. The correspondence of Joseph's silver cup is vital in our spiritual lives, for it represents truth seen powerfully and as living reality itself. The silver cup is truth seen beyond any doubt, even as angels perceive truths in heaven. We seek this cup!

约瑟的银杯唤起了我们脑海中的景象。人们想到圣杯，据说是耶稣在“最后的晚餐”上用过的，后被带到英国，于是人们常去那里追寻。每次领圣餐时，我们通常都用银杯来喝。约瑟的银杯在我们属灵生命中的对应是至关重要的，因为它代表了被强力见证的真理和生命本身的现实。银杯无可置疑地代表真理，即使天使也在天堂感知到真理。我们要寻求这杯！

Joseph, the celestial within us, fills the spiritual level (Benjamin) with perceptions of truths — truths that are alive, that are the only truths of the true church! They are called this because they alone are truly living for us. Here is one of life's beautiful states: when truths in us receive loves that inflow from our very inmost, from our earliest childhood innocence and remains, and these truths become alive. They are like wine in the silver cup (AC 5728) and like the new wine at the wedding feast at Cana.

约瑟，我们内在的天国，以对真理的觉悟充溢属灵层面(便雅悯) — 这是活的真理，是唯独真教会才拥有的真理！之所以如此称呼它们是因为，唯独它们才是真正为我们而存在的。这是生命中的美景之一：当我们内在的真理接受来自我们内心最深处，来自童年早期的纯真和余留中的爱时，这些真理就变得生机勃勃。他们就像银杯里的酒 (AC 5728)，像迦拿新婚宴会上的新酒。

But such a wonderful state is abhorrent to the hells, and especially to the hells who tempt Jesus Christ when the internal celestial is flowing powerfully into the intermediary with Him, causing that intermediary (Benjamin) to bring the very Divine present with it (AC 5689:2). This is the new state coming upon Jesus Christ: He is becoming the Divine truth — the “Word made flesh” (John 1:14). This level in the Lord is not yet Divine, but its quality is “next to the Divine” (AC 5689).

但是这奇妙的景象是令地狱憎恶的，尤其是那些试探耶稣基督的地狱，牠们的攻击尤其发生在这样的时刻，即耶稣内在的天国强力浇灌祂的居间层面，导致居间者(便雅悯)以丰满的圣洁临到时(AC 5689: 2)。这是耶稣基督的新境界：祂正在成为神圣真理 — “道成了肉身”(约翰福音 1: 14)。主内的这个层面尚未成为神圣，但其品性已经“近乎神圣”(AC 5689)。

This major progress in the glorification is greeted with venom and hatred by the hells. They know what is happening, sensing it through their presence in the Lord’s finite maternal heredity. Seeing this new progress in Jesus, they attack with all the malice they possess. So it is with us, after we have experienced the silver cup, and have fully known its marvel. The hells will attack, and this is our opportunity to make this new state permanent, from the Lord’s power.

地狱以恶意和仇恨攻击荣耀的这一重大进展。牠们感知到正在发生什么，因为牠们存在于主有限的母性遗传中。看见了耶稣的这些新进展，牠们就穷凶极恶地攻击祂。我们也会如此经历。有了银杯的体验后，我们就会充分了解它的奇妙之处。地狱是要攻击的，但有来自上帝的权能，我们就有机会将这新状态维持久远。

These temptations are of our sensuous plane. They persist until there is willing submission of this lowest level to the internal celestial (see AC 5729).

这些试探发生在我们的体感层面。它们顽固坚持直到这一最低层面愿意顺服内在属天层面(见 AC 5729)。

Despair is life’s hardest state to endure. Despair is a loss of hope. All joy in life has hope within it. In this temptation with us, the evil within our sensuous feels that it has been discovered, exposed. *It* is giving up its hope, and that wracks the human heart. With the Lord, as we have said, it is despair about human beings ever overcoming spiritual theft — despair instilled through the Lord’s maternal human.

绝望是人生最难忍受的状态。绝望就是丧失了希望。生活中所有的快乐都有希望在内。在这种试探下，我们体感中的邪恶觉得它已经被发现，暴露了。它正在放弃其希望，于是使人心颓丧。正如我们说过的，对主来说这是对人类能否战胜灵性盗窃的绝望—通过主的母性之人灌输的绝望。

The despair is expressed in the literal story by the reaction of the brothers when Joseph's chief servant finds the silver cup in Benjamin's pouch. They must have felt, "What's the use?" They tore their clothes in misery, and as we have already seen, went back to Joseph and fell down to the earth in front of him. They said, "God has found out the iniquity of your servants" (Gen. 44:16), and we and Benjamin are your slaves. They knew that they had been dishonest to Jacob in the past even though in this instance they had not themselves stolen. When Joseph said no, he would keep Benjamin only, then Judah offered himself instead, and he meant it with all his heart. These brothers felt utter despair.

当约瑟的管家在便雅悯的口袋里找到银杯时，字面故事里兄弟们的反应就表达了这绝望。他们一定觉得，“辩解还有用吗？”正如我们所见，他们痛苦地撕裂衣服，回到约瑟那里，在他面前俯伏在地。他们说：“上帝已经查出仆人的罪孽了”(创 44:16)，我们和便雅悯都是你的奴隶。他们知道自己曾对雅各不诚实，尽管这次他们自己并没有偷东西。当约瑟说不，他只留便雅悯时，犹大便诚心诚意的愿以自己代替便雅悯。这些兄弟们感到完全绝望了。

This is not only a spiritual story of temptation but also an illustration of the uses that can come out of such difficult permissions. What evil is surfacing for open acknowledgment and the opportunity for shunning? The Writings respond:

这不仅是一个关于试探的属灵故事，而且也展示了如此艰难的应许所起的作用。何种邪恶因而被揭露出来，得以公开认罪并有机会避免呢？瑞书是这样写的：

"The whole of this chapter has as its subject spiritual theft, which consists in laying claim to good and truth that come from the Lord. This is a matter of consequence so great that after death a person cannot be admitted into heaven until he acknowledges in his heart that nothing good or true originates in himself, only in the Lord, and that whatever originates in himself is nothing but evil."

“这一章的整个主题是属灵盗窃，就是把从主而来的良善和真理宣称为自己的。这样做的后果是十分严重的，一个人死后不能进入天堂，除非他在心里承认，没有良善或真理出自于他，而是全然出于主，一切出于他自己的只有邪恶。”

“The truth of this is proved to a person after death by means of many experiences. . . .Laying claim therefore to truth or good as one’s own is the opposite of the attitude of mind that reigns universally in heaven. It is the opposite of the acknowledgment that all salvation is due to mercy” (AC 5758:1,2).

“死后，这一真理被用许多经历证实给人看。。。因此，宣称真理或良善是自己的，违背主导全部天国的观念，也违背所有救赎出于怜悯的认知” (AC 5758: 1-2)。

These words are easy to accept in theory. It is not hard to say that all good and truth are the Lord’s. But to really acknowledge this is a lifelong struggle, a struggle that intensifies in the advanced regeneration of human beings and the advanced glorification of the Lord. How many of our daily motivations are based on wanting to appear intelligent or sharp or wise? How often are we concerned about our position, our superiority? How often do we think we are good because we have done this or that? This common human trait is termed “self-righteousness” in the Word, and it is said that from this quality “many evils well up. Thinking in this way, a person sees himself in every specific deed he performs for his neighbor; and when he does this he loves himself more than anyone else” (*Ibid.*).

这些话在理论上很容易被接受。说所有的良善和真理都出于上帝是很容易的。但要真正承认这一点却是一场毕生的斗争。这是一场在人类的重生进展中，和主的荣耀进程中不断强化的斗争。我们每天的动机里有多少是基于想要表现得聪明、机敏或智慧？我们在怎样的频度上专注于自己的地位和优越？当我们做了这事或那事时，又如何屡屡认为自己是良善的？人类这个共同的特性在圣经中被称为“自义”，并且说“许多邪恶都出于它。这样想想吧，人在为他人做的每一件事上都盯着自己；当他如此行时，他爱自己超过任何他人”(如前所述)。

The feeling of merit is terribly hard to get rid of; it has its own secret warmth, warmth that can hold us in bondage and limit our lives.

功德感是很难摆脱的，它有自身的神秘温暖，可以把我们拘禁在奴役中，限制我们的生命。

The silver cup in Benjamin’s pouch speaks of this merit, this theft. Here the merit is especially over truth — thinking of truth as our own, not the Lord’s. Prior to advanced regeneration, the lower level in us insists on taking credit for the truth it sees. It is interesting that in the literal story the ten brothers admitted guilt for the

theft, when in this case they had not actually stolen (Gen. 44: 16)! Here the spiritual reality overrides the literal situation (AC 5747:2). Yet the ten had been dishonest in the past, and therefore a literal truth exists as well.

便雅悯口袋里的银杯说的就是这功德感，这盗窃。这功德感显然偷窃了真理，认为真理是我们自己的，而不是上帝的。在进一步重生之前，我们的低层坚持把它认识的真理归功于己。有趣的是，在字面故事中，十兄弟承认了偷窃罪，而实际上他们在这件事里并没有偷窃(创世记 44: 16)! 这里属灵实相凌驾于字面情境之上(AC 5747: 2)。然而，这十个人在过去是不诚实的，因此，字面上的真实也是存在的。

Spiritually, the theft is actual. Their guilt about this is completely valid. Spiritually, our lower level has been stealing from the Lord for years without our feeling any shame or guilt. We are happy to claim credit for the wonderful truths we know and speak about. Suddenly we awaken spiritually. The highest and most innocent level in us (Joseph) accuses us of stealing from the Lord, and now we know this is true. When and if we actually feel this in our hearts, we despair about ourselves. How despicable we are at this level! How can we ever change? Our despair is complete, even as it was with the ten brothers who offered themselves to Joseph as slaves.

属灵意义上的偷窃是真实的。他们完全应该为此内疚。在灵性上，我们的低层多年来一直从主那里偷窃，而没有感到任何羞耻和内疚。我们惬意地把自己所知道和讲说的奇妙真理据为己有。突然，我们的灵性苏醒了。我们内在的最高和最纯真层面(约瑟)指责我们从主那里偷窃，现在我们知道这是真的。当我们在心里真正意识到这一点时，会对自己感到绝望。我们的这一层面好卑劣! 我们如何能改变呢? 我们的绝望是彻底的，就像十兄弟献身给约瑟做奴隶时的绝望一样。

Judah offered himself in place of Benjamin. Earlier, Judah represented love of self in the lower level of our hearts and minds, but now this evil self-love is being shunned, to be replaced by an orderly self-love that looks to the Lord. This new love of self (the new Judah) at last sees the real guilt of the former love and submits itself completely to what is inmost, which in reality contains the Lord Himself. A real regeneration is taking place here, and it comes about only through first experiencing despair. The sensuous in us is truly becoming subordinate.

犹大愿以自己代替便雅悯。以前，犹大代表的是我们心性较低层面上邪恶的我爱，但现在这种邪恶的我爱正被规避，取而代之的是面向上帝的符合秩序的我爱。这种新的我爱(新犹大)终于看到了先前之爱的真实罪性，并完全降服于最内

在，事实上主自己就在那里。真正的重生于是在这里发生了，这只有先经历过绝望才能实现。我们里面的体感正在真正地变为仆从。

One of the vital factors that enables this change to happen is that spiritually Benjamin is now present with Joseph. Benjamin represents a new perception of truths that was not there before. This perception, when joined with the celestial love (Joseph), enables us to shun what before we could not shun. Because we now see truth as living from the Lord, and see it from highest love, we can therefore shun any taking of merit by our outer self. The Lord can purge this level of its conceit. Truth of a higher level cleanses goods on a lower level, and this is the heavenly marriage while we are regenerating. This higher truth is Benjamin, and he has vision because of our spiritual Joseph.

促使这一变化发生的重要因素之一，是灵性意义上便雅悯现在与约瑟的同在。便雅悯代表了前所未有的对真理的新认知。当与属天之爱(约瑟)结合时，这种认知使我们能够规避以前无法规避之事。因为我们现在领会了活的真理，它来自主，来自至高的爱。从而我们可以规避外在的自我对功德的任何冒认。主能够清除这个层面的自负。更高层面的真理净化了较低层面上的良善，这是我们重生时的属天婚配。这更高的真理是便雅悯，他获得洞见是因为我们有了属灵的约瑟。

The silver cup was in Benjamin's sack. But in the end, instead of this being a theft, Benjamin's possession of the cup was a true and wonderful representation. The silver cup, the grail, is his! The last thing he would do is to take merit for it! For he is the Lord active in the truth we now see and love.

银杯在便雅悯的口袋里。但结果这不但不是偷窃，相反，便雅悯的这杯子是一个真实和奇妙的象征。银杯，圣杯，在他手里！他最不愿意做的事就是据此显德！因为他代表的是我们现在所认识并热爱的真理的主。

Benjamin has been called "a child of Israel's old age, the youngest one" (Gen. 44:20). The meaning of "old age" is "newness of life" (AC 5804), and "a child of his old age, the youngest one" means "truth that is new" (*Ibid.*). Now there are perceptions of truth that a person "did not and could not know previously" (*Ibid.*). This applies both to Jesus at this stage, and to each one of us at this stage. Now truths possess "life," whereas before they had "little life in them" (*Ibid.*).

便雅悯被称为“以色列年老时所生最小的孩子”(创世纪 44: 20)。“老年”的意思是“生命之新”(AC 5804)，“年老时所生最小的孩子”的意思是“新的真理”(参见上)。至

此，人对“以前不知道也不可能知道”的真理有了认知(参见上)。这既适用于此阶段的耶稣，也适用于每个在此阶段的我们。现在，真理拥有了“生命”，而在此之前“它们几乎没有生命”(参见上)。

Benjamin, when he is with his father Israel, depicts truth seen from spiritual good, and this is called “new truth” (AC 5806). This is because truth seen from a state of goodness is the only truth that is living. We see it as reality itself.

与父亲以色列在一起的便雅悯，描绘的是从属灵良善看到的真理，就是所谓的“新真理”(AC 5806)。这是因为唯有从善良的状态中看到的真理才是活的真理。我们把它看作是实相本身。

But Benjamin represents a deeper insight into truth when he is with Joseph. Then he is said to represent “truth even more interior” (*ibid.*). Truth springing from celestial love (Joseph) is from an even higher level. Celestial good is higher than spiritual good. Love of the neighbor (Israel) or spiritual love is a wonderful love, and it brings warm and beautiful insights. But love of the Lord or celestial love brings warmth and light and visions of use that are higher even than insights from love of the neighbor.

但与约瑟同在的便雅悯，却代表对真理更深刻的洞察。因此可以说他代表了“更内在的真理”(参见上)。从属天之爱(约瑟)涌现出的真理来自更高的层面。属天良善高于属灵良善。对邻之爱(以色列)或属灵之爱是奇妙的爱，它带来温暖和卓越的洞察。但对主之爱或属天之爱会带来温暖、光明和益用的远见，这远见甚至高过对邻之爱所致的洞察。

With the Lord in His glorification, this “new truth” is Divine truth drawing near; it represents the Lord’s becoming Divine Truth by degrees. The Joseph quality within Jesus Christ brings Him a nearness to His Soul, and explains Jesus’ teachings and ministry during the last three years of His life on earth. It would explain the miracles He did that restored not only broken bodies, but also broken spiritual hearts, and even life itself. The inmost origin of such miracles is His Divine Soul.

对于荣耀中的主，这个“新的真理”是趋近的神圣真理，代表着主逐渐成为神圣真理。耶稣基督内的约瑟品性，导引祂趋近祂的圣灵，也解释了耶稣在世上最后三年的教导和事工。这说明祂所行的神迹，不仅重建破碎的肢体，还重建破碎的属灵心性，甚至生命本身。这些神迹的最内在根源是祂的圣灵。

Speaking of human beings, we would note that the Joseph or celestial “good is like a little flame, which sheds light and provides illumination, and so enables a person to

see, perceive and believe truths” (AC 5816:2). Then these inner truths, now alive (Benjamin), can order and subordinate truths in our lower mind. Thus Benjamin is the link, the intermediate, that allows our *whole mind* to become alive to mercy and to love. With Benjamin present, the Lord’s mercy can inflow from the inmost, through truths seen from that inmost, and then down to our outer mind and senses. This mercy of the Lord makes us alive spiritually (see AC 5816, 5822).

再说人类，我们会注意到，约瑟或天国的良善“就像一束小火苗，它发光照明，使人能够看到、感知和相信真理”(AC 5816: 2)。然后，这些有活力的内在真理(便雅悯)，可以规整我们低层心性的真理使其顺从。因此，便雅悯是一个中间环节，它让我们整个心性在慈悲和爱上变得充满活力。有了便雅悯，主的慈悲可以从至内层流入，经由从至内层看到的真理，然后降达我们的外在心性和感觉。主的慈悲使我们的灵性活了(见 AC 5816, 5822)。

The key to having this happen is shunning evils in the sensuous level of our lives. Good cannot flow in and reveal itself while evils still occupy this level. This chapter, with the brothers’ despair and their full submission in freedom, speaks more deeply of shunning evils in our outermost life. We are asked by the Lord to cleanse our sensuous thinking from lusts and sense addictions. What is more difficult? But the result will be the coming of the Lord.

如此进展的关键是避开我们生命中体感层面上的邪恶。若邪恶盘踞着这一层面，良善就不能流入并得以彰显。这一章用兄弟们的绝望和他们自愿地全然降服，深刻讲述了规避我们最外层生命中的邪恶。主要求我们洁净自己体感上的欲念，摆脱肉欲和感官的沉迷。还有比这更难的吗？但结果将是主的临到。

Chapter 36
CELESTIAL LOVE REVEALED
Joseph Reveals His Identity
Genesis 45

第三十六章
揭示属天之爱
约瑟揭示了他的身份
创世纪 45 章

- **With great tenderness, Joseph now reveals his identity to his astonished brothers. He urges them to go and fetch their father and their wives and children, and to come and live in Egypt with him.**
- 约瑟充满深情地，向他惊讶万分的兄弟们展示了他的身份，催促他们去接他们的父亲，妻子，儿女来，和他在埃及同住。

“And Joseph could not contain himself before all those standing with him; and he cried out, ‘Make every man go out from me.’ And no one stood with him while Joseph made himself known to his brothers. And he gave forth his voice in weeping, and the Egyptians heard, and the house of Pharaoh heard. And Joseph said, ‘I am Joseph. Is my father still alive?’ And his brothers could not answer him, for they were filled with dismay at his presence” (Gen. 45:1-3).

“约瑟在左右站着的人面前情不自禁，吩咐一声说：‘人都要离开我出去！’约瑟和弟兄们相认的时候，并没有一人站在他面前。他就放声大哭，埃及人和法老家中的人都听见了。约瑟对他弟兄们说：‘我是约瑟，我的父亲还在吗？’他弟兄不能回答，因为在他面前都惊惶。”(创世纪 45：1-3)。

After all, this was the brother they had betrayed, the brother they had wished to kill. Now Joseph asked them to draw near him, and he talked with them from his heart:

毕竟，这是他们出卖过的兄弟，他们曾想杀死的兄弟。此时约瑟要求他们走近他，推心置腹地和他们说话。

“Do not be grieved, and do not have anger in your eyes that you sold me here; for God sent me before you for the bestowal of life. . . .God sent me before you to establish for

you a remnant on the earth, and for the bestowal of life on you for a great escape. And now you did not send me here, but God. . . . Make haste and go up to my father, and say to him, 'Thus said your son Joseph: God has established me as the lord for all Egypt; come down to me, do not delay. And you shall dwell in the land of Goshen. . . . And I will sustain you there, for there are still five years of famine'. . . . And behold, your eyes see, and the eyes of my brother Benjamin, that with my mouth I am speaking to you. . . .

“不要因为把我卖到这里自忧自恨，这是上帝差我在你们以先来，为要保全生命。 . . . 上帝差我在你们以先来，为要给你们存留余种在世上，又要大施拯救，保全你们的生命。这样看来，差我到这里来的不是你们，乃是上帝。 . . . 你们要赶紧上到我父亲那里，对他说：‘你儿子约瑟这样说：神使我作全埃及的主，请你下到我这里来，不要耽延。 . . . 你们可以住在歌珊地与我相近。 . . . 我要在那里奉养你。因为还有五年的饥荒。 . . . 你们的眼和我兄弟便雅悯的眼，都看见是我亲口对你们说话。 . . .

“ ‘And you must tell my father about all my glory in Egypt, and all that you see; and you must make haste, and cause my father to come down here.’ And Joseph fell on the neck of Benjamin his brother, and wept, and Benjamin wept on his neck. And he kissed all his brothers, and wept on them; and after that his brothers talked with him” (Gen. 45: selections).

你们也要将我在埃及一切的荣耀和你们所看见的事，都告诉我父亲，又要赶紧地将我父亲搬到我这里来。于是约瑟伏在他兄弟便雅悯的颈项上哭；便雅悯也在他的颈项上哭。他又与众弟兄亲嘴，抱着他们哭，随后他弟兄们就和他说话。”（创世纪 45 章，节选）

This family that had been torn in two was reunited. Joseph, who had been considered dead, was found alive. Celestial love, which comes from remains and innocence from infancy, has long been hidden. Now rebirth is advanced far enough for this love to reveal itself again in the consciousness of our hearts. We thought the innocent joys of infancy were dead, but now we see and *feel* that they are alive.

这个被撕成两半的家庭团聚了。约瑟曾被以为死了，现在却发现还活着。从婴儿期的余留和纯真而来的属天之爱，一直隐匿着。现在重生已经进展到足以将这爱在我们心性的意识中再次展现出来。我们以为婴儿期的纯真喜乐已经死了，但如今我们看到并感觉到它们还活着。

Joseph said, “God sent me. . . .for the bestowal of life on you for a great escape” (Gen. 45:7). Escape from what? From hell, from being eternally in hell. Many of us may have a deep fear of going to hell, for something in us feels we deserve it, and at the same time we are afraid of this damnation. But Joseph now reveals that he is sent before us for a great escape. The remains of earliest infancy are the counterbalance to all our hereditary evil. And if as adults we try to shun evils as best we can with the Lord’s help, then the Joseph in us will deliver us from bondage and lead us to a “great escape.” Joseph is the Lord’s gift to each human heart, a gift waiting to be received.

约瑟说：“上帝差我来。。。通过大逃脱得以保全你们的生命。”(创 45：7)。逃脱什么？逃脱地狱，逃脱永受地狱之困。我们许多人可能对下地狱有深深的恐惧，因为我们内心的某种感觉觉得我们配得如此，同时我们也畏惧这诅咒。但约瑟现在透露，他在我们以前被差遣就是为了这大逃脱。最初婴儿期的余留是对我们所有遗传邪恶的抗衡。到了成年时，如果我们在上帝的帮助下尽最大努力避开罪恶，那么我们里面的约瑟就会释放我们出奴役，带领我们“大逃脱”。约瑟是主赐给每个人心的天赐，等待着我们接受。

The affections expressed in this part of Genesis are a revelation of Divine love. Few stories in the Word have the tenderness of this chapter. Inmosty, Joseph symbolizes the Lord. Here the Lord reveals Who He is: celestial love that embraces living truth (Benjamin) and integrates the entire human mind.

“创世纪”这一部分所表达的情感启示了神圣之爱。圣经中很少有故事像这一章如此温柔。最内在意义上，约瑟象征着上帝。在这里主揭示了祂是谁：属天之爱，拥抱生命真理(便雅悯)，并整合人的全部心性。

With the Lord Himself, in His glorification, Joseph’s revelation of his identity is a high point of His being glorified. It speaks of the long-sought uniting of celestial good and spiritual truth within Him. Joseph and Benjamin embraced each other, and wept for joy. This love and truth in the human essence, next to the Divine, pave the way for the full glorification that is soon to come. Divine truth is now integrated within the Lord’s Human. He has *become* Divine truth: “the Word became flesh” (John 1:14; see also AC 4538, 9670, 9199, 9315). He will become, stage by stage, the Divine good: Jesus Christ glorified.

约瑟显明自己的身份，代表在主的荣耀进程中，祂得荣耀的高点。这里讲述的是祂内在的属天良善和属灵真理久久追求的合一。约瑟和便雅悯互相拥抱，喜极而

泣。祂人性本质上的爱和真理，已经接近圣父，为即将到来的完全荣耀铺平了道路。神圣真理现已融入主的人身。祂成为了神圣真理：“道成了肉身”（约翰福音 1: 14；亦见 AC 4538, 9670, 9199, 9315）。祂将一步步地成为神圣良善：耶稣基督得了荣耀。

All that is needed now is for Israel, the father, to join them. Israel will be sent for, and when he comes down he can see with his own eyes and feel with his heart the reality that Joseph is alive. Joseph said to his brothers: “Tell my father [Israel] about all my glory in Egypt” (Gen. 45: 13). This is not Joseph being prideful; it is rather Joseph speaking out of love, reassuring his father that all is well. The words, “Tell my father about all my glory” give a key to what this revelation of Joseph may be in the New Testament, in the Lord’s own life on earth.

现在所需要的只是父亲以色列加入他们。以色列将被接来，他下来的时候，就可以亲眼看见，亲自在心里感觉到约瑟还活着。约瑟对他的弟兄们说：“将我在埃及的一切荣耀都告诉我父亲（以色列）”（创世纪 45: 13）。这不是约瑟在显示骄傲，相反约瑟是出于爱在说话，使他父亲放心，一切都好。“将我一切的荣耀告诉我父亲”这句话，作为约瑟的启示，为新旧约中主自己在世上的生命提供了一个钥匙。

When, in the New Testament prior to the Easter story, does the Lord Jesus Christ first clearly show Who He is? When does He show His glory and deeply move the disciples who were with Him?

在新约中复活的故事之前，主耶稣基督甚麽时候先清楚地表明了祂是谁？祂什么时候彰显自己的荣耀，深深地感动了与祂在一起的门徒呢？

“Now after six days Jesus took Peter, James, and John his brother, and brought them up on a high mountain by themselves, and was transfigured before them. His face shone like the sun, and His clothes were as white as light. And behold, Moses and Elijah appeared to them, talking with Him. Then Peter answered and said to Jesus, ‘Lord, it is good for us to be here’ ” (Matt. 17:1-4).

过了六天，耶稣带着彼得、雅各和雅各的兄弟约翰暗暗地上了高山，就在他们面前变了形像，脸面明亮如日头，衣裳洁白如光。忽然，有摩西、以利亚向他们显现，同耶稣说话。彼得对耶稣说：“主啊，我们在这里真好！”（马太福音 17: 1-4）

If Joseph's manifestation of who he was parallels the Lord's transfiguration, then each of these stories casts light on the other. This is especially so in the celestial and spiritual senses of the Word (AC 5922).

如果把约瑟显示自己与主的变相相比，那么这两个故事就会彼此照亮。这一点在圣经的天意和灵意上尤其如此 (AC 5922)。

On the mount of transfiguration the Lord shows Peter, James, and John His glory. He shows them "what His Divine Human was like, and what it looked like in Divine light" (AC 5922:5). They are seeing the Lord in His Divinity for the first time. It prepares them for the Lord's very last temptations and for the beautiful victory of Easter morning. Easter night, they see the Lord in His Divine Human, when He appears in their midst.

在登山变相时，主向彼得，雅各和约翰显出祂的荣耀。祂向他们展示“祂的圣子相貌，在神圣之光中的相貌”(AC 5922: 5)。这是他们第一次看到圣洁之中的主。这是为主最后的试探和复活清晨美妙的胜利做准备。复活日的夜间，当主出现在他们中间的时候，他们看到了神圣人身的主。

Joseph showed his glory to his brothers and he did so out of love. At the mount of transfiguration, the Lord shows His glory to the three disciples; He shows that He is the ruler not only of Egypt (the sciences), but also of the universe. At the transfiguration the Lord reveals that He is the Divine truth, and reveals the glory of this. Joseph with Benjamin represents the Divine truth that comes from Divine love. This is a pre-vision, a prophecy, of the complete glorification.

约瑟向他的弟兄显明他的荣耀，是出于爱。在变相之山上，主向三个门徒显明祂的荣耀，表明祂不仅是埃及(科学)的主宰，也是宇宙的主宰。在变相时，主揭示了祂就是神圣真理，并展现其荣耀。约瑟和便雅悯代表了来自神圣之爱的神圣真理。这是对荣耀完满的一个预见，一个预言。

The open uniting of Joseph with his brothers symbolizes the actual joining together of the internal and external loves within us (see AC 5867). Loves make up our life, and now there are heavenly loves with both our inner and our sensuous levels.

约瑟和他兄弟们的开诚合一，象征着我们内在和外在之爱的真正相合(见 AC 5867)。爱构成了我们的生命，现在我们的内在和体感层面都有了属天之爱。

This union, though beautiful, lacks a key presence. To make the picture complete, Israel the father must come down to Goshen to join his family. Even Pharaoh was aware of this key absence. He said to Joseph:

这种结合虽然美妙，却缺乏关键的一面。为了使这画面完整，父亲以色列必须到歌珊来加入他的家庭。甚至法老也意识到了这一关键的缺席。他对约瑟说：

“Say to your brothers, ‘Do this: Load your animals and go, get you to the land of Canaan. And take your father and your households, and come to me’ . . . And Joseph sent his brothers away, and they went; and Joseph said to them, ‘Do not quarrel on the way.’ And they went up out of Egypt, and came to the land of Canaan, to Jacob their father. And they told him saying, ‘Joseph is alive, and he has dominion in all the land of Egypt.’ And Jacob’s heart failed, for he did not believe them. And they spoke to him all of Joseph’s words which he had spoken to them, and he saw the carts which Joseph had sent to carry him, and the spirit of Jacob revived. And Israel said, ‘Enough; Joseph my son is still alive. I will go and see him before I die’ “ (Gen. 45:17,18,24-28).

“你吩咐你的弟兄们说：你们要这样行：把驮子抬在牲口上，起身往迦南地去。将你们的父亲和你们的眷属都搬到我这里来。。。于是约瑟打发他弟兄们回去，又对他们说：“你们不要在路上相争。”他们从埃及上去，来到迦南地他们的父亲雅各那里，告诉他说：“约瑟还在，并且作埃及全地的宰相。”雅各心里冰冷，因为不信他们。他们便将约瑟对他们说的一切话都告诉了他。他们父亲雅各，又看见约瑟打发来接他的车辆，心就苏醒了。以色列说：“足了！我的儿子约瑟还在，趁我未死以先，我要去见他一面。”(创世记 45：17，18，24-28)。

“[It is] enough!” This understates the surging joy in Israel. Israel has taken on a newer representation than earlier in this spiritual history, when Jacob’s change to Israel represented the regeneration or rebirth of the natural level of our mind. Now Israel is goodness in general in our natural lives. This goodness must come and be united with Joseph, Benjamin, and the ten brothers. For then the human mind is regenerate on all its levels, and the mind and heart stand complete: an angel before the Lord.

“足了！”这话掩饰了以色列滚烫的喜悦。在这属灵历程中，以色列更新了以前他所代表的。当时雅各更名为以色列，代表了我们心性的属世层面的再生或重生。现在，以色列是我们属世生命中的总体善良。这良善必须来与约瑟，便雅悯，和那十个弟兄联合起来。届时人的心性就在各个层面上都重生了，心性和情感从而站立完整：成为主面前的天使。

Our inmost celestial remains or loves need the sparkling truths represented by Benjamin in order to purify our outer sensations and reactions (the ten brothers). And a part of this picture is spiritual love, or charity, which Israel represents. Charity, spiritual goodness active in our natural lives, is a key to genuine religion. "All religion is of the life, and the life of religion is to do that which is good" (Life 1).

我们最内在的属天余留或爱，需要便雅悯所代表的鲜活的真理，以净化我们的外在感觉和反应(十兄弟)。这幅画面的一部分是由以色列所象征的属灵之爱，或慈悲。在我们的属世生命中活跃的属灵良善—慈悲，是真宗教的核心。“所有的宗教都关乎生命，宗教的生命就是践行良善”(生命的教义 1)。

Genuine charity brings all levels of our mind and heart together. Only what we do for others out of genuine and sincere motives really brings heaven to us. This unites our inmost remains and the truths we love with all our outer life. It brings fulfillment. As Israel said: "[It is] enough!"

真正的慈悲将我们意识和心性的各个层面整合在一起。只有出于真实和诚挚的动机，我们为他人做的事情才能把天堂带给我们。这将整合我们至内的余留，和我们用全部外在生命所热爱的真理。这将引致心满意足。就像以色列说的：“足了！”

It is vital that Israel come down and join all his family in Egypt. This represents Divine good in the natural level coming to the Divine truth in the sensuous level, and successively becoming integrated into the Divine Human. The Lord on earth is becoming, successively, "Divine love in human form" (AC 4735). You feel this in reading the latter parts of the gospels, especially the gospel of John. You feel His love in the resurrection of Lazarus, in His giving the first Holy Supper, in His incredible steadfastness in His last temptations (see AC 9670:4).

以色列下到埃及与他的全家会合，这极为重要。这代表了属世层面的神圣良善，会合体感层面的神圣真理，在圣子里面成功缔合。世上的主正成功地达成“肉身中的神圣之爱”(AC 4735)。读福音书的后半部分，尤其是约翰福音，你就能感受到这一点。在拉撒路的复活中，在祂带领的第一个圣餐中，以及在最后试探时，祂那不可思议的坚毅中，都能感受到祂的爱(见 AC 9670: 4)。

Chapter 37
CELESTIAL LOVE AND CHARITY REUNITE
The Reunion of Joseph and Israel
Genesis 46

第三十七章
属天之爱与慈悲的重聚
约瑟和以色列的再合一
创世纪 46 章

- Israel journeys toward Egypt, with all of his children and their families.
 - God assures him that He will make them a great nation in Egypt.
 - Israel and Joseph are reunited. They embrace and weep together.
-
- 以色列和他所有的儿女，并他们的家人，都往埃及去。
 - 上帝向他应许，必使他们在埃及成为大族。
 - 以色列和约瑟重聚，彼此拥抱，喜极而泣。

Israel's belief that Joseph had been torn to pieces by a wild beast had haunted his life. To him, Joseph was dead. Within this conviction is one of the saddest realities of human life, the belief by adults that the Joseph within them, their earliest innocence, is lost, gone, and even more brutally, dead. Israel believed this, and he had the evidence of the torn and bloody tunic. The undamaged tunic or coat of many colors represents the wonderful variety of truths that infants believe with trust and innocence. These truths may be summarized in the infants' deep belief that the Lord made everything: that He is our Father Who tenderly cares for us every moment. In adult life, it seems that a wild beast destroys both this earliest innocence and its "childish" beliefs.

以色列以为约瑟被野兽撕碎了的心结，一直困扰着他的人生。他认为约瑟已经死了。这一信念是人生命中最悲哀的现实之一。在成年人的信念里，他们内心的约瑟，即他们最初的纯真，已经遗失、消亡，甚至十分悲惨地死去了。以色列相信这一点，因为他有撕碎的血淋淋的外衣为证。完整的外衣或多彩的外衣代表了各种美妙的真理，幼儿们怀着信赖和纯真去相信它们。这些真理可以概括为幼儿深

信主创造了一切：祂是我们的父，每时每刻都温柔地关照我们。而进入成年，这最早的纯真及其“幼稚”的信念似乎被野兽毁坏了。

As time goes on in rebirth, Jacob takes on progressively higher representations. First he is truth in the natural level, then the goodness of truth there, and finally, as Israel, regenerate good there, or natural goodness that has been remade by truth. Now he has come to represent spiritual goodness from the natural level: the clear “charity” or active, everyday love of the neighbor that can come in old age to the faithful.

随着时间的推移，雅各在重生中的象征意义也逐步升级。最初他代表属世层面上的真理，然后是该层面上出自真理之良善；后来，以色列是该层面得了重生的良善，或者说是被真理重塑了的属世良善。如今，他代表的是属世层面上的属灵善良：清澈的“慈悲”或鲜活的、日常的对邻之爱，成为了人生暮年时的忠实信念。

The ten brothers, who had also gradually reformed and been reborn, came back to Israel in Canaan and told him astonishing news:

那十兄弟也渐渐得以改过自新，回去见迦南的以色列，告诉他惊人的消息。

“‘Joseph is still alive, and he has dominion in all the land of Egypt.’ And Israel’s heart failed, for he did not believe them. And they spoke to him all of Joseph’s words which he had spoken to them; and he saw the carts which Joseph had sent to carry him, and the spirit of Jacob their father revived. And Israel said, ‘Enough; Joseph my son is still alive. I will go and see him before I die’ ” (Gen. 45:26-28).

“约瑟还在，并且作埃及全地的宰相。”雅各心里冰凉，因为不信他们。他们便将约瑟对他们说的一切话都告诉了他。他们父亲雅各，又看见约瑟打发来接他的车辆，心就苏醒了。以色列说：“足了！我的儿子约瑟还在，趁我未死以先，我要去见他一面。”（创世纪 45：26-28）

On rare occasions we find magical moments in life. Falling in love is one of them. Seeing truth as the Lord’s truth is another. Discovering a love of others that is not selfish is another (this is Israel). But to find that Joseph has not died, that the innocence of infancy is still within us and alive — this is probably the highest spiritual experience in life. Very few people find this here on earth, but many, many people will find this after death. The Lord is within this realization, for He is the originator of our earliest remains. This rediscovered innocence blesses our love for our conjugal partner in ways inexpressible. The Lord says this state is one of “innocence, peace, tranquility, inmost friendship, full confidence, and a mutual desire of mind and heart to do the other every good” (CL 180).

我们很少有机会在生活中经历神奇的时刻。坠入爱河是其中之一，而觉悟真理来自上帝是另一个，认识到他人的爱并非出于私心又是另一例(这就是以色列)。但要发现约瑟还没有死，婴儿期的纯真还在我们心中，还活着——这可能是生命中最高的属灵体验。很少有人在世时会找到它，但是许许多多的人会在死后找到。主就在这真相内，因为祂创造了我们最早的余留。这种重新找回的纯真以无以言表的方式祝福我们对配偶的爱。主说，这种状态是“纯真、和平、宁静、最深沉的友情、充分信任，以及心心相印地彼此善待”(婚姻之爱 180)。

Israel's journey to Egypt and being reunited with Joseph is charity, or active love of the neighbor, coming to celestial love and being conjoined with it. This changes the nature of the charity, for now it is being conjoined with the highest innocence and love in the human mind. It is conjoined with that gentle and trusting quality from the earliest times in our lives, a quality we had thought dead.

以色列的埃及之旅与约瑟团聚，代表的是仁爱，或对邻人主动的爱，它朝向属天之爱并与之相合。这改变了仁爱的性质，因为现在它正与人类心性中最高纯真和仁爱结合起来，与我们生命中最初的温柔和信任的品性结合，这是我们以为已经消亡的品性。

In Beersheba, as Israel started his journey down to reunite with Joseph,

“God spoke to Israel in visions of the night, and said, ‘Jacob, Jacob.’ And he said, ‘Behold, here I am.’ And He said, ‘I am God, the God of your father; do not be afraid of going down to Egypt, for I will make you into a great nation there. I will also go down with you to Egypt, and I will certainly cause you to come up also, and Joseph will put his hand on your eyes’ ” (Gen. 46:2-4).

以色列起程与约瑟团聚，到了别是巴，“上帝在夜间的异象中对以色列说：‘雅各，雅各。’他说：‘我在这里’。上帝说：‘我是上帝，就是你父亲的上帝，不要惧怕下埃及去，因为我要使你在那里成为大族。我要与你们一同下埃及去，也必定带你上来，约瑟必按手在你的眼目上’”(创 46：2-4)。

This was the God who had spoken to Jacob earlier in his life, at Bethel, when he was starting on his journey to Haran. Now again, God appeared to him. He reassured Jacob, now called Israel, and said concerning Joseph: “Joseph will put his hand on your eyes” (Gen. 46:4).

这就是上帝在雅各生命的早期，当年他前往哈兰的时候，在伯特利曾对他说过话。现在，上帝再次出现在他面前。祂安慰雅各，就是现在的以色列，说：“约瑟必接手在你的眼目上”(创 46: 4)。

This statement, “Joseph will put his hand on your eyes,” means that charity would have its inner eyes opened, opened by celestial love (AC 6008).

这句话，“约瑟必接手在你的眼目上”，意思是仁爱的内在视觉会被属天之爱打开 (AC 6008)。

“And Israel traveled on and all that he had” (Gen. 46: 1). This traveling of Israel refers to the “beginning of the joining together” (AC 5996) of Israel and Joseph. This is a spiritual journey toward reunion, and is “a continuation of and further stage in the glorification of the Lord, Who in the highest sense is ‘Israel’ and ‘Joseph,’ whereas a continuation and further stage of a person’s regeneration is meant in the internal sense” (*Ibid.*).

“以色列带着他所有的起身”(创 46: 1)。以色列这次旅行意味着以色列和约瑟的“联合的起始”(AC 5996)。这是一次走向重聚的属灵旅程，是“主荣耀的延续和进升阶段，在最高意义上‘以色列’和‘约瑟’代表主，而其内在意义是指人重生的延续和进升阶段”(同上)。

To bring the inmost of the human essence in the Lord (Joseph) to union with the spiritual goodness from His natural or outer level (Israel) is “a further stage in the glorification” (AC 5996). With Him, as with us in potential, spiritual progress is descending from inmosts to outmosts. Divine love is coming, bringing warmth and life to each successive level of the heart and thought. When and if our “Israel” joins our “Joseph,” it is like an angel putting his hand on our eyes. When his hand is removed, we see in a whole new way.

把主的人性本质中的最内部分(约瑟)，与祂物质或外在层面的属灵良善(以色列)结合起来，是“荣耀的进升阶段”(AC 5996)。对祂来说，灵性的进展是从最内降达到最外，这也潜隐地发生在我们里面。神圣之爱即将到来，给情感和意念的各层面相继带来温暖和生命。当我们的“以色列”联合我们的“约瑟”时，就像天使把手放在我们的眼睛上。当他的手移开时，我们就以全新的方式观察。

“And Joseph harnessed his chariot, and went up to meet Israel his father, to Goshen, and he was seen toward him [that is, Joseph presented himself to his father], and

Joseph fell on his neck, and wept on his neck a long while. And Israel said to Joseph, 'Now let me die, after I have seen your face, that you are still alive' ” (Gen. 46:29-30).

“约瑟套车往歌珊去，迎接他父亲以色列。及至见了面，就伏在父亲的颈项上，哭
了许久。以色列对约瑟说：‘我既得见你的面，知道你还在，就是死我也甘心。’”
(创世纪 46： 29-30)

Joseph’s and Israel’s embracing and weeping from love express this reunion of the inmost love with outer charity. They were weeping and rejoicing because they had found each other. Joseph was not dead! And Israel had become a changed person. These two, in their reunion, prophesy much for the spiritual future of this world. Some time in the future rebirth of humankind, inmost love from infancy and outer charity, or kindness to the neighbor, will reunite in many human hearts. Human charity from the Lord will have its eyes opened from inmost love. Peace and kindness will come to humankind in place of today’s wars and cruelties. Joseph will put his hand on Israel’s eyes, and there will be a blessing.

约瑟和以色列的拥抱和喜极而泣，表达的是最内在之爱与外在仁爱的重新合一。他们因为找到了彼此而哭泣和喜悦。约瑟没有死！以色列也变了一个人。这两人的重聚，更多的是预言这个世界的灵性未来。在未来人类重生的某个阶段，来自婴儿期的至内之爱与外在仁爱，或善待邻人，将在许多人的心里重新汇聚。由上帝赐予的人类仁爱将从最内在的爱打开视觉。和平与仁慈将取代当今的战争和残忍，降临人间。约瑟要接手在以色列的眼目上，祝福满满。

This is possible now, and will be in the future, because with the Lord Himself, in His glorification, Joseph and Israel are reunited. Jesus Christ is successively becoming the Divine good, even as with Benjamin, and earlier with Isaac, He had become Divine truth. “His Human was made Divine truth when He was in the world, thus such as is in heaven. But afterwards it was successively made Divine Good of Divine Love by union with the Father” (Ath. Cr. 156).

现在这是可能的，将来也是可能的，因为在主的荣耀中，约瑟和以色列团聚了。耶稣基督正逐渐成为神圣良善（圣善），正如联合便雅悯，以及早期的以撒，祂成为了神圣真理一样。“在世上的时候，祂的圣子之身成为神圣真理，就如在天堂一样。但后来，通过与圣父的结合，祂成为了圣爱之圣善”（【瑞氏】亚他那修信经 156）。

This reunion of Joseph and Israel is another of the key stages in the Lord's process of becoming Divine goodness on this earth. This process was not completed until the end of His temptation on the cross, when "He made His human Divine Good" (AC 9670:4). The specific words here are: "When He departed out of the world, He made His Human Divine good" (*Ibid.*). Still, Israel's and Joseph's reunion is a great step in this process.

约瑟和以色列的这次团聚，是主在世上成为神圣善良进程中的又一个关键步骤。该进程直到祂在十字架上的试探结束才完成，届时“祂使祂的人身成为圣善”(AC9670:4)。这里的具体措辞是：“当祂离开这个世界时，祂使祂的人身成为神性良善”(同上)。依然，以色列和约瑟的团聚是这过程的一个重要步骤。

Two primary truths are revealed here. One, as we have seen, concerns the reunion of inmost innocence and charity or love of the neighbor. The other focuses on "the joining together of the Church's truths and its factual knowledges" (AC 6047:2). Examples of these "factual knowledges" are the beauty of creation, the facts of science, the history of civilization, and the origin of the human species. This introduction of spiritual truths into the facts that we know is represented by Jacob's taking his whole family down to the land of Egypt (which represents worldly knowledge) to meet Joseph. The name "Jacob" is used in this case, not Israel. "The reason why the name 'Jacob' and not Israel is used is that natural truth and all that accompanied it must be introduced into the facts known to the Church, meant by Jacob's going down into Egypt together with his sons" (AC 6001).

这里揭示了两个基本的真理。正如我们所看到的，其中一个关系到最内在的纯真与仁爱或对邻之爱的团聚。另一个则聚焦在“教会真理与其具体知识的结合”(AC 6047: 2)。这些“具体知识”的例子如，创造之美、科学事实、文明史和人类起源。把属灵真理引入我们所知道的事实，其象征就是雅各带领全家下到埃及地(代表世俗知识)去见约瑟。这个例子中用的是“雅各”这个名字，而不是以色列。“使用‘雅各’这个名字而不是以色列的原因是，物质的真理及其相伴的一切，都必须被纳入教会所知的事实里，即雅各和他的儿子们一起下到埃及去”(AC 6001)。

Jacob represents natural-level truth here, but behind this is the powerful inflowing of Divine rational truth within the Lord. This is what is meant by the verse: "And God said, 'I am the God of your father'" (Gen. 46:3). This "father" is Isaac, the Divine rational. The following phrase: "Do not be afraid of going down to Egypt" (Gen. 46:3) "means that natural truth and all that accompanies it *must* be introduced into the facts known to the Church" (AC 6004, emphasis added). This word "must" is used

firmly, and means that such introduction of spiritual truths into worldly facts is necessary if we would find the Lord and be reborn. When truths are so introduced, then “when some fact comes to mind, the truths that have been gathered into it may be recollected at the same time” (AC 6004:3).

雅各在这里代表着属世层面的真理，但其背后是主的内在神圣理性真理的强劲灌输。这就是以下经文的意思：“上帝说，‘我是你父亲的上帝’”(创 46: 3)。这里的“父亲”指的是以撒，即神圣理性。以下经文：“你下埃及去不要害怕”(创世记 46: 3)“指的是属世真理及其伴随的一切必须被纳入教会所知的事实”(AC 6004, 重点摘选)。如此坚定地使用“必须”一词，意味着我们如果要找到主并获重生的话，就必须把属灵真理纳入世俗的事实。当真理被如此纳入后，那么“当心中出现某些事实时，那里汇集的真理便可以同时被回忆起来”(AC 6004: 3)。

“It is an essential of Divine order that interior things should be gathered into exterior ones, so that finally everything prior should be gathered into what is last and lowest and coexist with it. This is what happens in the entire creation. If this were not so, no one could be fully regenerated” (AC 6004:4).

“神性秩序的一个基本点是，内在事物应该汇聚达于外在，以至于最终一切在先之事物都汇聚达于最后和最低之事物，并与之共存。”这发生在全部造物中。若非如此，无人能完全重生“(AC 6004: 4)。

Truths gathered into facts, and ordering them, enable what is interior within our hearts to become one with what is outmost — the things of our senses. This brings heaven to earth.

真理汇聚融入事实，并规整事实进入秩序，使我们心灵的内在与最外在之事物——即我们感觉到的东西——成为一体。这就把天堂带到了人间。

“...Knowledge dwells in virtually the same inferior light as a person’s physical sight. This inferior light is such that unless it is brightened from within by the light received from truths, it leads to falsities, especially those that are produced by the illusions of the senses” (Ibid.).

“。。。知识栖身于低品级的光线中，与人的肉眼所见几乎相等。这种低品级的光是这样的，除非它从内在被来自真理的光照亮，否则它会导致谬误，特别是那些由感觉幻象所产生的谬误“(同上)。

This is a call to become aware that behind all the beauty of creation, the facts of science, the history of civilization, the origin of the human species, is the hand of the

Divine Creator. When inner loves, truths, and data are ordered from above, we are open to the song of David:

这是一个呼唤，提醒人明白：在诸如科学事实，文明历史，人类起源等创造的所有大美背后，是神圣造物主的手。当内在之爱、真理和信息被从上面规整的时候，我们对大卫的歌就是开放的：

“O Lord, our Lord, how excellent is Your name in all the earth, You Who set Your glory above the heavens. . . .When I consider Your heavens, the work of Your fingers, the moon and stars which You have ordained, what is man that You are mindful of him, and the Son of Man that You visit Him?” (Psalm 8:1,3-4)

耶和華我們的主啊，你的名在全地何其美！你将你的榮耀彰顯于天。。。我觀看你指頭所造的天，并你所陳設的月亮星宿，便說，人算什么，你竟顧念他？世人算什么，你竟眷顧他？（詩篇 8： 1， 3-4）

All this is based on a fundamental premise that innocence (a willingness to be led by the Lord) can see what conceit refuses to see. Innocence sees that there is a Lord, in His Divine Human, Who created each of us, Who loves us, and Who made all of creation in order to lead us in freedom to heaven.

所有这一切都建立在一个基本前提之上：纯真(即乐意被主引导)可以看明之事，而自负拒绝观看。纯真理解到，有一位主，祂有神圣的人身，祂创造了我们每一个人，祂爱我们，祂创造万物为的是引导我们在自由中进入天堂。

It is the Joseph in us that sees. This Joseph welcomes Jacob and all his children and belongings into Egypt. He welcomes truths and goods and innocence into the Egypt of sensual and scientific knowledge. For the senses and sciences will gradually become truly alive for us, brightened by the Lord’s charity and light. But it will still take some time. There is still a famine in the land of Egypt that must be faced and overcome. But the Lord is coming to us, even to our senses.

是我们里面的约瑟在看。这位约瑟欢迎雅各和他所有的儿女并家眷进入埃及。他欢迎真理，良善和纯真进入感官知觉和科学知识的埃及。因为在上帝的仁爱和光明开启之下，感官知觉和科学对我们来说将逐渐变得充满生机。但这还需要一些时间。埃及仍有饥荒，必须面对和克服。但主正在朝我们走来，甚至能被我们感觉到。

Chapter 38
REBIRTH OF THE SENSUOUS
Dealing with the Famine
Genesis 47

第三十八章
体感的重生
应对饥荒
创世纪 47 章

- Joseph tells Pharaoh of his family's arrival.
 - They settle in the land of Goshen, in Egypt.
 - The famine remains very severe. When people run out of money to buy grain from Joseph, he offers to trade them the grain for livestock.
 - When the livestock runs out, Joseph accepts land from the people in exchange for food. The land would now belong to Pharaoh. The people would still work the land, but give one fifth of their future crops to Pharaoh.
-
- 约瑟告诉法老他的家人来了。
 - 他们在埃及歌珊地定居。
 - 饥荒仍然非常严重。当人们从约瑟那里买粮食花光了钱时，他就让他们用牲畜换粮食。
 - 当牲畜也换完了的时候，约瑟要人们用土地换取粮食。这地于是都归法老了。人们仍然耕种土地，但要把他们收成的五分之一交给法老。

Joseph told Pharaoh his good news: Joseph's father and brothers had come with all their possessions to settle in the land of Egypt. Pharaoh welcomed this from his heart, for Joseph had been the savior of Egypt during the famine. Now Pharaoh could show kindness in return.

约瑟把他的好消息告诉法老：约瑟的父亲和弟兄带着他们所有的财产来埃及地定居。法老对此表示由衷的欢迎，因为约瑟在饥荒期间救了埃及。现在法老以善意作为回报。

“The land of Egypt is before you; in the best of the land cause your father and your brothers to dwell; let them dwell in the land of Goshen. . . .’ And Joseph caused Jacob

his father to come, and placed him before Pharaoh; and Jacob blessed Pharaoh. . . .And Joseph sustained his father and his brothers, and all his father's household with bread" (Gen. 47:6,7,12).

“埃及地都在你面前，只管叫你父亲和你弟兄住在国中最好的地，他们可以住在歌珊地。。。’约瑟领他父亲雅各进到法老面前，雅各就给法老祝福。。。约瑟用粮食奉养他父亲和他弟兄，并他父亲全家的眷属。”（创世纪 47： 6-7， 12）

Pharaoh represents knowledge in the lower level of our mind. As this lower level is ordered by inmost innocence, it welcomes charity (Israel) with deepest respect, and looks to the truths in the natural (the sons of Jacob) to be shepherds in the land. Such shepherds represent true ideas that lead to a good life and which use the land of Pharaoh (knowledges) wisely (see AC 6059, 6060).

法老代表我们心性中较低层次的知识。这个较低的层次受最内在的纯真调度，它以最深的敬意欢迎仁爱(以色列)，并期待属世层面的真理(雅各的儿子们)成为这片土地上的牧人。这牧人代表那些真实的意念，它们导致良善的生命，且善用法老的土地(知识)(见 AC 6059， 6060)。

This welcoming of Joseph, Jacob, and Jacob's sons by Pharaoh indicates (representatively) a mind receptive of the Lord, a looking in trust to the Lord in His Divine Human. When Joseph rules and sustains his father and brothers, things are favorable in human states. Things are favorable for the over-all rebirth of the human mind. With our cooperation and consent, the rational level, together with the natural, has already been reborn from the Lord's operations. The very sensuous, the lowest level, has begun to be truly ordered.

这场法老对约瑟、雅各和雅各的儿子们的欢迎，象征性的标志着在心智上接受主，充满信任地看待主的圣子之身。当约瑟治理并供养他的父亲和兄弟时，人类的状态是诸事顺利。在人类心性全面重生方面诸事顺利。有了我们的合作和愿意，理性的层面连同属世的层面，便在主的运作下获得重生。在确实的体感层面，即最低的层面，也已经开始进入真正的秩序。

But one tends to forget, when seeing the affirmative progress, that "There was no bread in all the land, for the famine was extremely serious; and the land of Egypt and the land of Canaan languished from the presence of the famine" (Gen. 47:13). Famine is a lack of goodness: here, in Egypt, a lack of goodness in the sensuous level. When there is famine on this lowest level, there is also a famine in the higher level of the

mind, in Canaan. This has its counterpart in the New Testament in the absence of good with many of the Pharisees.

但是当人们看到确实的进展时，往往会忘记：“饥荒甚大，全地都绝了粮，甚至埃及地和迦南地的人，因那饥荒的缘故都饿昏了。”(创 47: 13)。饥荒就是缺乏良善：在埃及这里，在体感层面上缺乏善良。在这最低的层面上有饥荒的时候，在迦南，即心性的更高层面上也有饥荒。这对应于“新约”中许多法利赛人缺乏良善。

Despite all the good things that have happened to us, we still feel desolation within. Something vital is missing. Our lowest level of thinking and feeling is out of kilter, desperately hungry for good. We are uneasy, searching for the Lord in things of the sensuous level. Why are our senses not alive to inner beauty and love? Why are our knowledges, though ordered from above, still not sparkling, seemingly devoid of real life?

尽管我们经历了许多美好的事，我们仍然感到内心的凄凉。因为缺失至关重要的东西。我们最低层面的思维和感受惶惶不可终日，极度地渴望良善。我们惴惴不安，在体感层面之事物上寻求主。为什么我们的感觉对内在之美和爱没有反应？为什么我们的知识，虽由天堂规整，却依然不发光，似乎缺乏真正的生命？

Something powerful and subtle is standing in the way. This is hereditary evil, still hidden within our sensuous level. It is the strong sense that outer truths and the good we feel outwardly are ours, and certainly our bodies are ours and not the Lord's. Where there is an insistence of self-life, that all things are from self, the Lord cannot enter. No matter how regenerate our rational or higher natural level may be, if the lower level is still a rebel, it affects states within. There is a famine. Once again, it is another, and stronger, nighttime of the senses.

一些强大而微妙的东西挡住了我们的路。这就是遗传的邪恶，它仍然隐藏在我们的体感层面里。这是一种强烈的感觉，认为我们感到的外在真理和外在良善是我们自己的，我们的身体当然是属于我们的，而不是上帝的。只要坚持自我生命，认为所有的事都来自自我，主就不能进入。无论我们的理性或较高的属世层面如何重生，如果低层面仍然是叛逆的，它会影响到内部状态。这是一场饥荒。再说一遍，这是感知的一个更为强大的暗昧之夜。

When we read: “The famine was extremely serious” (Gen. 47:13), it “means desolation” (AC 6110). This is the despair that comes when good seems to be gone in our outer life.

当我们读到：“饥荒极其严重”时（创世纪 47：13），它“意味着凄凉”(AC 6110)。这就是当我们外在生命中的良善似乎消失时所带来的绝望。

“And Joseph gathered all the silver found in the land of Egypt and in the land of Canaan, for the corn which they were buying; and Joseph caused the silver to come to Pharaoh’s house” (Gen. 47:14). When we feel desolation and despair, the Lord comes with aid and healing. He gives an inner food that sustains and gives life to our hungry states. He gives us corn, or wheat. But in return for this good, this “daily bread,” we give Him our silver. We do this willingly.

“约瑟收聚了埃及地和迦南地所有的银子，就是众人余粮的银子，约瑟就把那银子带到法老的宫里。”。（创世纪 47：14）。当我们感到凄凉和绝望时，主就会来救助和医治。祂带给我们内在的食粮，使我们在饥饿中获得生机得以维持。祂给我们玉米或小麦。作为对这良善，即“每日食品”的回报，我们把自己的银子给祂。我们诚心如此。

Silver here corresponds to “knowledge that held truth in it” (AC 6112). In our sensuous level, and our understanding there, we give up possession of such knowledge that holds truth. That is, we stop insisting inwardly that these are ours. Rather, we see these facts as part of a general whole, part of the Lord’s genuine pattern of creation. We now realize that all the ideas we take pride in knowing come from associate good spirits, and ultimately from the Lord. Our every thought comes from Him. We must come to want to ascribe these facts, and the truths within them, to the Lord Himself. “The most general and all-embracing whole, the source from which everything is held in place is the Lord Himself; and what holds everything in place is Divine Truth going forth from Him” (AC 6115:3).

这里的银子对应于“含有真理的知识”(AC 6112)。在我们的体感层面上，以及在此层面的认知中，我们放弃持守这含有真理的知识。也就是说，我们内心不再坚持这些都是我们的了。相反，我们认识到这些事实是整体的一部分，是主的真确创造模式的一部分。我们现在认识到，我们引以为傲的所有想法都来自与我们相联的善灵，其实最终都来自主。我们的每一个想法都来自祂。我们必须愿意把这些事实，以及其中的真理，都归于主自己。“最广泛的、包罗万象的整体，使万物居其本位的源头是主自己；是从祂发出的神圣真理”(AC 6115：3)。

With Jesus Christ on earth, this is a far-advanced stage of glorification. He now is being further glorified even as to His sensuous level. This is a step-by-step glorification, and continues now with direct focus on the sensuous level inherited through Mary that ascribes facts and their truths to itself. This is being changed. Jesus is rejecting this falsity, cleansing it out of His sensuous. He experiences and lives this state of glorification.

这是世上的耶稣基督得荣耀的重大进展阶段。祂现在正获得进一步的荣耀，甚至在祂的体感层面上。这荣耀是一步一步进展的，现在继续进行并集中在了体感层面上。这个经由马利亚遗传的层面，将事实及其真理归于自身。如今这种情况正在改变。耶稣正在摒弃这种谬误，从祂的体感中将其清除。祂经历并活在这个阶段的荣耀中。

“And when the silver was used up in the land of Egypt and in the land of Canaan, all Egypt came to Joseph, saying, ‘Give us bread; and why should we die nearby you because the silver is lacking?’ And Joseph said, ‘Give your livestock, and I will give you [bread] in exchange for your livestock, if the silver is lacking.’ And they caused their livestock to come to Joseph, and Joseph gave them bread in exchange for horses, and for livestock of the flock, and for livestock of the herd, and for asses; and he provided them with bread in exchange for all their livestock that year” (Gen. 47:15-17).

埃及地和迦南地的银子都花尽了，埃及众人都来见约瑟说：“我们的银子都用尽了，求你给我们粮食，我们为什么死在你面前呢？”约瑟说：“若是银子用尽了，可以把你们的牲畜给我，我就为你们的牲畜给你们粮食。”于是他们把牲畜赶到约瑟那里，约瑟就拿粮食换了他们的牛、羊、驴、马。那一年因换他们一切的牲畜，就用粮食养活他们。（创世纪 47：15-17）。

Bread for livestock! The famine was eased; food was purchased. The desolation (within) eased off when the Egyptians gave up their farm animals. What do the livestock mean in our rebirth and the Lord’s glorification? The plea for bread is “a plea for the sustainment of spiritual life” (AC 6118). When the silver is gone, when knowledges with their truths are yielded up, there comes in time “a state of desolation” — “truth seems to have fled” (AC 6122). It hasn’t really fled, for “all truth and good that the Lord ever grants a person, spirit, or angel remains. None is ever taken away from them, but in a state of desolation they become so obscured by the person’s selfhood that they cannot be seen” (*Ibid.*).

牲畜换粮食！饥荒减轻了，粮食买来了。当埃及人舍弃他们的农畜时，(内在的) 凄凉减轻了。牲畜在我们的重生和主的荣耀中意味着什么？对粮食的渴求“维持属灵生命的渴求”(AC 6118)。当银子花光时，当知识连同其真理被丢弃时，就进入“凄凉状态”的时光 — “真理似乎已经消失了”(AC 6122)。其实它并没有真正消失，因为“上帝赐予人、灵或天使的所有真理和良善都保留着，从未从他们那里拿走。但当人被自私蒙蔽而处境凄凉时，它们就变得模糊不清甚至于看不见了”(同上)。

Here is the cause of obscurity, of famine: “the person’s selfhood” cuts off heavenly influx. Knowledges with their truths (silver) have been totally ascribed to the Lord. But now something even more meaningful, loves with their truth in the sensuous level seem gone (AC 6123). Loves in the natural or sensuous level that spring from truths there — these have sustained us and fed us. But as the famine continues, even these loves with their truths must be transferred to the Lord. The livestock, which represent our outer sensual loves, must be given to Joseph in return for bread. In extreme desolation, we realize that even the loves we have felt in our outer life have not been ours actually. We find at the end of temptation a new realization. These outer loves are actually also the Lord’s! When we can make this ascription with honesty and insight, the Lord does a wonderful thing. He inflows with bread from heaven. He sustains us.

模糊不清的原因就是，这饥荒：“人的自我”切断了天堂的灌输。知识及其真理(银子)曾经完全归于上帝。但现在含义更深的是，爱及其真理在体感层面似乎消失了(AC 6123)。而属世或体感层面上从真理涌流出来的爱还在 — 从而护持我们，滋养我们。但是随着饥荒的持续，即使这些爱及其真理，也必须转交归于主。代表我们外在感官之爱的牲畜，必须归给约瑟，以换取粮食。在极度的凄凉里我们意识到，即使我们在外在生命中感受到的爱，实际上也不是属于我们的。在试探的尽头我们有了新的认知。这些外在之爱其实也是来自主！当我们能以诚实和领悟把这一切归于祂时，主就做奇妙的事情。祂从天堂把粮食灌输下来，护持我们。

Again, this is a new step forward in the rebirth of the sensuous. Seeing this ends the famine we have known through many states. Truth and knowledges we have honestly given to the Lord. Now love, too, we ascribe to Him, love in all its various forms in our outer mind. These loves are defined by the *delights* they give: they include all good sensuous delights. These would be delights in the beauty of nature with its seasons, delights in human artistic expressions, delights in nourishing food and drink, delights of conjugal love in ultimates. These various forms of delight and

their loves are represented by the variety of livestock handed over to Joseph. This new insight, this new ascription from the heart, feeds us with heavenly food.

又一次，这是体感重生向前迈出的新步骤。认识到了这一点，也就结束了我们在种种状态中所感受的饥荒。我们诚实地把真理和知识归给主。现在同样地，我们把爱归给祂，即我们外在心智中形形色色的爱。这些爱诠释为它们所引发的愉悦：包括所有美好的体感愉悦。这些愉悦可以来自自然美景和四季丰盈，人类的艺术表达，美味可口的食物和饮品，以及最高的夫妻之爱。这些不同形式的愉悦及其爱象征为交给约瑟的各种牲畜。这种新的领悟，这种发自内心的新的归属认同，使我们获得天堂的食粮。

“And that year ended, and they came to Joseph in the second year, and said to him, ‘We will not hide from [my] lord, that since the silver has been used up and the livestock of the beasts has passed to [my] lord, nothing is left before [my] lord apart from our bodies and our ground. Why should we die before your eyes, both we and our ground? Buy us and our ground for bread, and we will live, and our ground, as Pharaoh’s slaves; and give us seed so that we may live and not die, and the ground may not become a waste’ ” (Gen. 47:18,19).

“那一年过去，第二年他们又来见约瑟，说：‘我们不瞒我主，我们的银子都花尽了，牲畜也都归了我主，我们在我主眼前，除了我们的身体和田地之外，一无所剩。你何忍见我们人死地荒呢？求你用粮食买我们和我们的地，我们和我们的地就要给法老效力。又求你给我们种子，使我们得以存活，不至死亡，地土也不至荒凉。’”（创世纪 47：18-19）

“Nothing is left before [my] lord apart from our bodies and our ground.” This is the giving up of the belief of our proprium (our feeling of selfhood) that our outmost life, our bodies and their sensations *are ours*. Outermost life and sensations come through receptacles on the sensuous level: the five senses and the strong appearance of self-life there. Once before there was a challenge and temptations on this level in a general way. We find this in the story of the butler and baker and their dreams. But now these lowest receptacles of life meet severe temptations. This is the final refusal from our proprium to ascribe physical life and its sensations to the Lord. The contemporary demand by some to retain complete control of their bodies, with the right to commit suicide, or the right to abort fetuses in *all* cases, expresses this lowest physical thinking. This is the last outpost of evil’s self-love. This is also the case if we abuse our bodies with harmful substances, believing that our bodies are ours to do

with as we feel. If we wish to confirm this appearance, then we limit ourselves in a stark way, for there is a stage beyond this that finally invites the Lord to enter our hearts fully.

“我们在我主眼前，除了我们的身体和田地之外，一无所剩。”这表示放弃对自我的信念（自我感觉），即：我们的最外在生命，我们的身体及其感觉是我们自己的。最外在的生命和感觉来自体感层面上的容器：五感和强烈的自我生命的表相。在此之前，在这个层面上以普通方式出现过一次挑战和试探。这表现在酒政和膳长的故事以及他们的梦里。但现在，这些生命的最低层容器遇到了严峻的试探。我们的自我最终拒绝将物质生命及其感觉归于主。当代一些人要求完全掌控自己的身体，声称有自杀的权利，或无论如何都有堕胎的权利，这都表达了这种最低的物质思维。这是邪恶自爱的最后哨卡。同样的例子，如用有害物质虐待自己的身体，认为身体是我们的，可以随心所欲处置。如果想要认清这个表相，我们就要严格约束自己，因为如此行之后的某个阶段，最终主会应邀完全进入我们的心中。

We cannot pass through this blockade, this temptation, without feeling terrible desolation. Old people sometimes show this, especially when the spiritual temptation involved is also combined with physical suffering or handicaps. Again, the Lord does not permit this in order to punish us. Rather, it enables us to find Him as we never have before. The people of Egypt gave up their bodies, their labor, to Joseph. And they gave up their ground to him and Pharaoh. In return, Joseph and Pharaoh gave back four-fifths of all the harvests with one-fifth coming to Pharaoh. This was true of all except the priests.

若不感到可怕的凄凉，我们就难以逾越这障碍，这试探。老年人有时会出现这种情况，尤其是当遭遇属灵试探的同时，也发生身体的病痛或障碍时。不过上帝不允许以此方式惩罚我们。相反，这使我们能够找到从未经历过的祂。埃及人把他们自己和他们的劳动都给了约瑟，把他们的土地给了他和法老。作为回报，约瑟和法老把五分之四的收成返还他们，把五分之一留给法老。除了祭司，在各地都如此行了。

What is happening here? At first we sense terrible depression and desolation. Then the realization gradually dawns: our bodies are only receptacles, receptacles of delights and sensations. But their *life* really is the Lord's life in us. We then can actually rise above our bodies and not let them be the origin of anxiety. We perceive

too that the spiritual body is within our natural one and that we will enter into this spiritual body with its health and youth upon leaving this world.

The body in true order is a receptacle of life and of good from the Lord (AC 6135).

这里发生了什么？起初，我们感觉到极度的抑郁和凄凉。然后，认识逐渐明晰：我们的身体只是一个容器，一个喜悦和感觉的接受器。但其生命真的是上帝放在我们里面的。这样，我们才能真正超越自己的身体，而不让它成为焦虑的根源。我们也意识到灵性身体存在于我们的物质身体中，当我们离开这个世界时，我们将带着它的健康和青春成为这个灵体。

在真正秩序里的身体，是一个接受来自主的生命和良善的容器 (AC 6135)。

“I [Swedenborg] have been able to see quite clearly from the angels that ‘body’ in the genuine sense is the good of love. When they [the angels] are present, love floods out of their entire bodies. Also their bodies have a dazzling appearance full of light shining from them; for the good of love is like a flame sending out from itself light, which is the truth of faith derived from that good.

“我(瑞登堡)从天使那里看得很清楚，真正意义上的‘身体’就是爱之良善。当天使们在场时，爱会从他们的整个身体中涌出。他们的身体光彩夺目，从他们身上放射出来的光沛然盈溢。因为爱之良善就像火焰发出其光，这光是从良善中产生的信之真理。

“If this therefore is what the angels of heaven are like, what of the Lord Himself? He is the source of every spark of love among the angels, and His Divine Love is seen as the Sun. . . .The Lord’s Divine Human is what appears in that way and is the Source of all those things. From this one may now see what is meant by the Lord’s body – Divine Love, the same as is meant by His flesh. . . .Also, the Lord’s very body – having been glorified, that is made Divine – is nothing else than such Love. . . .Nothing else is meant by ‘body’ in the Holy Supper than the Lord’s Divine Love toward the entire human race” (AC 6135:3,4).

“天上的天使若是这样，那么，主自己是怎样的呢？祂是天使每一个爱之火花的源头，祂的圣爱在人眼里呈现为太阳。。。上帝的圣子之身就如此呈现，为万物的源头。于是人可以明白上帝的身体意味着甚麽-神圣之爱，祂的肉身也是同样的。。。同样，主的已得荣耀的，也就是已成神圣的身体，也都是全然如此的爱。。。在圣餐中，主的‘身体’除了意味着上帝对整个人类的圣爱，再无它意”(AC 6135: 3, 4)。

The desolation of the Egyptians (and of the Egyptians in us) leads them *not* to annihilation, but instead to a reception of Divine Love that is transforming. This is pictured in the Holy Supper, inaugurated by the Lord on the Thursday of Easter week. The bread received by His disciples is His Divine love, and the wine is His wisdom. This indicates what happens to the Lord Jesus Christ at the culmination of His glorification. He becomes the “bread of life.” His Body becomes Divine: Divine Love itself.

埃及人(以及我们里面的埃及人)的凄凉不是要导致他们毁灭,而是为了转变他们接受神圣之爱。这就是圣餐礼所镌刻的情景,由主在复活周的礼拜四设立。祂的门徒所领受的饼,是祂的圣爱,酒是祂的智慧。这彰显的是主耶稣基督在祂荣耀的顶点时所发生于祂之事。祂成了“生命之饼”。祂的身体成为神圣:圣爱本身。

The temptations and desolation represented by giving up the silver, cattle, bodies and ground are nearly the final temptations of human regeneration. And with the Lord too, these are almost the last temptations. They are certainly near if not identical with the temptations in the garden of Gethsemane, when “His sweat became like great drops of blood falling down to the ground” (Luke 22:44).

由放弃银钱、牲畜、自身和土地所代表的试探和凄凉,几乎是人类重生的最后试探。同样地,这也几乎是主最后的试探。当“祂的汗珠如大血点,滴在地上”时(路加福音 22: 44),它们的确极为靠近客西马尼园里的试探了(若非同一试探的话)。

In return for offering up their bodies and ground, the Egyptians would be given “seed” for crops, which represents “an influx. . .of the good of charity and the truth of faith” (AC 6139). They asked for this seed “so that we may live and not die,” which means “spiritual life received. . .and the fear of damnation no longer” (AC 6140). This seed they would plant in the earth (goodness in the sensuous level), awaiting rain from heaven or irrigation from the Nile. “The fear of damnation no longer” – these are the sweetest words, and they speak to a fear of old people and of many others.

埃及人交出他们的自身及其土地,作为回报他们将获得“种子”可以种地。这代表了“仁爱之良善和信仰之真理的流入”(AC 6139)。他们需要这种子“使我们得以存活,不致死亡”,意思是“得到属灵的生命。。。不再害怕诅咒”(AC 6140)。他们种在土地里的种子(即体感层面上的良善),等待自天而降的雨水或尼罗河的灌溉。“不再恐惧诅咒”-这是最甜美的话语,说的是老年人和许多其他人的恐惧。

Of Joseph's final steps to feed the Egyptians through the years of famine, it is said that "only the ground of the priests he did not buy, for the priests had a fixed portion from Pharaoh and ate their fixed portion which Pharaoh had given them; therefore they did not sell their ground" (Gen. 47:22). The "ground of the priests" here refers to the capacities or talents to receive good and truth from the Lord.

约瑟在饥荒年代为埃及人提供粮食的最后步骤中，提到“唯独祭司的地，约瑟没有买，因为祭司有从法老所得的常俸。他们吃法老所给的常俸，所以他们不卖自己的地。”（创世纪 47：22）。这里的“祭司之地”是指从主那里获得良善与真理的能力或才能。

"A person's capacities to receive truth and good come directly from the Lord; he obtains them without any help at all from himself. A person's capacity to receive goodness and truth is maintained in him unceasingly. . . . But a person does not receive them if he turns to evil. The capacity to receive does, it is true, remain, but its access to thought and sensitivity is blocked, on account of which his capacity to see what is true and have a sensitive awareness of what is good perishes" (AC 6148:2).

“人接受真理和良善的能力直接来自主，他获得它们完全不是靠自己。人一直保有接受善良和真理的能力。。。但若人转向邪恶，他就不会接受它们。的确，这接受的能力依然存在，但对它们的思考和敏感性都被阻塞了，从而，他认识何为真以及何为善的敏锐觉察能力凋亡了”(AC 6148：2)。

Our abilities, our talents, and our receptions of loves and insights — these come from the Lord. He gives them to us as talents without any help from ourselves. Sometimes we forget this and become elated over our own abilities and creativity. What seems to happen then, very often, is that our wells dry up! We easily lose visions and new insights when we get conceited. The painting will not come, or the writing encounters a mental block. Things seem to go wrong with our creative endeavors. I think this happens in order to lead us to a truth: our talents are gifts from the Lord. Gifts are given and are not bartered for. The greatest artists seem to be aware of this, as when a composer like Handel says that a work like "The Messiah" comes from the Lord.

我们的能力，我们的天分，我们对爱的领受以及洞察力 — 全部来自主。祂把这些作为天资赐予我们，无需我们的自助。我们常常忘记这一点，却为自己的才能和创造力而得意洋洋。于是似乎经常发生的是，我们的源泉干涸了！当我们自负时，我们很容易失去远见和新的领悟。作画却想不出构思，写作却文思枯竭。我们的

勤奋努力似乎哪里出了错。我认为发生这些是为了引领我们认识真理：我们的才能是主的恩赐。礼物是赠予的，而不是换来的。最伟大的艺术家似乎意识到了这一点，像亨德尔这样的作曲家就说，“弥赛亚”这样的作品来自上帝。

Chapter 39
A NEW UNDERSTANDING AND WILL IN THE SENSUOUS
Blessings of Ephraim and Manasseh
Genesis 48

第三十九章
体感的新认知和意志
以法莲和玛拿西的祝福
创世纪 48 章

- Israel (Jacob) becomes sick, and is near death.
 - Joseph brings his two sons to his father so that they may receive his blessing.
 - Joseph puts his older son, Manasseh, at Israel's right hand to receive the greater blessing.
 - Israel, however, crosses his arms and puts his right hand on the head of Ephraim, the younger son, and his left hand on the head of Manasseh.
 - This displeases Joseph, but Israel says it must be so.
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- 以色列(雅各)病了，即将死去。
 - 约瑟带两个儿子到他父亲那里，好叫他们得他的祝福。
 - 约瑟把他的长子玛拿西放在以色列的右边，接受更大的祝福。
 - 以色列交叉双臂，右手放在小儿子以法莲的头上，左手放在玛拿西的头上。
 - 这让约瑟很不高兴，但以色列说必须这样做。

Israel was now an old man, and his eyes were dim so that he could not see clearly. Realizing that his father was about to die, Joseph brought his two sons to Israel hoping for his blessing. Israel was told: "Behold, your son Joseph has come to you. And Israel strengthened himself, and sat on the bed" (Gen. 48:2). He reminisced then about outstanding events in his lifetime, things that had touched his heart. He spoke of God's appearing to him in Luz (or Bethel), with that vision of the ladder ascending to heaven, and of God's blessing him then.

以色列已经老了，眼睛昏暗，视力不清。约瑟知道他父亲快要死了，就带着两个儿子去见以色列，盼望得他的祝福。有人告诉以色列说：“看哪，你的儿子约瑟来见你了。以色列就勉强在床上坐起来”(创 48: 2)。他回忆起自己有生之年发生的

大事，那些触动他内心的事件。他说到上帝在路斯(或伯特利)向他显现的情景，那个升达天堂的梯子的异象，以及当时上帝赐福给他的情景。

Israel spoke warmly to Joseph of his sons: “And now your two sons. . .they are mine, Ephraim and Manasseh. As Reuben and Simeon they shall be mine” (Gen. 48:5). Jacob represents the truth in Jesus’ natural-level mind. Into this level have come truth and goodness (Ephraim and Manasseh) from a deeper source (Joseph)(see AC 6234-6238). This brings great joy to Jesus, as Joseph’s sons bring great joy to Jacob.

以色列亲切地向约瑟讲论他的儿子们：“现在你的两个儿子以法莲和玛拿西。。。他们是我的。正如流便和西缅是我的一样”(创 48: 5)。雅各代表耶稣心性属世层面上的真理。来到这个层面上的真理和良善(以法莲和玛拿西)出自更深的源头(约瑟)(见 AC 6234-6238)。这给耶稣带来极大的喜乐，正如约瑟的儿子带给雅各极大的喜乐一样。

He also spoke of another memory which still moved him deeply: “And as for me, when I was coming from Paddan, Rachel died on me in the land of Canaan on the road when there was still a stretch of land to go to Ephrath; and I buried her there on the road to Ephrath (that is, Bethlehem)” (Gen. 48:7). Bethlehem, where the Lord was later to be born! A sphere of the Lord touches this verse; for Israel represents the Divine good in the Lord, and Rachel, Israel’s beloved wife, is the interior love of truth. Bethlehem, where Jesus was later to be born, is the spiritual of the celestial: truth seen clearly from love, even the Lord’s Divine truth seen clearly from Divine Good.

他还提到了另一个难以忘怀的记忆：“至于我，当我从巴旦回来的时候，拉结在去迦南地的路上死在我面前，离以法他还有一段路程。我把她葬在去以法他的路上(即伯利恒)”(创 48: 7)。伯利恒，主后来的出生地！这节经文触及的是耶和华的灵境，因为以色列代表主的神圣良善，以色列挚爱的妻子拉结，则是真理的内在之爱。伯利恒，耶稣后来出生的地方，就是灵阶善真：从爱中分明看见的真理，进而从神圣良善中分明看到的主的神性真理。

Israel rejoiced at the chance to bless Ephraim and Manasseh, Joseph’s two sons born in Egypt. He said to Joseph: “I did not think to see your face, and behold, God has caused me to see your seed also” (Gen. 48:11). The blessings that follow have an interesting correspondence. Joseph presented Manasseh to Israel’s right hand and Ephraim to Israel’s left hand. In ancient biblical times, the right hand gave the priority and higher blessing.

以色列感到欢欣鼓舞，因为有机会祝福约瑟在埃及出生的两个儿子，以法莲和玛拿西。他对约瑟说：“我想不到得见你的面，不料，神又使我得见你的儿子”(创 48:11)。接下来的祝福有一个有趣的对应。约瑟将玛拿西交给以色列的右手，以法莲给以色列的左手。在古圣经时代，右手给予优先和更高的祝福。

But Israel did a strange thing. He did this even though he could not see well, being led to an enactment that came directly from God. “Israel put out his right hand and placed it on Ephraim’s head, who was the younger, and his left hand on Manasseh’s head; crosswise he put out his hands. . . .” (Gen. 48:14). In so blessing them, he said: “May God bless the boys, and in them will my name be called, and the name of my fathers Abraham and Isaac; and may they increase into a multitude in the midst of the earth” (Gen. 48:16).

但以色列做了一件奇怪的事。尽管看不清楚，他却是这样做的，他被上帝直接引导到法令中。“以色列伸出右手、放在幼子以法莲的头上、左手放在玛拿西的头上、交叉着伸出手来。。。”(创 48: 14)。他如此祝福他们，说：“愿上帝赐福与这两个童子。愿他们归在我的名下和我祖亚伯拉罕、我父以撒的名下，又愿他们在世界中生养众多。”(创 48: 16)。

Joseph tried to correct Israel’s error in his placing his right hand on Ephraim’s head and his left on Manasseh’s, the firstborn. “Joseph saw that his father placed his right hand on Ephraim’s head, and it was wrong in his eyes” (Gen. 48:17). But Israel refused to make a change. He said: “I know, my son, I know; he [Manasseh] too will be a people, and he too will be great; but truly, his younger brother will become greater than he, and his seed will be the fullness of nations” (Gen. 48:19).

约瑟想要纠正以色列的错误，因为他把右手放在以法莲头上，左手放在长子玛拿西的头上。“约瑟看见他父亲把右手放在以法莲的头上，这在他眼中是不对的”(创 48: 17)。但以色列拒绝改变。他说：“我知道！我儿，我知道！他（玛拿西）也必成为一族，也必昌大，只是他的兄弟将来比他还大，他兄弟的后裔要成为多族。”(创 48: 19)

The chapter concludes: “And Israel said to Joseph, ‘Behold, I am dying; and God will be with you, and will bring you back to the land of your fathers. And I give you one portion above your brothers, which I took out of the hand of the Amorite with my sword and my bow’ ” (Gen. 48:21-22).

在本章的结尾：“以色列对约瑟说，‘我要死了，但上帝必与你们同在，领你们回到你列祖之地。并且我从前用弓用刀从亚摩利人手下夺的那块地，我都赐给你，使你比众弟兄多得一份。’”(创世纪 48：21-22)

The deeper meaning within this chapter treats of the role of Ephraim and Manasseh in the glorification of the Lord's sensuous level, and of the rebirth of our sensuous level. Within us, Manasseh represents the *new will* in the natural, and Ephraim the *new understanding* in the natural (AC 6222; cf. AC 6234, 6236). The natural includes a number of levels ranging from the rational to the sensuous, and even to the body in the widest definition. The rational has already been reborn, as has the higher level of the natural. We see this in the stories of Isaac and Jacob, renamed Israel. That Joseph and his life are tied to the rebirth of the sensuous is quite evident in the *Arcana* treatment of the dreams of the butler and the baker.

本章深层的意义是，在主的体感层面的荣耀中，以及我们体感层面的重生中，以法莲和玛拿西所扮演的角色。在我们里面，玛拿西代表了属世层的新意志，以法莲代表了属世层的新认知 (AC 6222；参考 AC 6234，6236)。属世层包括许多层级，从理性到体感，甚至在最宽泛的定义下包括身体。理性层面已经重生，属世层的更高层级也已重生。我们在以撒以及雅各更名为以色列的故事中觉察到了这一点。约瑟及其生命与体感的重生紧密相连，这一点很明显的表现在酒政和膳长之梦的神秘结局上。

This rebirth comes in the final stages of regeneration, and in these stages nature opens up as the Lord's heaven on earth. It sings and speaks from within of heavenly life. Nature becomes again, as it was with the Most Ancient peoples, a medium of contact with the angels (AC 1802-6).

这个层面的重生出现在重生的最后阶段。在这最后阶段，属世层打开，犹如上帝的天国降临世上一样。它用发自内心的属天生命去颂赞和讲说。就像上古之人一样，属世层再次成为与天使联结的中介 (AC 1802-6)。

This is possible because the Lord reaches this stage of the glorification: His Sensuous is made Divine. He establishes the path of Ephraim (a new understanding) as being first in His sensuous, and then Manasseh (a new will).

这成为可能，是因为主的荣耀已臻此境界：祂的体感已成神圣。祂在祂的体感层首先确立了以法莲的道路(即一个新认知)，然后是玛拿西(一个新意志)。

It is interesting that as Israel blessed his grandsons, Ephraim, the younger came first and Manasseh second. Truth or understanding (Ephraim) leads the way to the rebirth of goodness on the sensuous level, just as truth takes first leadership on the higher levels of the mind. Earlier in Biblical and spiritual history, Jacob came before Esau. Truth coming into our understanding must happen first in rebirth. Later in Genesis (Genesis 38), there are Perez and Zerah, born of Tamar and Judah. Perez symbolizes the first truth to regenerate the sensuous, and Zerah the first good that follows (see Chapter 27, *The Path*). If we try to put our will first, prior to applying the discipline of truth, we inevitably go astray, for our will at each level is flawed until truth seemingly leads the way and establishes genuine order. The word “seemingly” (AC 6217) is used because behind any self-discipline obtained by means of revealed truth is the motivating factor in our will of earliest remains: remains of goodness! Though we seem to compel ourselves sometimes to live according to true principles “against our will,” it is really the hidden remains of goodness in our will which motivate us to do so!

有趣的是，当以色列祝福他的孙子时，小的以法莲居首，玛拿西居其次。真理或认知（即以法莲）在体感层面引领着良善的重生，就像真理在心性的更高层面上起首要引领作用一样。在圣经和属灵历史的早期，雅各先于以扫来到。在重生中，真理必须首先进入我们的认知。在创世纪的稍后部分（创世记 38 章），法勒斯和谢拉由他玛和犹大生出。法勒斯象征着使体感重生的最初真理，而谢拉则象征着随之而来的最初良善（见《道路》第 27 章）。如果我们试图使自己的意志居首位，优先于真理的规整训导，我们无可避免要误入歧途，因为我们每一层面上的意志都是有缺陷的，直到真理似乎给我们引路建立真正的秩序。之所以使用“似乎”（AC 6217）这个词，是因为在根据启示的真理而产生的任何自律背后，都有我们最早期余留意志中的激励成分：良善的余留！虽然我们有时似乎强迫自己，按照真正的原则“违背我们的意愿”去生活，但真正激励我们这样做的，却是我们意志中隐藏的良善的余留！

Our sensuous level is the nest or home of hereditary evil tendencies. We need only look at the disorders on the sensuous level in the world, and look into our own hearts and motivations, to see that the senses are easily prone to evil. “The flesh is weak” (Matt. 26:41).

我们的体感层面是遗传的邪恶倾向的巢穴或家室。我们只需看看世上体感层面上的混乱，看看我们自己的心和动机，就能发现体感很容易趋向邪恶。“肉体是软弱的”(马太福音 26: 41)。

The Lord, however, leads us past the Ephraim stage of self-compulsion, even to the Manasseh state: to the birth of a new will in the sensuous itself, which allows the Lord to flow with His warmth into our outer earth, to our senses. This means that the body stops ruling us. Sensual delights become subordinate; heavenly loves are uppermost. Charity and love lead instead of bodily lusts and anxieties. It was Joseph who saw a truth when it came to the genuine relationship of Manasseh and Ephraim. It was “wrong in his eyes” (Gen. 48: 17) that Israel gave priority of blessing to Ephraim.

然而，主引导我们超越以法莲的自我约束阶段，进而达到玛拿西的状态：在体感自身中产生新的意志，允许主把祂的温暖灌输进入我们的外在地，即我们的感觉。这意味着肉体不再掌管我们。体感的快乐变得顺服，属天之爱成为至高无上。执行导引的是仁慈和爱，而不是肉体的欲望和贪念。当涉及玛拿西和以法莲的真实关系时，约瑟见识了一个真理，即以以色列优先祝福以法莲，而这“在他眼中是不对的”(创世记 48: 17)。

The Arcana explains that the phrase “it was wrong in his eyes” means “displeasure.”

《天国的奥秘》解释“在他眼中是不对的”这句话的意思是“不高兴”

“The reason why Joseph was displeased was that he represents the internal celestial, which is above the spiritual good that ‘Israel’ represents. What is higher can discern the nature of anything done in what is lower, and so can also discern whether or not any thought there is the truth. . . .What is higher can see whatever exists in lower parts, because it does so in the light of heaven. . . .The internal celestial, which is ‘Joseph,’ could see that spiritual good from the natural, which is ‘Israel,’ was making a mistake” (AC 6288).

“约瑟之所以不高兴，是因为他代表的是内在天国，它超越‘以色列’所代表的属灵良善之上。位阶较高者可以分辨较低位阶中发生的任何事物的本质，因此也可以分辨出那里的任何意念是否真理。。。处于较高位阶可以看到较低位阶的任何事，因为是在天堂之光中观看。。。内在天国，也就是“约瑟”，可以看见来自属世层面的属灵良善，即“以色列”，他正在犯一个错误 (AC 6288)。

In the long run, good always has priority over truth. The internal celestial (Joseph) sees this clearly. But in the shorter run, in the process of rebirth, truth seemingly takes priority over goodness for a time. Israel was right in the short run; Joseph was right eternally (AC 6240)!

从长远来看，良善总是优先于真理。内在天国(约瑟)清楚地看到了这一点。但在重生的过程中的短期内，真理似乎在某个时间段超越于良善之上。以色列在短期内是正确的；约瑟的正确则是永恒的(AC 6240)!

“And Israel said to Joseph, ‘Behold I am dying; and God will be with you, and will bring you back to the land of your fathers’ ” (Gen. 48:21). “Dying” means “awaking to life” (AC 6302), and with Israel this means “new life” (*Ibid.*). The Divine good in the Lord’s natural level represented by Israel is now being glorified. This is a truly tremendous step in those successive stages by which the Lord became Divine good (Ath. Cr. 156, AC 2649). Gone would be a major blockage from the Lord’s finite maternal heredity, which had connected impurity with sensuous delight. Through His process, Jesus rediscovers and re-establishes the Divine in the human sensuous level. He can feel more fully than ever the Divine goodness and truth that exist there. There are only the final steps to be taken: the complete glorification of the sensuous level and the body.

“以色列对约瑟说：‘我要死了，但上帝必与你们同在，领你们回到你们列祖之地。’”(创世记 48：21)“垂死”意味着“向生命觉醒”(AC 6302)，对以色列来说，这意味着“新生命”(同上)。以色列所代表的，主属世层面的神性良善，现在正被荣耀。在主成为神圣良善的路上所经历的系列阶段里，这是极为重大的一步。(亚他那修信经 156，AC 2649)。主的有限母性遗传所造成的一大障碍被祛除，而这遗传将污秽与体感乐趣掺合在一起。经祂规整，耶稣再现并重建了人类体感层面上的圣洁。祂比以往任何时候都更充分地感受到，那里存在的神圣善良和真理。只剩下最后几步要走了：完全荣耀体感层面和肉体。

Chapter 40
A REVIEW OF THE GLORIFICATION
Israel's Final Blessings
Genesis 49

第四十章
回顾荣耀
以色列的最后祝福
创世纪 49 章

- Israel gives final blessings or curses to his sons.
- He instructs them to bury him with his ancestors, and then he dies.

- 以色列给他的儿子们最后的祝福或诅咒。
- 他嘱咐他们，把他和他的祖先葬在一起，然后就死了。

The final two chapters of Genesis bring the history of Israel and then of Joseph to fulfilling ends. Israel, an old man, called his twelve sons to him, and by Divine leadership gave blessings or curses to each son. In these blessings we find some of the most touching poetry of the Word. The last verse of Genesis 49 reads: "And Jacob finished commanding his sons, and he gathered up his feet toward the bed, and expired, and was gathered to his peoples" (v. 33).

“创世纪”的最后两章把以色列继而约瑟的历史带到了圆满的结局。年迈的以色列，叫了他的十二个儿子来，按照神的引导给每一个儿子祝福或咒诅。在这些祝福中，我们看到了圣经里一些最感人的诗歌。创世纪 49 章的最后一节是：“雅各嘱咐众子已毕，就把脚收在床上，气绝而死，归他列祖那里去了。”(33 节)。

“And was gathered to his peoples.” In this is a truth that speaks of death as the angels see it. It is not the end. It is rather the true beginning, the fulfillment of the purpose of life on earth. Death then, in the spiritual sense, means new life. In this there is the heartbeat of hope rather than any lasting tragedy. Israel was “gathered to his peoples” in the spiritual world. By this great step in Israel’s life is meant the Lord’s coming into Divine good in His natural as a whole. This Divine good is His intense, compassionate love for each human being ever born.

“归他列祖那里去了。”这是天使所看到的关于死亡的真理。这不是终点。更确切地说，这是真正的开始，是世上生命目的的实现。于是从属灵意义上说，死亡意味着新生。这是希望的悸动，而决非永久的悲怆。以色列在灵界里“归他列祖那里去了”。以色列生命中这重大的一步，意味着主的肉身作为一个整体成为了神圣良善。这神圣良善就是，祂对每一个有生之人强烈且充满慈悲的爱。

When did He become Divine good or love on this natural plane? In the Old Testament, it was when Israel finished his blessings and then died. In the New Testament, it was at the conclusion of the temptation in the Garden of Gethsemane. He then “rose up from prayer, and came to His disciples” (Luke 22:45). To “rise up” is to be elevated into a new state, and with Jesus here, into Divine good or love itself on the natural plane. This coming into Divine good helps Him to face the betrayal, trials, persecution, and crucifixion that are to come. He faces these with Divine love, not with defeating despair. But the finite human level was still present in His senses and body. The sensuous level is not yet the Divine Good (Ath. Cr. 156).

祂的这个属世层面，什么时候进入了神圣良善或仁爱呢？在“旧约”中，是以色列完成他的祝福，然后离世之时。在“新约”中，是在客西马尼园的试探结束的时候。于是耶稣“祷告完了，就起来，到门徒那里”(路加福音 22: 45)。对耶稣来说，“起来”就是升格到新的境界，祂的属世层面进入神圣良善或爱的本体。进入神圣良善，使祂能够面对即将到来的背叛，审判，迫害和受难。祂以圣洁之爱面对这些，而不是失败的绝望。但祂有限的人之层面仍然存在于感觉和肉体中。体感层面还未达神圣良善(亚他那修信经 156)。

Both Israel and Joseph came into peace and fulfillment before their deaths. Each came into a golden state. The New Testament gives much of the shock and temptations of the Lord’s last days on earth, but words of hope are there as well. However, it is in the Old Testament, in the story of the final days of Israel and Joseph, that the Lord’s love and hopes in these last few days are more fully revealed.

以色列和约瑟在死前都得享平安和满足，都进入了辉煌的境遇。新约描述了主在世上最后日子里的许多震撼和试探，但同时也有瞩望的诺言。然而旧约中以色列和约瑟最后时日的故事，才更充分地揭示了主的慈爱和应许。

“And Jacob called his sons, and said, ‘Gather together, and I will tell you what will happen to you at the end of days. Assemble and hear, O sons of Jacob, and hear Israel your father’ ” (Genesis 49:1,2).

“雅各召了他的儿子们来、对他们说：‘你们都来聚集，我好把你们日后必遇的事告诉你们。雅各的儿子们，你们要聚集而听，要听你们父亲以色列的话’”(创世记 49：1-2)。

What follows are both curses and blessings of the sons. Certain ones are cursed, and certain ones are blessed. The twelve sons with us represent major qualities that comprise the human mind: those goods and truths, or their opposites, that make up a human being. Why, at the end of His life on this earth, did the Lord make this summation of qualities composing the human mind? It reminds me of the discovery that, when near death and resurrection, a person experiences a quick review of his entire history, his entire lifetime on earth. Did the Lord experience such a review now of His entire glorification?

以下是对儿子们的诅咒和祝福。有些人被诅咒，有些人被祝福。我们里面的十二个儿子代表了构成人之意志的主要品性：有些是良善和真理，有些与之相反，合在一起构成了人。为什么在祂结束世上生命之际，主耶稣要对人类心智各构成的品性做出总结？这提醒我意识到，当人临近死亡和复活时，他会快速回顾他的整个历史，他在世上的整个一生。主现在是否正在对祂整个荣耀的历程做回顾？

Israel’s blessings and curses seem to be a summation of the glorification itself: a brief, clear overview of the Divine process. First, in the curses of Reuben, Simeon, and Levi, it exposes qualities in the finite human heredity through Mary. Then comes a presentation of the human Divine, those qualities of the celestial kingdom that the Lord assumed when “He bowed the heavens. . .and came down” (Psalm 18:9). Judah represents this human Divine.

以色列的祝福和诅咒似乎是对荣耀本身的总结：对神圣进程的简要、清晰的概述。首先，在对流便、西缅和利未的诅咒中，曝露了经由马利亚而来的有限之人的遗传品性。然后呈现的是人之神性，主承载着这些属天品性从而“使天下垂。。。亲自降临”(诗篇 18：9)。犹大代表的就是这人之神性。

Then follow Zebulun, Issachar, Dan, Gad, Asher, and Naphtali. The “blessings” contain, in some cases, an unveiling of the negative or finite human hereditary qualities, and then the Divine qualities, which become present after temptation and glorification. They seem to be an outline of the glorifying of the Human, Jesus, that Jehovah assumed on earth. Following this is a soaring, uplifting song which is in the blessing upon Joseph. This seems in the celestial sense to be a portrayal of the Divine

Human glorified. It shows Joseph in his glory, even as the transfiguration showed the Lord in His glory. Benjamin follows last, as the Divine brother of Joseph.

随后是西布伦，以萨迦，但，迦得，亚设，拿弗他利。这些“祝福”，其中揭示了某些人消极的或有限的人类遗传品性，随后是经过试探和荣耀之后，呈现出来的神圣品性。这些似乎勾画出道成肉身的耶稣荣耀的轮廓，是耶和华在世上的彰显。在这之后对约瑟的祝福，是一首昂扬的、令人振奋的颂歌。在属天的意义上，这仿佛圣子得荣耀的写照。所显明的约瑟的荣耀，恰如主在登山变相中显示的祂的荣耀。便雅悯作为约瑟的神圣兄弟，位于最后。

Three of these sons of Israel now especially deserve study and reflection. They signify highest qualities of the Lord Jesus Christ and their effects with us, the Lord's children.

以色列的三个儿子现在特别值得研究和反思。他们象征着主耶稣基督的至高品性及其对我们-主的儿女的影响。

Of Judah, Israel said:

对于犹大，以色列说：

“Judah are you, your brothers will praise you; your hand will be on the neck of your enemies. Your father's sons will bow down to you. A lion's cub is Judah; from the plunder you have gone up, my son. He crouched, he lay down like a lion, and like an old lion; who will rouse him? The scepter will not be removed from Judah, nor the lawgiver from between his feet, until Shiloh comes; and to him will be the obedience of the peoples. He binds his young ass to the vine, and the foal of his she-ass to the outstanding vine; he washes his clothing in wine, and his garment in the blood of grapes. His eyes are red from wine, and his teeth white from milk” (Gen. 49:11).

“犹大啊，你弟兄们必赞美你，你手必掐住仇敌的颈项，你父亲的儿子们必向你下拜。犹大是个小狮子。我儿啊，你抓了食便上去；你屈下身去，卧如雄狮，蹲如老狮，谁敢惹你？圭必不离犹大，杖必不离他两脚之间，直等赐平安者-示罗来到，万民都必归顺。犹大把小驴拴在葡萄树上，把驴驹拴在美好的葡萄树上；他在葡萄酒中洗了衣服，在葡萄汁中洗了袍褂；他的眼睛必因酒红润，他的牙齿必因奶白亮。”(创 49：11)。

Judah is the celestial church (AC 6363), that is, all those who live from an innocent love of the Lord. This church is “superior to all the rest” (AC 6364). The hells flee from the celestial; its innocence puts terror into evil. In this innocence is an “innate strength” (AC 6367), which is depicted as a “lion's cub.” After being called a lion's

cub, Judah is likened to a young lion and an old lion. This is the power of the celestial, which “is safe when among all those in the hells” (AC 6370).

犹大是属天的教会 (AC 6363)，也就是所有活在对主纯真之爱中的人。这教会“超越所有其他的”(AC 6364)。地狱畏避逃遁天国；它的愚蒙将恐怖变成邪恶。在这里纯真是“天生的力量”(AC 6367)，被描绘为“幼狮”。犹大被称为幼狮后，又被比作雄狮和老狮。这是天国的权能，“即使被地狱之人环绕也安然无恙”(AC 6370)。

The Most Ancient Church on this earth, and the celestial heaven that is made up of people from this church, manifested humankind as the Lord intended. Its innocence, trust, and wisdom were those of wise children: “The scepter will not be removed from Judah, nor a lawgiver from between his feet, until Shiloh comes” (Gen. 49:10). Before the Lord became incarnate, He inflowed into the good people on this earth through the celestial kingdom, the celestial angels. When He appeared to Old Testament leaders and prophets, He appeared through a celestial angel. The Lord’s power on earth then rested with these angels: through them He touched the hearts of people upon earth. This presence of Jehovah was called the human Divine (AC 2814). Judah represented these celestial angels, and this prophecy said that the scepter would not depart from Judah until Shiloh comes.

这世上最古老的教会，以及由这教会之人组成的最高天堂，展示的是上帝中意的人类。那里的睿智之人具有纯真、信靠和智慧：“圭必不离犹大，杖必不离他两脚之间，直等赐平安者-示罗来到，万民都必归顺。”(创 49：10) 在祂道成肉身之前，上帝经由属天国度，并属天天使，灌输世上的良善之人。当祂出现在旧约的领袖和先知面前时，祂是通过一个天使出现的。耶和華在地上的权能，就籍托在这些天使身上：祂藉着天使，撼动了世人的心。降临的耶和華被称为人格神 (AC 2814)。犹大代表这些属天的天使，这个预言说，在赐平安者-示罗到来之前，权杖不会离开犹大。

What the Lord lacked before His incarnation was a body visible to our minds and hearts. He did not have what is called the Divine natural (see TCR 109). He could not inflow *directly* into human minds on earth; He needed to go through Judah, the celestial kingdom. This was effective until humankind experienced the fall into evil. As soon as the fall took place, the Lord prophesied in Genesis 3:15 that He would be born on earth: “And I will put enmity between you [the serpent] and the woman, and between your seed and her Seed. He shall bruise your head, and you shall bruise His heel.” This “He” is the Lord Jesus Christ, to be born of the virgin Mary.

上帝在道成肉身之前，没有我们的头脑和心灵能够看到的身体。祂没有所谓的神性属世人(见《真实的基督徒信仰》109)。祂不能直接灌输入世人的心性，祂需要穿越犹大，即属天国度。这在人类堕入邪恶之前是有效的。堕落发生后，上帝在创世纪3:15预言说：“我又要叫你和女人彼此为仇；你的后裔和女人的后裔也彼此为仇。女人的后裔要伤你的头；你要伤他的脚跟。”这个“他”就是主耶稣基督，是从童贞女马利亚生的。

After the fall of humankind, human beings fell more and more deeply into evil, and the celestial kingdom (Judah) proved weaker and weaker in reaching down to affect and reform human hearts. Judah did reign, the “scepter” did not depart from Judah, nor a “lawgiver from between his feet,” until Shiloh came. The “lawgiver from between his feet” means truths through the celestial angels in lower things (AC 6372). But this truth, too, was becoming less and less effective (see AC 6373). It could not reach down into the lower, fallen natural and sensual levels in which people were living.

自从堕落后，人类越来越深地陷入邪恶之中，而属天国度(即犹大)影响和改造人类心灵的效能越来越弱。犹大掌权，“权杖”不离犹大，也不离他两脚之间，直到赐平安者-示罗到来。“权柄从他的双脚之间”意味着真理通过属天天使来到较低的事物(AC 6372)。但这真理也变得越来越无效(见 AC 6373)。它无法降达人们活在其中的低级的、堕落的属世和体感层面。

Then “Shiloh” came! The Lord Jesus Christ was born on earth, an infant babe in Bethlehem of Judea. The coming of Shiloh means “the Lord’s coming, and the peaceful tranquility at that time. This is clear from the meaning of ‘Shiloh’ as the Lord, Who is called Shiloh because He brought peace to all things and gave them tranquility; for in the original language Shiloh is derived from a word meaning tranquil” (AC 6373).

然后“赐平安者-示罗”来了！主耶稣基督在世上降生，犹太伯利恒的一个婴儿。示罗的到来意味着“主的降临，以及当时的平安宁静。”这从“示罗”代表主的意思中可以清楚地看出，祂之所以被称为“示罗”，是因为祂给万物带来平安，赐万物以宁静。在最初的语言中，示罗源于一个意为“平静”的词(AC 6373)。

After Israel’s prophecy concerning Judah, six other sons received their “blessings.” Then follows the blessing upon Joseph. Joseph represents the “Shiloh” who was to come, the “Shiloh” Who would restore Divine truth and the power of the Lord to free and touch human hearts.

以色列预言犹大以后，又有六个儿子领受了对他们的祝福。随后是对约瑟的祝福。约瑟代表即将到来的“示罗”，他将恢复神圣真理和主的权能，以解放并撼动人类的心灵。

Of Joseph, Israel said:

对于约瑟，以色列说：

“The son of a fertile one is Joseph, the son of a fertile one beside a spring. . . He will sit in the strength of his bow, and the arms of his hands are made strong by the hands of the powerful Jacob — from there is the shepherd, the stone of Israel. By the God of your father, Who will help you, and together with Shaddai, Who will bless you with the blessings of heaven from above, the blessings of the deep lying beneath, the blessings of the breasts and of the womb. The blessings of your father will prevail over the blessings of my ancestors, even as far as the desire of the everlasting hills. They will be on the head of Joseph, and on the crown of the head of the Nazarite among his brothers” (Gen. 49:22-26, selections).

“约瑟是多产之子，是泉旁多结果的枝子。。。他依仗着强硬的弓，他的手健壮敏捷，这是因以色列的牧者，以色列的磐石，就是雅各的大能者。你父亲的上帝必帮助你，那全能者必将天上所有的福，地里所藏的福，以及乳养和（子宫）孕育的福，都赐给你。你父亲所祝的福，胜过我祖先所祝的福，如永世的山岭，至极的边界；这些福必降在约瑟的头上，临到弟兄中做王子那一位头上。”(创 49：22-26，摘选)。

Each phrase in Israel’s blessing of Joseph speaks of potentials for each one of us.

“Since ‘Joseph’ is the fruitfulness of good and the multiplication of truth, he is called (in Israel’s blessing) ‘the son of a fertile one’ “ (AC 6417). That Joseph “will sit in the strength of his bow” (Gen. 49:24) and that his arms “are made strong by the hands of the powerful Jacob” (*Ibid.*) describe the power that can be gained from revealed truth that is truly present in “doctrine,” or religious principles (AC 6423). Also the fact that power will inflow through this truth “from the almighty power of the Lord’s Divine Human” (AC 6425, see 6424).

以色列祝福约瑟的每一句话，都是潜在地针对我们每个人的。因为“约瑟”是良善的硕果和真理的倍增，在以色列的祝福中，他称“约瑟是多产之子”（AC6417）。约瑟“依仗着强硬的弓”（创世纪 49:24），他的臂膀“因雅各强有力的手而变得坚强”（同上）。这里描述的是从被揭示的真理而获得的能力，这真理真实存于“教

义”，或宗教原则中（AC6423）。事实上，使能力得以输注进来的真理，“来自全能上帝的神圣之人”（AC6425，参见 6424）。

Joseph's blessing speaks of the "shepherd, the stone of Israel" (Gen. 49:24). Inmostly, this Shepherd surely is the Lord, for a shepherd spiritually is "one who leads to the good of charity by means of the truth of faith" (AC 6426). The 23rd Psalm tells of reality: "The Lord is my Shepherd." And the "stone of Israel" here "is used in the highest sense to mean the Lord" (AC 6426:3). This "stone which the builders rejected has become the head of the corner" (Psalm 118:22).

约瑟的祝福说的是“牧人，以色列的磐石”（创世纪 49：24）。最内在意义上，这个牧人肯定是主，因为牧人在灵性意义上是“通过信仰真理引导走向仁爱良善的人”（AC 6426）。诗篇第 23 篇讲述了事实：“主是我的牧者。”这里“以色列的磐石”在最高意义上是指主“（AC6426：3）。这“匠人所弃的石头，已成了房角的头块石头。”（诗篇 118：22）。

In further speaking of Joseph in his blessing, Israel prophesied: "By the God of your father, Who will help you, and together with Shaddai, Who will bless you with the blessings of heaven from above, the blessings of the deep lying beneath, the blessings of the breasts and of the womb" (Gen. 49:25). The "God of your father" is "the God of the Ancient Church" (AC 6428). "God Shaddai" means "the Lord, the bringer of benefits after temptations" (AC 6429).

在对约瑟的祝福中，以色列又预言说：“你父亲的上帝必帮助你，那全能者必将天上所有的福，地里所藏的福，以及生产乳养的福，都赐给你。”（创 49：25）。“你父亲的上帝”是“古教会的上帝”（AC 6428）。“全能者”的意思是“试探后赐下奖赏的主”（AC 6429）。

From the Lord a regenerating person will receive "blessings of heaven from above" (Gen. 49:25). These "mean blessings with goodness and truth from a source within" (AC 6430). This tells of love and faith touching us tenderly from within, changing our nature. Also given are "blessings of the deep lying beneath" (Gen. 49:25), which tell of factual knowledges marvelously ordered by Divine truth. When revealed truth orders our perceptions of science and nature, it transforms them into real blessings. Outer creation becomes a theater representative of the Lord and of His heaven, as it was in earliest times (AC 1802-6).

一个重生的人将从主领受“来自天上的祝福”（创世纪 49：25），意为“来自内在源头的良善和真理的祝福”（AC 6430）。说的是爱和信心从内在温柔地触动我

们，改变我们的本性。同时赐予的还有“深藏地下的祝福”（创 49：25），这说的是被神圣真理神奇地规整了的实际知识。当揭示的真理规整我们对科学和自然的认知时，就把它们转化为真实的祝福。外在的造物就成为一个舞台，展现上帝和祂的天堂，就像最早期那样 (AC 1802-6)。

The “blessings of the breasts” mean special affections of “goodness and truth” (AC 6432), which is the gentleness of conjugal love, received from the Lord. The breasts “mean those affections, because the breasts communicate with the generative organs, and for that reason belong to the province of conjugal love. . . .In addition they derive that meaning from the fact that the breasts are what feed infants, and so mean, through the affection that goes with breast-feeding, conjugal love when joined to the love of offspring” (*Ibid.*). The final words of this verse speak of the Lord giving blessings “of the womb.” This means inmost love and faith “joined together” (AC 6433). “This is clear from the meaning of ‘the womb’ as the inmost center of conjugal love” (*Ibid.*). The Lord’s pearl of great price is the restoration of conjugal love, the love between one man and one woman, which comes in innocence from the Lord.

“乳养的祝福”是指对“良善与真理”(AC 6432) 的特殊情感，这是从主获得的温柔的夫妻之爱。乳房“指这些情感，因为乳房与生殖器官沟通，因此属于夫妻爱情的范畴。。。此外，从乳房是哺育婴儿这一事实，也可以领会这层意义，即通过母乳喂养，夫妻之爱再结合对儿女之爱所产生的感情(同上)。这节经文的最后一句话是说，主赐福于‘子宫’的孕育。这意味着最内在的爱和信仰“结合起来”(AC 6433)。“这一点从‘子宫’作为夫妻之爱的最内中心的意义上看的很清楚”(同上)。主最珍贵的珠宝是恢复夫妻之爱，即一男和一女之间的爱，这出自主的纯真。

Israel then promises: “The blessings of your father will prevail over the blessings of my ancestors, even as far as the desire of the everlasting hills” (Gen. 49:26). To people on earth now this offers special promise. For blessings that go as far “as the desire of the everlasting hills” mean “as far as celestial mutual love” (AC 6435), that is, a more deep and genuine love of the neighbor that flows out from an innocent love of the Lord. The hope for the Church on earth is for it to progress, under the Lord’s leadership, to a return to a golden age, but now a new golden age of celestial love (see AC 6435:1,3).

以色列应许说：“你父亲所祝的福，胜过我祖先所祝的福，如永世的山岭”(创 49：26)。对如今世上之人来说，这是一个特别的应许。因为“如永世的山岭”的

祝福意味着“天国的彼此之爱”(AC 6435)，也就是从对主的纯真之爱中流露出的，对邻人更深、更真诚的爱。对世上教会的属望是在主的引领下前行，重返黄金时代，不过却是如今属天之爱的新黄金时代(见 AC 6435: 1, 3)。

Following the blessing of Joseph, we read of Benjamin:

随着约瑟的祝福，我们读到便雅悯：

“Benjamin is a wolf; he will seize in the morning, he will devour the spoil, and at evening he will divide the plunder” (Gen. 49:27). How strange! Why, after the beautiful blessing upon Joseph, is Benjamin cursed? Why do the blessings end by seeming to curse the youngest son?

“便雅悯是个撕掠的狼，早晨要吃他所抓的，晚上要分他所夺的。”(创 49: 27)。真奇怪！为什么在约瑟得到美好的祝福之后，便雅悯会被诅咒？为什么祝福的结尾似乎是在诅咒小儿子呢？

But this is a case where affirmative, not negative, representatives rule. This is *not* a curse; it is a blessing! Benjamin is truth of celestial good (AC 6440). He is, as we have seen before, new truth, and the only truth of the church (see AC 6440). He is also defined as “the spiritual of the celestial” (AC 9592), living truth from the highest level open to us. That here he is called a wolf, “means an eagerness to rescue and deliver the good. . . .It is evident [from literal passages in the Word] that ‘a wolf’ means those who seize, but here one who rescues from hell those who have been seized” (AC 6441). This passage points out that a lion is also a rapacious animal, “but in the good sense ‘lion’ means truth when empowered by good. (The Lord Himself is likened to a lion.) Something similar applies also to other ravenous creatures, such as leopards or eagles” (*Ibid.*).

但在这里的象征意义是肯定，而不是否定的。所以这不是诅咒，而是祝福！便雅悯代表属天良善的真理(AC 6440)。正如我们以前看到的，他代表新的真理，也是教会唯一的真理(见 AC 6440)。他也被定义为“灵阶善真”(AC 9592)，是从最高层向我们敞开的活生生的真理。他在这里被称为狼，“意味着渴望拯救和传递良善。。。很明显(从圣经的字面表述中)，‘狼’指的是那些猎捕者，但在这里指的是拯救者，从地狱里拯救那些被猎捕之人”(AC 6441)。这里指出，狮子也是一种猎捕动物，“但在良善的意义上，‘狮子’指的是被良善赋予力量的真理。(耶和華自己被比作狮子。)类似的应用也见于其他捕掠生物，如豹或鹰”(同上)。

That Benjamin “ ‘will seize in the morning, he will devour the spoil’ means that the deliverance takes place when the Lord is present” (AC 6442). “ ‘And in the evening he will divide the plunder’ means their possession in the Lord’s kingdom” (AC 6443). Benjamin here represents a powerful and liberating quality in the Lord’s Divine Human glorified: this is His “eagerness to rescue and deliver the good” (AC 6441). He will rescue them from evil states as they respond in freedom to His new truth [Benjamin], and He will lift them into the Lord’s kingdom. When this happens, those rescued will be “at first in obscurity” (AC 6443), but eventually they will come into clear light (*Ibid.*). In an affirmative passage, it is said: “There is little Benjamin, their leader...” (Psalm 68:27).

便雅憫“早晨要吃他所抓的，晚上要分他所夺的。”意思是有了主的同在，就有了拯救。(AC 6442)“‘晚上要分它所夺的’意思是在耶和华中他们的产业”(AC 6443)。便雅憫在这里代表了上帝荣耀圣子之强大和赐自由的特性：即祂“渴望拯救和传递良善”(AC 6441)。当人们在自由中响应祂的新真理【便雅憫】时，祂就把他们从邪恶的境遇里拯救出来，提升他们进入主的国度。当这些发生时，获救之人“起初处在朦胧之中”(AC 6443)，但最终他们将进入清晰的光明(同上)。在经文中肯定此事道：“那里有统管他们的小便雅憫。。。”(诗篇 68：27)。

“All these are the twelve tribes of Israel, and this is what their father spoke to them, and he blessed them, each according to his blessing he blessed them. And Israel commanded them and said to them, ‘I am being gathered to my people; bury me with my fathers, at the cave, which is in the field of Ephron the Hittite, in the cave which is in the field of Machpelah, which faces Mamre in the land of Canaan, which Abraham bought. . . . There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. . . .’ And Jacob finished commanding his sons, and he gathered up his feet toward the bed, and expired, and was gathered to his people” (Gen. 49:28-33, selections).

“这一切是以色列的十二支派，这也是他们的父亲对他们所说的话，为他们所祝的福，都是按着各人的福分，为他们祝福。他又嘱咐他们说：“我将要归到我列祖那里，你们要将我葬在赫人以弗仑田间的洞里，与我祖我父在一处，就是在迦南地幔利前、麦比拉田间的洞。。。他们在那里葬了亚伯拉罕和他妻子撒拉，又在那里葬了以撒和他妻子利百加，我也在那里葬了利亚。。。雅各嘱咐众子已毕，就把脚收在床上，气绝而死，归他列祖那里去了。”(创世纪 49：28-33，摘选)。

Abraham is the Lord's celestial from childhood, which is glorified; Isaac is His rational, which is glorified; Jacob is His natural, which also is glorified.

亚伯拉罕代表从儿时起主的属天品性，得了荣耀；以撒代表祂的理性品性，得了荣耀；雅各则是祂的属世品性，也得了荣耀。

The cave of Machpelah then, to the angels and the Lord, is a place of *life*, of wondrous entrance into glory. That Jacob now died, and was "gathered to his people" is the next-to-last stage of the glorification.

于是，麦比拉洞对天使和主来说，是生命之地，是进入荣耀的奇妙入口。雅各现在死了，“归他列祖那里去了”，意为已达荣耀前的最后阶段。

Joseph still lives in the nearly glorified Jesus Christ. Joseph is still the celestial of the spiritual in His human essence not yet glorified. This alone, along with His outer senses and body, is still finite. The last chapter of Genesis tells of this final glorification. It gives a different aspect to the Easter story itself.

对于临近达成荣耀的耶稣基督，祂里面代表天阶圣真的约瑟，仍然处在待得荣耀的人类本质上。这一点，连同祂的外在感官和身体，仍然是有限的。“创世纪”最后一章讲述最后的荣耀，展现出复活故事本身的不同侧面。

Chapter 41
ANGUISH, RECONCILIATION, GLORIFICATION
The final years of Joseph
Genesis 50

第四十一章
痛苦、和谐、荣耀
约瑟的最后年月
创世纪 50 章

- There is a great ceremony honoring the embalming and burial of Israel, with mourning by Joseph and his family, and also by the Egyptians.
 - Joseph tenderly assures his brothers that he has forgiven their past sins against him.
 - Joseph lives to see his great grandchildren. Then, after assuring his family that God will eventually bring them back to Canaan, he dies.
 - Joseph's body is embalmed. Much later, it will be carried to Canaan.
-
- 约瑟和家人并埃及人为以色列的熏尸和葬礼，举行了一场盛大的悼念仪式。
 - 约瑟温柔地向他的兄弟们保证，他原谅了他们过去对他犯下的罪行。
 - 约瑟活着见到了他的曾孙。在向家人保证上帝最终会领他们回迦南之后，他死了。
 - 约瑟的尸体被防腐处理。很久以后，它将被带到迦南。

We come now to the end of the Lord's glorification as shown through Genesis. In this final chapter in Genesis, we will learn of a great farewell for Israel, a final reconciliation between Joseph and his brothers, and the golden old age and death of Joseph. In the New Testament, the parallel story includes the Lord's last temptation on the cross, His states of love and compassion as His temptation ends, and His death and glorification. The Lord's states of love and compassion on the cross are depicted in the internal sense of the final experiences of Joseph's old age.

我们现在来到创世记所展示的主的荣耀的终点。在“创世纪”最后一章中，我们将看到以色列的盛况离别，约瑟和他兄弟之间的最后和解，以及约瑟的黄金岁月与死亡。在新约中，与之平行的故事包括主在十字架上的最后试探，在试探终结时

刻祂展现的爱和慈悲，祂的死和荣耀。主在十字架上展现的爱和慈悲，描绘在约瑟晚年最后经历的内在意义上。

“And Joseph fell upon his father’s face, and wept on him, and kissed him” (Gen. 50:1). Joseph mourned and felt anguish at his father’s death. He had Israel embalmed. Then followed a long period of mourning, both for Israel’s family and for the Egyptians. “And the Egyptians wept for Israel for seventy days” (Gen. 50:3).

“约瑟俯伏在他父亲的脸上哭泣，与他亲吻。”(创 50：1) 约瑟对他父亲的去世感到悲伤和痛苦。他吩咐对以色列进行防腐处理。随后以色列的家人和埃及人又哀悼了很长一段时间。“埃及人为他哀哭了七十天”(创 50：3)。

After this period of mourning, Joseph asked Pharaoh’s permission to take Israel’s body to Canaan to be buried in the cave of Machpelah, as Israel had requested.

过了这段哀痛的日子，约瑟请求法老，允许他照以色列的吩咐，把他的尸首运到迦南，葬在麦比拉的洞里。

“And Pharaoh said, ‘Go up and bury your father, as he made you swear on oath.’ And Joseph went to bury his father; and there went up with him all Pharaoh’s servants, the elders of his house, and all the elders of the land of Egypt. And the whole house of Joseph, and his brothers, and his father’s house; only their young children, and their flocks, and their herds they left in the land of Goshen.

“法老说：‘你可以上去，照着你父亲叫你起的誓，将他葬埋’。约瑟去埋葬他父亲，法老的众臣仆，和法老家的长老，并埃及地的众长老，都一同上去。还有约瑟全家和他的弟兄们，并他父亲的眷属。只有他们的儿女，和羊群牛群，都留在歌珊地。”

“And there went up with him both chariots and horsemen; it was an extremely large army. And they came to the threshing-floor of Atad, which is at the crossing of the Jordan, and wailed there with a great and extremely loud wailing; and Joseph made a mourning for his father seven days. And the inhabitants of the land, the Canaanites, saw the mourning at the threshing-floor of Atad, and they said, ‘This is an intense mourning for the Egyptians’; therefore they called the name of it Abel Mizraim, which is at the crossing of the Jordan. And Israel’s sons did for him thus, as he had commanded them” (Gen. 50:6-12).

“又有车辆马兵，和他一同上去，那一帮人甚多。他们到了约旦河外、亚达的禾场，就在那里大大地号啕痛哭。约瑟为他父亲哀哭了七天。迦南的居民见亚达禾

场上的哀哭，就说：“这是埃及人一场极大的哀哭。”因此那地方名叫亚伯麦西，是在约旦河东。雅各的儿子们就遵着他父亲所吩咐的办了。”（创世纪 50：6-12）

Israel symbolizes a general goodness in the natural, and now, with his death, this goodness is glorified, made Divine. The Lord has almost completed the successive states of becoming the Divine Good (see Ath. Cr. 156, AC 4538). Jesus said in the New Testament: “ ‘Father, glorify your name.’ Then a voice came from heaven, saying, ‘I have both glorified it and will glorify it again’ ” (John 12:28). At this point in the Genesis series, the Lord has become the Divine good or love as to the whole natural, except its outmost parts.

以色列象征着主的属世人内总体的善良，现在随着他的死亡，这良善被荣耀，得圣化。在成为神圣良善的一系列进程中，主已几近圆满成功（亚他那修信经 156，AC4538）。耶稣在新约中说：“父啊，愿你荣耀你的名。”当时就有声音从天上来说：“我已经荣耀了我的名，还要再荣耀。”（约翰福音 12：28）。在创世纪序列的这一节点上，主的整个属世之人已经成为神圣良善或圣爱，除了祂最外面的部分。

What is left to be glorified in Jesus is the celestial of the spiritual (Joseph) which is the Lord’s burning love for the salvation of humankind. Also, His outer sensation and His body have yet to be fully purified.

耶稣内里尚待荣耀的，是天阶圣真（即约瑟），这是主满腔热忱的拯救人类之爱。此外，祂的外在感觉和身体还没有得到完全净化。

The hells still have access to the Lord despite the fact that He has now become Divine Good or Love on His natural level. His senses and body are still finite, and in those levels His finite maternal human heredity still has its awful foothold. This is seen in the Lord’s lament on the cross: “My God, My God, why have You forsaken Me?” (Matt. 27:46) His cry comes not from His Divinity but from His finite human essence, which is still feeling separated from His Soul. In the extreme of this final temptation, He feels He cannot save humankind. Through seeing the evil heredity operating in His own senses, He is aware of the evil in our senses. Then all the hells flow in together when He is in agony on the cross and infuse the belief that humankind, in its perverted sensuous, is too evil to be saved.

尽管主的属世层面现在已经成为神圣良善或仁爱，地狱仍然可以逼近祂。祂的感官和肉体仍然是有限的，在这些层面上，祂有限的人类母性遗传仍然顽梗的盘据着。主在十字架上悲呼：“我的神，我的神，为什么离弃我？”（马太福音 27：46）

祂的呼喊不是来自祂的神性，而是来自祂有限的人的本质，因为祂这个层面仍然感到与祂的灵分离。在这最后试探的极点，祂觉得祂难以拯救人类。通过看到祂自己感官中的邪恶遗传，祂意识到我们感官中的邪恶。然后，当祂在十字架上经受痛苦的时候，所有的地狱都一拥而入，向祂灌输这样的信念：人类败坏的体感是邪恶的，无可救药。

We cannot comprehend how awful this temptation is for the Lord. It attacks Him where He is still vulnerable and devastates His love. He realizes, I believe, that in this battle the Divine Good now present in His natural level (Israel) is insufficient to save humankind in these sensory-level temptations.

我们无法理解这种试探对主是多么可怕。它攻击祂仍然脆弱之处，要摧毁祂的爱。我相信，祂意识到在这场战斗中，现存于祂属世层面里的神圣良善(即以色列)，不足以把人类从这些感觉层面的试探中解救出来。

The great mourning procession that escorts Israel's body out of Egypt and up to Canaan represents an intense mourning that there is not yet a goodness in Jesus powerful enough to save humankind, not in His last temptations that include the celestial (Joseph) and the senses (the Egyptians here). Something is still needed, desperately. The procession came "to the threshing-floor of Atad, which is at the crossing of the Jordan, and wailed there with a great and extremely loud wailing" (Gen. 50:10). "And the inhabitants of the land said, 'This is an intense mourning for the Egyptians' " (Gen. 50:11).

护送以色列的尸体从埃及去迦南的盛大送葬队伍，代表着一种极度的悲痛：耶稣内里的良善仍未强大到足以拯救人类，也无法如愿从祂最后的试探中获得，这试探针对祂的属天之爱(约瑟)和(由埃及人象征的)感觉，仍然迫切需要些甚麽。送葬队伍“来到约旦河对面亚达的打谷场，在那里大大地嚎啕痛哭”(创 50: 10)。“那地的居民说，‘这是埃及人的深切哀悼’”(创 50: 11)。

The Lord on the cross, in the depth of His last temptation, knows that He still lacks that final quality which can save humankind. He lacks Divinity on the plane of the senses and His body. If He is to save us in our worst trials, when inmost love and the body are both in despair, He has to take another and final great step. He has to give up what is finite: He has to be transformed, glorified, even as to His senses and His body.

十字架上的主，在祂最后的试探中，知道祂仍然缺乏拯救人类的最终品质。祂的感觉和肉体层面缺乏神性。如果祂要在我们最严酷的考验中拯救我们，当最内在的爱和身体都处于绝望之中时，祂必须采取另一个也是最终的伟大步骤。祂必须放弃有限之物：必须被转换，得荣耀，包括祂的感觉和身体。

But before this happens, He experiences the utter devastation of His final temptation. He sees that in our senses and bodies rest the hereditary evils that would defeat us. Here, in the last stages of regeneration, is where we would fail. He not only sees this: He feels it to the very core of the Joseph within Him, the very core of His celestial but finite love of us. This agony is given a voice at the threshing floor of Atad at the Jordan. For there there was a “great and extremely loud wailing” (Gen. 50:10), an “intense mourning” (v. 11).

但在此之前，祂经历了最后试探的极度悲痛。祂看到，居留在我们的感觉和身体里的遗传邪恶，将击败我们。在这重生的最后阶段，我们将失败。祂不仅看到了这一点，也感受到了：是从祂内在的核心-约瑟，这是祂对我们的属天但有限之爱的核心。在约旦亚达的打谷场上，这悲痛发出声来。那里有一场“大大地嚎啕痛哭”（创 50：10）。一场“深切哀悼”（11 节）。

The threshing-floor is the good of love (AC 6377: 4) in the Lord (Joseph) which is in agony regarding the ultimate evils in humankind. This wailing happens at the Jordan, the ultimate boundary of Canaan. The Egyptians too witnessed a terrible sadness, an “intense mourning” (Gen. 50:11).

主对人类的极度邪恶感到痛苦，打谷场代表主（约瑟）中爱之良善（AC 6377：4）。这哀哭发生在约旦河，迦南的终极地界。埃及人也目睹了这场极度的悲伤，这“深切的哀悼”（创世纪 50：11）。

The temptation focuses on the outmost level of the Lord’s mind, and in our regeneration on the outermost of our minds. The Egyptians here represent the sensory level, home of both sensory knowledges and sensory delights. Here is where we would fail. The hells force this reality into the Lord’s suffering heart and mind. He knows there is still one great and terrible step to take. His finite human essence needs to be yielded up and glorified. To have this happen, He must endure the agony of this temptation to its end. The Lord foresees this in the Garden of Gethsemane: “O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done” (Matt. 26:42). During the agony of the temptation on the cross, He longs for the

inmost truth that would lead to our salvation. He cries, “I thirst” (John 19:28), for water represents the living truth that can save us.

试探聚焦在主心性的最外层面。在我们的重生中，也聚焦在我们心性的最外层。这里的埃及人代表着感觉层面，是感官知识和感官愉悦的家园。而这里就是我们会栽跟头之处。地狱逼迫主受苦的心灵和智识接受这个现实。祂知道还有重大且严峻的一步要走。祂有限的人之本质需要被呈交出来以得荣耀。要做到这一点，祂必须忍受这试探的痛苦直到尽头。主在客西马尼园里预见到这些：“我父啊，这杯若不能离开我，必要我喝，就愿你的意旨成全。”(马太福音 26: 42)。在十字架上试探的痛苦中，祂渴望能引导我们得拯救的最内在真理。祂喊说，“我渴了”(约翰福音 19: 28)，水代表能拯救我们的生命真理。

But the Lord’s states on the cross are not all ones of agony and despair. He also feels a new hope, one flowing powerfully into Him from His very Soul. He foresees not final defeat, but something far different. Even on the cross, He thinks from celestial love, love that looks to our salvation. For those who put Him on the cross, He says, “Father, forgive them, for they do not know what they do” (Luke 23:34). To Mary He says, looking at John the disciple: “Woman, behold your son!” (John 19:26). Then He says to the disciple, “Behold your mother!” (John 19:27). And to the good thief Jesus says words of comfort: “Assuredly, I say to you, today you will be with Me in Paradise” (Luke 23:43).

但十字架上的主并非全然处于痛苦和绝望中。祂也感觉到一个新的希望，从祂的灵强劲地流入祂。祂预见的不是最终的失败，而是迥异之事。即使在十字架上，祂仍然从属天之爱思考，那是期待我们得救的爱。对那些把祂钉上十字架的人，祂说：“父啊，赦免他们，因为他们不知道自己做了什么”(路加福音 23: 34)。耶稣望着门徒约翰对马利亚说：“妇人，看你的儿子！”(约翰福音 19: 26)。然后耶稣对那门徒说：“看你的母亲！”(约翰福音 19: 27)。对那良善的强盗，耶稣安慰说：“我实在告诉你，今日你要同我在乐园里了”(路加福音 23: 43)。

These words of compassion, spoken even while on the cross, show how much He loves us and how near to us He is. This has its counterpart in the story of Joseph. After Israel was buried in the cave of Machpelah, there seems to be, representatively, a change of state.

这些慈悲的话语，竟然是祂在十字架上说的，显示出祂有多爱我们，多亲近我们。这与约瑟的故事相对应。以色列被埋在麦比拉洞之后，似乎发生了象征性的变化。

“Joseph returned to Egypt, he and his brothers, and all who went up with him to bury his father. . . .And Joseph’s brothers saw that their father had died, and they said, ‘Perhaps Joseph will hate us and will fully return to us all the evil with which we repaid him.’ And they gave a command to Joseph, saying, ‘Your father commanded before he died, saying, “Thus you are to say to Joseph, I beg you, forgive — I beg you — the transgressions of your brothers, and their sin, for the evil with which they repaid you, and now forgive, I beg you, the transgressions of the servants of your father’s God” ’” (Gen. 50:15-17, selections).

“约瑟和他的弟兄、并一切与他同去埋葬他父亲的人、都回埃及去了。。。约瑟的弟兄们见他们的父亲死了，就说，‘也许约瑟要恨我们，照着我们从前待他一切的恶，足足地报复我们’。他们就打发人去见约瑟，说：‘你父亲未死以先吩咐说：你们要对约瑟这样说：从前你哥哥们恶待你，求你饶恕他们的过犯和罪恶。如今求你饶恕你父亲的神的仆人们的过犯。’”（创世纪 50：15-17，摘选）。

“And Joseph wept as they spoke to him” (Gen. 50:17).

他们对约瑟说这话，约瑟就哭了（创世纪 50：17）。

“And his brothers also went and fell down before him, and said, ‘Behold, we are your slaves.’ And Joseph said to them, ‘Do not be afraid, for am I in the place of God? And you thought evil against me; God thought (to turn) it into good, in order to do what is in accord with this day, to bestow life on a great people. And now, do not be afraid. I will sustain you and your young children.’ And Joseph consoled them, and spoke to their heart” (Gen. 50:18-21).

“他的哥哥们又来俯伏在他面前，说：‘我们是你的仆人。’约瑟对他们说：‘不要害怕，我岂能代替上帝呢？从前你们的意思是要害我，但上帝的意思原是好的，要保全许多人的性命，成就今日的光景。现在你们不要害怕，我必养活你们和你们的妇人孩子。’于是约瑟用和蔼的话安慰他们。”（创 50：18-21）。

“And Joseph spoke to their heart.” The Lord does the same on the cross to those who are there, both those who love Him and those who crucified Him. He becomes reconciled with those near Him who will listen. So Joseph becomes reconciled with

His brothers after returning to Egypt. Joseph forgave them, as Jesus forgives even those who crucified Him.

“约瑟用和蔼的话安慰他们”。主在十字架上也如此对待周围的人，包括爱祂的人和钉祂十字架的人。祂与周围那些愿意听祂的人和好。约瑟回到埃及，就与他的弟兄和好了。约瑟饶恕他们，就像耶稣赦免钉他十字架的人一样。

In the Joseph story, and in the New Testament pre-Easter and Easter stories, the Lord “speaks to [our] heart.” He testifies of His love and His willingness to forgive.

That this happened in Joseph’s life after his return to Egypt indicates that the states of conclusion after Israel’s burial focus on the sensuous, for this outmost level is now being glorified. On the cross, the Lord’s temptations have their ultimates in His physical pain and eventually in His physical death.

在约瑟的故事中，以及在“新约”复活日前和复活日的故事中，主“对（我们）的说话”。祂展示了祂的爱和宽恕的宏愿。约瑟返回埃及后，他生活中发生的这些事，提示以色列葬礼后的结局状态，焦点在体感上，这个最外层面现在正被荣耀。在十字架上，主的试探已达极度，造成祂肉体的痛苦，并导致祂肉体的死亡。

However, toward the end of His time on the cross, Jesus Christ experiences integrations and elevations of state. The Joseph story represented this in his final time in Egypt, before he died. He lived to “a hundred and ten years” (Gen. 50:22). This signifies a full state of remains or states of innocence, and a unifying of the Divine remains in the Lord.

然而，当祂在十字架上的时间临近终结时，耶稣基督完成了整合和提升。约瑟死前在埃及最后岁月的故事就代表了这些。他活了“110岁”（创世纪 50: 22）。这象征着余留的完整状态或纯真状态，以及主内神圣余留的合一。

“The Divine remains which pertained to the Lord were all the Divine states which He procured for Himself, and by means of which He united the Human Essence to the Divine Essence. These cannot be compared to the remains that pertain to a person, for the latter are human, not Divine” (AC 1906:4).

“与主相关的神圣余留是，经由将人的本质与神性本质合一，祂所成就的全部神圣性状。这不能与人的余留相提并论，因为后者只是人，而不是上帝”(AC 1906: 4)。

“And Joseph saw Ephraim’s sons of the third generation; also the sons of Machir, Manasseh’s son, were born on Joseph’s knees” (Gen. 50:23). With us, Ephraim and Manasseh are the new understanding and new will in the sensuous. With the Lord, they are the glorifying of His sensuous level, of His understanding and will on this ultimate level.

“约瑟得见以法莲第三代的子孙；玛拿西的孙子、玛吉的儿子也养在约瑟的膝上。”（创世纪 50：23）。对于我们，以法莲和玛拿西是体感中的新认知和新意志。而对于主，它们是祂体感层面的荣耀，以及祂的认知和意志在这终端层面上的荣耀。

“And Joseph said to his brothers, ‘I am dying, and God will certainly visit you and cause you to go up out of this land to the land which He swore to Abraham, Isaac, and Jacob.’ And Joseph made the children of Israel swear, saying, ‘God will certainly visit you, and you shall cause my bones to go up from here.’ And Joseph died, a hundred and ten years old; and they embalmed him, and he was put in an ark in Egypt” (Gen. 50:24-26).

约瑟对他弟兄们说：“我要死了，但神必定看顾你们，领你们从这地上去，到他起誓所应许给亚伯拉罕、以撒、雅各之地。”约瑟叫以色列的子孙起誓说：“上帝必定看顾你们，你们要把我的骸骨从这里搬上去。”约瑟死了，正一百一十岁。人用香料将他薰了，把他收殓在棺材里，停在埃及。（创世纪 50：24-26）。

When Joseph dies, it is the symbolic picture of the end and fulfillment of the glorification. The Lord’s former sensuous then is put aside, and He assumes a new Sensuous level and Body that are Divine! In this transformation is the greatest miracle in history. This is symbolized by the embalming of Joseph and then later the taking up of his body and its being carried back to the land of Canaan. Symbolically, Joseph returned home at last. The land of Canaan represents heaven, and in the highest sense it represents the Lord in His glorified Divine Human. Joseph’s dying means spiritually a whole new beginning for humankind. The celestial of the spiritual, Jesus’ finite but wonderful love for our salvation, becomes glorified: it becomes *Divine*. He returns Home, One with His Father.

约瑟的去世，象征性地刻画出荣耀的结束与成功。于是主此前的体感被摈弃，祂呈现出神圣的新体感和身体！这个转变是有史以来最伟大的神迹。象征这一切的是：约瑟尸体的防腐处理，将来他的尸体被运回迦南地。这象征约瑟的最终回家。迦南地代表了天堂，在至高的意义上，它代表得荣耀的圣子之内的上帝。约瑟的死意味着人类灵性的一个全新开始。天阶圣真，耶稣拯救我们的有限而奇妙的爱，已得荣耀，达成神圣。祂回家了，与圣父合为一体。

This happens with His victory and death on the cross. He says, speaking His last words in His earthly body: “Father, into Your hands I commend My spirit” (Luke 23:46). Then in those words that mark the completion of the glorification: “It is finished” (John 19: 30). The finite human essence has achieved its inmost goal, and now is replaced by the Divine Human in its fullness.

这发生在祂得胜和十字架上的死亡之时。祂在世上说的最后一句话：“父啊，我将我的灵魂交在你手中”（路加福音 23：46）。这些话标志着荣耀的完成，即：“成了”（约翰福音 19：30）。祂有限的人之本质已经达成其至内在的使命，取而代之的是全备的圣子。

What is not shown in the Joseph story in representative terms is the glorification of the Lord’s body in the tomb, although Joseph did ask his sons to bring back “my bones” to the land of Canaan (Gen. 50:25), and Canaan with Jesus signifies the Divine. We read that Joseph was “embalmed, and he was put in an ark in Egypt” (Gen. 50:26). This means preservation of his body from any corruption by evil (see AC 6595). But in the celestial sense, this is to be understood in a “supereminent sense” (AC 10252:7). In this sense, it stands for the dissipation of the finite human body that was born of Mary, followed by the rising of the glorified Divine Body itself (*Ibid.*). This is the Divine resurrection of Jesus Christ. He is indeed brought to the Divine, to the Divine Canaan.

约瑟故事中没有以象征性词语出现的，是坟墓里耶稣身体的荣耀，尽管约瑟确实嘱咐他的后代把“我的骨头”带回迦南地（创世纪 50：25）。在耶稣这里，迦南象征神圣。我们读到，约瑟被“防腐处理后，收敛在棺木里，停在埃及”（创世纪 50：26）。这意思是保护他的身体免受邪恶腐化（见 AC 6595）。但从属天意义上来看，这应该从非凡的意义上理解（AC 10252：7）。在这个意义上，它代表了马利亚所生的有限人身的消散，随之而来的是荣耀的圣洁之体的升扬（同上）。这是耶稣基督的神圣复活。祂确实被引入神圣，到了神圣的迦南。

It is interesting that when Jesus dies, His body is buried in the tomb of Joseph of Arimathea (Matt. 27: 57-60). The name “Joseph” catches the eye. It is perhaps one of the final correlations of Joseph’s Genesis story with that of Jesus in the New Testament.

有趣的是，当耶稣死后，祂的身体被埋葬在亚利马太人约瑟的坟墓里（马太福音 27：57-60）。“约瑟”这个名字引起了注意。这也许是创世纪历史里的约瑟与新约中耶稣故事的最终关联之一。

Seen from the reality of eternal life, Joseph's story has a golden ending. He lived out his final years in Goshen, a portion of Egypt, surrounded by family who loved him. He saw his children and their children even to the third generation. He was loved by his own family and highly respected by the Egyptians. His dreams as a seventeen-year-old came true: his family did bow down before him, but out of love, not because of any domination by him. Even the coat of many colors was representatively restored to him. For the celestial love clothes itself with all the arts and sciences of creation, and these bring bright colors to its innocence.

从永生的实际来看，约瑟的故事有一个美好的结局。他在埃及的歌珊度过了最后岁月，被爱他的家人们围绕着。他见到了他的孩子和他们的孩子，甚至到了第三代。他受到自己家人的爱戴，受到埃及人的高度尊敬。他十七岁时的梦实现了：他的家人确实在他面前下拜，但出于爱，而不是因为他的权位。那彩色的外衣也象征性地归还给他了。因为属天之爱所披戴的外衣，是所有的艺术和科学创造，这些都为爱的纯真增光添彩。

Once Joseph dies, then, in representatives, Jesus' finite human essence is gone – replaced by His glorified Divine Human! Yet Joseph's meaning is not lost; it is replaced by the Divine Human, Who now Divinely loves humankind and its salvation. And His name is called "Wonderful." Jesus has become the Divine Good on every plane, from inmosts to outmosts. From this good proceeds healing Divine Truth (AC 9670, Ath. Cr. 156).

一旦约瑟去世，从而象征意义上，耶稣有限的人类本质就消失了—代之以祂荣耀的圣子之身！然而，约瑟的意含并没有消失，取代他的圣子，如今是对人类及其救赎的神圣之爱。祂的名字叫“奇妙”。耶稣成了各个层面上的神圣良善，从最内到至外。从这良善发出救治的神圣真理 (AC 9670，亚他那修信经 156)。

It is to the New Testament that we must turn to see clearly the Lord in His Easter rising and in His post-Easter times with His disciples.

于是我们就可以回过来看清楚，新约里主在祂的复活日上升，并在复活后与祂的门徒相处的一段时间。

"Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. And behold there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. His countenance was like lightning, and his clothing as white as snow. . . . The angel answered and said to the women, 'Do not

be afraid, for I know that you seek Jesus Who was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay' ” (Matt. 28:1-6, selections).

安息日将尽，七日的头一日，天快亮的时候，抹大拉的马利亚和那个马利亚来看坟墓。忽然，地大震动，因为有主的使者从天上下来，把石头滚开，坐在上面。他的像貌如同闪电，衣服洁白如雪。。。天使对妇女说：“不要害怕！我知道你们是寻找那钉十字架的耶稣。他不在这里，照他所说的，已经复活了。你们来看安放主的地方。(马太福音 28: 1-6, 摘选)。

Mary Magdalene runs to Peter and John and tells them what has happened. They run to the tomb and find the clothes in which Jesus' body had been wrapped, but Him they do not find.

抹大拉的马利亚跑到彼得和约翰那里，告诉他们所发生的事。他们跑到坟墓前，发现包裹耶稣身体的布，却找不到祂。

“But Mary stood outside by the tomb, weeping, and as she wept she stooped down, and looked into the tomb. And she saw two angels in white sitting, one at the head and the other at the feet where the body of Jesus had lain. Then they said to her, ‘Woman, why are you weeping?’ She said to them, ‘Because they have taken away my Lord, and I do not know where they have laid Him.’ Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus.

马利亚却站在坟墓外面哭，哭的时候，低头往坟墓里看，就见两个天使，穿着白衣，在安放耶稣身体的地方坐着，一个在头，一个在脚。天使对她说：“妇人，你为什么哭？”她说：“因为有人把我主挪了去，我不知道放在哪里。”说了这话，就转过身来，看见耶稣站在那里，却不知道是耶稣。

“Jesus said to her, ‘Woman, why are you weeping? Whom are you seeking?’ She, supposing Him to be the gardener, said to Him, ‘Sir, if you have carried Him away, tell me where You have laid Him, and I will take Him away.’ Jesus said to her, ‘Mary.’ She turned and said to Him, ‘Rabboni!’ ” (John 20:11-16).

耶稣问她说：“妇人，为什么哭？你找谁呢？”马利亚以为是看园的，就对他说：“先生，若是你把他移了去，请告诉我你把他放在哪里，我便去取他。”耶稣说：“马利亚！”马利亚就转过来，用希伯来话对他说：“拉波尼！”

In a sense, each of us is Mary Magdalene. We have sinned in our lives, yet we search for the Lord. The message of Easter is that He is not in the tomb, “He is risen.” To

each of us He would come and say our spiritual name. He waits for us to discover Him.

从一定意义上说，我们每个人都是抹大拉的马利亚。我们在生命中犯了罪，但我们寻求主。复活的信息是，祂不在坟墓里，“祂复活了。”祂会来到我们每个人，呼唤我们的属灵名字。祂等着我们去遇见他。

It is in the *Arcana* story of Abraham, Isaac, Jacob and Joseph that the Lord makes Himself visible to our hearts and thoughts, to our emotions and natural ideas. In the glorification story disclosed there He reveals His inner nature as He never has before. He speaks to our hearts and minds. He shows, step by step, how He made a path for us: a path to heaven.

在《天国的奥秘》亚伯拉罕、以撒、雅各和约瑟的故事中，主在我们的心灵和思想，我们的情感和属世的意念里显现祂自己。通过揭示祂得荣耀的内情，祂以前所未有的方式揭示了祂的内在本性。祂对我们的心灵倾诉，一步一步地向我们展示，祂如何为我们铺平道路：一条通往天堂的道路。

“The Lord’s life in the world was an example according to which the people of the church are to live, as the Lord Himself teaches in John: ‘I have given to you an example, that you also should do as I have done to you. If you know these things, blessed are you if you do them’ ” (John 13:15,17; AE 254:2).

主在世上的生命是一个榜样，教会之人应依照着去活。正如主在约翰福音中所教导的：“我给你们作了榜样，叫你们照着我向你们所作的去作。。。你们既知道这事，若是去行就有福了。”(约翰福音 13: 15, 17; AE 254: 2)。

He shows us The Path. He founded it and then re-established it on earth. He invites us to take this spiritual highway and gradually, step by step, to come to Him. He reveals to us what He thought and felt in His own glorification: His joys and insights, His awful temptations, His liberating victories. We do not lose Him when He is glorified. We find Him.

祂给我们展示这道路。祂曾经建立了它，然后在世上又重新立了它。祂邀请我们走这条属灵之路，一步一步地来到祂身边。祂向我们揭示，祂自己在荣耀经历中的想法和感受：祂的快乐和领悟，祂经历的严酷试探，祂的解放与胜利。我们不会失去荣耀的主。我们找到了祂。

The Lord says to us, “Peace be with you” (John 20:19).

主对我们说：“愿你们平安”（约翰福音 20：19）

**“Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven so upon the earth. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory forever.”
Amen.**

“我们在天上的父，愿人都尊你的名为圣。愿你的国降临。愿你的旨意行在地上，如同行在天上。我们日用的饮食，今日赐给我们。免我们的债，如同我们免了人的债。不叫我们遇见试探，救我们脱离凶恶。因为国度、权柄、荣耀，全是你的，直到永远。”阿们。

About the Author

关于作者

Geoffrey S. Childs is also author of *The Golden Thread* (1986, General Church Press). He was ordained into the ministry of the General Church of the New Jerusalem in 1952, and since then has served as pastor in various cities in the United States, Canada, and South Africa, as well as serving as President of the Academy of the New Church in Bryn Athyn, PA from 1987 to 1992. Rev. Childs is married to Helga Synnestvedt Childs, and they have eight grown children. He passed into the spiritual world at age 82 in February, 2009.

杰弗瑞·查尔兹也是“金线”(1986年,总教会出版社)一书的作者。他于1952年被任命为新耶路撒冷总教会的牧师,自那时起担任美国、加拿大和南非各城市的牧师,并于1987至1992年担任宾夕法尼亚州布林阿特恩新教会学院院长。查尔兹牧师娶妻赫尔加·查尔兹(Helga Synnestvedt Childs),育有八个子女均成年。他于2009年2月82岁时进入灵界。

About the Cover Art and Artist

封面与作者

Kären Childs Elder is the sixth child of Geoffrey and Helga. She graduated from the Ontario College of Art in 1981 with a degree in fine arts, and now lives with her husband Jack in Rochester, Michigan. They have six children. Kären has taught art at Upland Hills School in Oxford, Michigan and at the Paint Creek Center for the Arts in Rochester, Michigan. She writes, performs and records spiritual music, and has taught art and music at Oak Arbor Church School in Rochester, Michigan. Kären created the paintings for the book: *“Rejoice! The Story of Easter Morning from the Gospel of Matthew,”* which is available through Fountain Publishing, along with her music CDs.

卡伦·查尔兹(长者)是杰弗瑞和赫尔加的第六个孩子。她于1981年毕业于安大略艺术学院,获得美术学位。现在和丈夫杰克住在密西根州的罗切斯特。他们有六个孩子。卡伦曾在密歇根州牛津的高原山学校,和密歇根州罗切斯特的绘画溪艺术中心教授艺术。她写作,表演和记录属灵音乐,并在密歇根州罗切斯特的橡树教会学校教授艺术和音乐。卡伦为本书创作的封面画:“喜乐!马太福音复活日清晨的故事”。可以向泉水出版社索取此画和她的音乐CD。

The cover painting that Kären created for The *Path* depicts two layers of meaning from Genesis, chapter 15. In the background, Abram gazes up at the sky as Jehovah promises that his descendants will be as numerous as the stars. In the foreground, young Jesus gazes upon a vision, in which His Divine Soul promises that the number of people He will save will be as numerous as the stars.

卡伦为《道路》一书创作的封面画，描绘了创世纪 15 章的两层含义。在背景中，亚伯兰瞻望天空，当时耶和华应许他的后裔会像繁星一样众多。在前景中，年轻的耶稣凝视着一个异象，异象中祂的圣灵应许，祂拯救之人的数量将和繁星一样众多。

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