

在雅各的審判台

THE JUDGMENT SEAT OF JACOB

我要講的題目是：基督的審判台，這主題不太容易講。因為牽涉到一些非常基本的解經原則，這是我們在研讀聖經時，非注意不可的；尤其是對於神已作了區隔的事物，我們也當作出區隔。

你們或許聽過一個城市女子的故事。有一天，她到鄉下走走。這女子從來沒見過牛的長相。當她看到田野間一頭龐然大物時，她跟農夫問道，「這頭牛怎麼沒有觸角？」

「喔，」農夫開始解釋，「牛沒有觸角的原因很多，有時候是天生的，牠就是沒有長角。有時候，牠的角因為出了意外，折斷了。有時候，我們也會在牛隻還小的時候，就把牠的角拿掉。但是眼前這頭牛沒長角，是因為牠其實是一匹馬。」

現在，有許多因素也是牽涉到所謂解經原則。大家弄不清楚，以致於牛頭不對馬嘴。也就是，對於神已作了區隔的事物不加以區隔，就會作出錯的結論來。

聖經中，對於救恩和報償有很大的區隔；對於我們的地位與結局狀態有所區隔；對於舊約的以色列國和新約中神的教會有所區隔；對於教會與國度也有所區隔。你必須出生在國度裡。耶穌對尼哥底母說，「人若不重生，就不能見神的國。」你必須生在一個國度裡，但是要藉著受洗而加入教會。「**都從一位聖靈受洗，成了一個身體。**」（林前十二 13）所以，對於神已經作了區隔的事物，我們也要區隔。聖經中有三個基本的區分：救恩真理、教會真理及國度真理。神對此有所區分，你也不可加以混淆。

I have a difficult subject to address and that is the Judgment Seat of Christ. The trouble with speaking on the Judgment Seat of Christ is that we need to precede our remarks with a little bit of very basic hermeneutics. One of the things we have to do in studying the Word of God is to make a difference where God makes a difference.

You may have heard about the lady who had always lived in a big city. She was visiting in the country and had never seen a cow before. She was very interested when she saw this big animal in the field, and she said to the farmer, "How come this cow doesn't have any horns?"

"Well," he said, "there are a lot of reasons why cows don't have horns, sometimes it's congenital, they're born that way. Sometimes the horns are broken off in an accident; sometimes we actually take the horns off when they are just calves. But the reason that cow doesn't have any horns is because it's a *horse*."

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Now that's what happens with a lot of so-called Bible interpretation, people don't know the difference between a cow and a horse. They don't make a difference where God makes a difference, and they end up in left field some place.

There is a great deal of difference in the Bible between salvation and rewards. There is a difference between our standing and our state. There is a difference between the nation of Israel in the Old Testament and the church of God in the New Testament. There is a difference between the church and the kingdom. You have to be born into the kingdom. Jesus said to Nicodemus, "Except a man be born again he cannot even see the kingdom of God." You have to be born into the kingdom, but you're baptized into the church. "By one Spirit are ye all baptized into one body." And you must learn to make a difference where God makes a difference. There are three basic lines of truth that run through the Bible. There is salvation truth, there is church truth, and there is kingdom truth. You must learn to make a difference where God makes a difference.

幾年前，我有位朋友幫我一個忙。我看到他忙進忙出的，先是架設管線，然後開始沿著管線拉一股非常粗的電源線。凡是有設插座或開關的地方，就得多留出一些線源。當他拉好管線之後，就到每個設置了插座或開關的地方，要把那股電源線分叉。我看到，那股線是由三種顏色的電線組成的，有紅色、黑色跟白色的。我注意到，他非常仔細的，把白色的接上白色的，紅色的接上紅色的，黑色的接上黑色的。他一定要作出區隔。他不會說，「還不都是電線，沒差啦。我就隨便一點算了。黑的接紅的，紅的接白的，白的接黑的。」倘若他真是這麼做了，我不太清楚當電源接上時，會發生什麼事，但我知道，他一定得不到他要的結果。

我們一定要學到區分；聖經中這三項主軸真理是有所區分的：救恩真理、教會真理及國度真理。神一直希望拯救人類。主耶穌在立大地根基之前就已經是被殺的那一位。神的拯救計畫是在永恆中就設立，然後帶到時間中實現。舊約的聖徒，也是依據同樣的基礎而得救，如同我們是以基督的寶血為根基而得救。差別在於，他們是以信心前瞻期待著加略山，而我們是以信心回顧加略山，但救恩的過程是一樣的。而你可以在聖經中，從創世記一直到啟示錄，看見這救恩真理貫穿全書。這是第一條線。

Some years ago I had a friend do some wiring for me, and I noticed as he got busy, first of all he ran the conduit from place to place, and then he began to pull a very thick strand of wire through that conduit. Everywhere there was going to be a plug or a switch, he pulled out a little bit of extra wire and left a loop of that stuff. When he'd finished doing that, he went around to these various areas where he was going to put in a switch or a plug or a receptacle and he sliced that wire open. And I noticed inside there were three wires: there was a red one, there was a black one and there was a white one. I noticed he was very careful in hooking things up that the white went with the white, and the red went with the red and the black went with the black. He made a difference between those three wires. He didn't say, "Well, it's just wire so it doesn't make any difference, I'll hook 'em up any old way. I'll hook a black to a red and a red to white and a white to a black." Now if he had done that, I don't quite know what would have happened when he turned on the power. But I know one thing; he wouldn't have gotten the result he wanted.

We must learn that there is a difference; there are these three great strands of truth that run through the Bible: *salvation truth*, *church truth* and *kingdom truth*. You see, God has always intended to save men. The Lord Jesus was the man that was slain from before the foundation of the earth. God had a plan of salvation, thought out in eternity and then wrought out in time. The Old Testament saints were saved on the same basis as we are--on the basis of the shed blood of Christ. Except that they looked forward by faith to Calvary and we look back by faith to Calvary. But the salvation process is the same. And you can see that *salvation truth* running all the way through the Bible from Genesis to Revelation. That's one line of truth.

其次，是教會真理。在舊約中沒有提到教會。它是隱藏在其間，未顯露出來。舊約的聖經人物，沒有一位對教會有任何概念的。那是神心中的一件秘密，要直到主耶穌講解出來。它在五旬節那天，才突然進入歷史中，以超自然的方式，注入人類歷史，也要在「被提」時，以超自然的方式，退出歷史。

在新約中，有許許多多關於教會的真理。在舊約中，隱藏了一些有關教會的預表、影子和寫照。例如，以撒尋找新婦；舊約中，幾乎所有的新婦（除了亞伯拉罕的妻子撒拉）都是神比喻教會時，所用的預表、寫照或影子。只是暫時藏在舊約中，沒有啟示出來。教會真理：教會是全然不同的實存，因為它是由聖靈洗禮的工作而產生，所以有它與眾不同的獨特點。舊約的子民對此完全沒有概念，不知道神竟然要藉著洗禮，將信徒帶入基督的身體，並與主耶穌成為「一個身體」…與祂奧秘的合一，直到永遠。這是教會的真理。

And then there is *church truth*. The church is not mentioned in the Old Testament. It was concealed in the Old Testament, but it was not revealed in the Old Testament. None of the Old Testament worthies had any concept whatsoever about the *church*. It was a secret in the heart and mind of God. It wasn't revealed until the Lord Jesus began to speak about it. It burst suddenly into history on the day of Pentecost. Supernaturally injected into history, it will be supernaturally ejected back out of history at the rapture.

And there is a great deal of truth in the New Testament that has to do with the church. *church truth*. Now the church was concealed in the Old Testament, in the types and shadows and the pictures. Isaac, finding a bride; nearly all the brides of the Old Testament except, Abraham's Sarah, were types or pictures or shadows, hidden away in the Old Testament by God, to illustrate the church. But it was not revealed there, it was concealed there. Church truth--*The church* is an absolutely different entity. There is something totally unique about the church; it is the baptizing work of the Holy Spirit. The Old Testament people had no concept of it...that God was actually going to take men and women and baptize them into the body of Christ, so that they would be "one" with the Lord Jesus... *mystically one* with Him for all eternity. That's church truth.

此外，還有國度的真理。神一直要在地上設立國度。這是祂造亞當時就有的心意。祂像王一樣的尊榮祂，「要讓祂來治理」祂說。希伯來書的作者說，祂賜給

他「榮耀尊貴的冠冕。」然而，亞當卻把他的權能獻給了撒旦，我們也就生到錯誤的國度裡去了。在馬太福音中有許多關於國度的比喻。那是與將來的國度相關。在啟示錄中所傳的福音，與我們今日所傳的神恩惠的福音不同；他們所傳的是國度的福音。這就是聖經中國度的真理。倘若你把神已作了區隔的事不區分清楚，那麼日後就會混淆。

我這麼說，有些人會不太同意。我要說，因為關於基督審判台的真理，是國度的真理。它與我們的得救無關，而是與我們在未來國度的地位有關。我要講這些，但要先帶大家看一段不尋常的經文。我們要記住，新約中，保羅每逢提到基督的審判台前，他的話都十分嚴肅。例如他說，「**我們既知道主是可畏的，所以勸人...**」（林後五 11）這主題是在講「**基督的審判台前**。」他談到主是可畏的。他提醒哥林多的信徒，自從他們得救後，他們所作的每一件事，都要經過火的試驗。因此，一個得救的靈魂，也可能過著失喪的生活。而當你站在基督的審判台前來看你得救後的所作所為，經過火的試煉，燒盡那些草木禾稈時，你固然是會得救（那毫無疑問），不過，是要「**像從火裏經過的一樣**。」（林前三 15）

But then there is *kingdom truth*. God always intended to set up a kingdom on this planet. He always intended to do that when he created Adam. He said, "Let him have dominion." He didn't elect him president of the Garden of Eden. He crowned him as a king. "Let him have dominion," he said. Then He crowned him, says the writer of Hebrews, with "glory and honor." However, Adam surrendered his sovereignty to Satan, and we were all born into the wrong kingdom. And God has to get us out of that kingdom into His kingdom. And in the process he fully intends to set up His kingdom on this planet. Many of the parables in the Gospel of Matthew are kingdom parables. They have to do with the coming kingdom. In the book of Revelation they don't preach the gospel of the grace of God that we preach today; they preach the gospel of the kingdom. It is *kingdom truth* in the Bible. And if you don't make a difference where God makes a difference, then you're going to get a confused in the process.

Now, I say all that at the risk of being disagreed with by somebody. I say it because truth concerning the judgment seat of Christ is really *kingdom truth*. It has nothing to do with our salvation. It has everything to do with our position in the coming kingdom. I want to talk about that, but I want to take you to an unusual passage of

Scripture. We must remember from the New Testament, that every time Paul introduces the subject of the judgment seat of Christ, he surrounds it with words of great solemnity. He says for instance, "Knowing therefore the terror of the Lord, we persuade men" . . . the subject of that is "*the judgment seat of Christ.*" He talks about the "terror of the Lord." He reminds the Corinthian Christians that everything they have done since they were saved is going to be tested by fire. It is possible to have a saved soul and a lost life. And when you stand at the judgment seat of Christ to see all that you have done since you've become a Christian, tested by fire, and then go up in smoke as wood, hay and stubble. To be saved, no question about that, but "saved so as by fire."

創世記四十九章，雅各叫了他的兒子們來，說「你們都來聚集、我好把你們日後必遇的事告訴你們。你們要聚集而聽、要聽你們父親以色列的話。

流便哪、你是我的長子、是我力量強壯的時候生的、本當大有尊榮、權力超眾。但你放縱情慾、滾沸如水、必不得居首位、因為你上了你父親的床、污穢了我的榻。

西緬和利未是弟兄、他們的刀劍是殘忍的器具。我的靈阿、不要與他們同謀、我的心哪、不要與他們聯絡、因為他們趁怒殺害人命、任意砍斷牛腿大筋。他們的怒氣暴烈可咒。他們的忿恨殘忍可詛。我要使他們分居在雅各家裏、散住在以色列地中。」

我要講的主題是關於「在雅各的審判台前」。你們會發現，聖靈以祂令人意想不到的方式，為我們描繪出基督審判台前的寫照。這位天路客的先祖共活了 147 歲。他最愛的兒子約瑟，當時是 56 歲，他最小的兒子便雅憫 39 歲。過去的十七年，這位年邁的天路客是寄居在埃及地，雖然享有極其的奢華與無盡的財富。

我可以想像這一章中的約瑟他所擁有的華麗官邸。我也能想像雅各躺臥的臨終床榻。他的眾子都被約瑟召聚到齊，可能正怯生生的在約瑟豪華的官邸中，這邊瞧瞧那邊看看的穿梭著。你可以聽見他們的咳嗽聲，然後躡手躡腳的來到父親床前，靜靜的看著雅各氣若游絲的躺著。埃及的艷陽已經西沈，餘暉照射的斜影愈來愈長，老人家的靈魂在衰敗的身軀與另一個世界之間徘徊。眾子圍繞在老父的床榻前，盯著他清癯的臉龐，從面容中依稀可以追溯出他的一生：恣意的青春熱情，還有，勤奮但也工於心計的作為。他的雅各歲月，都在這張臉上留下印記。而自從他

在雅博渡口與天使摔跤過招之後，他的面容多了一份尊貴與靈氣。你可以看到此刻雅各的眾子們圍繞床榻，凝視著老父，就像即將西沈的太陽，他們會在心中忖思。當他們看見老父的臨終床榻，周遭華麗的陳設，他們可能會想，這麼大的宮廷，對照著老父游牧大半生所住的羊毛氈帳棚，這是多麼大的對比啊。

In Genesis chapter 49, Jacob called unto his sons and said, "Gather yourselves together that I may tell you that which shall befall you in the last days. Gather yourselves together and hear, ye sons of Jacob; and hearken unto Israel, your father.

“Reuben, thou art my firstborn, my might, the beginning of my strength, the excellency of dignity, the excellency of power. Unstable as water, thou shalt not excel, because thou wentest up to thy father's bed; then defiledst thou it; he went up to my couch!”

Simeon and Levi are brethren; instruments of cruelty are in their habitations, O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel."

Here I'd like to address the judgment seat of Jacob. And you will discover that the Holy Spirit, in that inimitable way of His, paints for us a perfect picture of the judgment seat of Christ. The old pilgrim patriarch was 147 years of age. His favorite son, Joseph was 56, his youngest son, Benjamin was 39. For the past 17 years of his life, the old pilgrim had been a stranger in the land of Egypt, although surrounded by the lap of luxury and every evidence of wealth.

I see the scene set for this chapter in Joseph's mansion. And I see old Jacob lying there upon his death bed. His sons have been summoned by Joseph, and they come awkwardly into that luxurious apartment. You can hear them coughing and see them shuffling their feet, and gazing in silent attention at the still form of their father, lying now upon his bed, barely breathing. The fierce Egyptian's sun is hastening westward, and the evening shadows are beginning to lengthen. The soul of the old man is beating against the bars of the flesh, as though eager now, to fly away to another land. They

stand there around his bed and gaze upon his rugged face. They can trace the story of his life in his countenance; the passions of the early years have left their mark. The craftiness and the cunning of his working years, his Jacob years, have etched their testimony upon his face. And the nobility and the spirituality of his later years, after his wrestling bout with the angel at the Jabbok, have added the lines of his nobility to his countenance. You can see the boys as they stand there and stare at their father. He will sink with the sun, they think to themselves. They look around that luxurious apartment where he lies and they think, perhaps, of the great contrast of this palatial room in which he is dying and the pilgrim's tent of goat hair which had been their father's home for so long.

當雅各要下埃及之前，發生一件奇怪的事，使他的生命起了變化；他本可在埃及成為千萬富翁，因為與當時王國中最有權勢的人搭上了關係。他本可壟斷畜牧業，財源不斷。他本可住在他愛子約瑟的華屋裡頤養天年。但自從他與天使摔跤之後，他就成了被破碎過的人。神破碎他，以便祝福他。

自從他所愛的拉結死後，他就在約旦地帶居住。他再也無心於世上的一切。此刻，眾子圍繞在床榻邊，凝視著父親。突然，他的生命作了最後一刻的掙扎，靈光返照，雅各在床頭坐了起來，扶著他行走天路這一生所一直帶在身邊的杖。他把雙腿懸在床邊，倚著杖頭，雙眼瞬間一亮，閃著來自另一世界的光芒，像讀著一本書一般地，細數他眾子的名字。他逐一的看著他們，流便，西緬，利未…猶大，這些兒子們，被老父的目光搜尋而過時，都會瞬間低下頭來。他似乎能看穿每一個心靈…好像一名能穿透過去、現在與未來的先知，他逐一的唸著每一位的名字。房間的氣氛蕩漾著一種漂浮不定的預感，眾子們突然明白，他們被召聚前來，顯然不只是來與老父作一場生離死別…

A strange thing had happened to Jacob just before he went down to Egypt. Something changed in his life. He could have made millions in Egypt, given his contact with the most powerful man in the kingdom. He could have cornered the cattle trade. He could have lived in a palace as magnificent as that which belonged to his beloved son,

Joseph. But ever since he wrestled with the angel he'd been a broken man. God broke him in order to bless him.

And ever since the death of his beloved Rachel, he'd been” looking across Jordan.” He had no heart anymore for what this world had to offer. The boys stand there and stare at their father. Then, all of a sudden, life gushes up for one final fling. Jacob sits bolt upright in his bed and seizes hold of his pilgrim staff, his companion over so many years. He swings his legs out of the bed and leans upon his staff. Suddenly his eyes are alive with the light of another world; he can read each of his sons like a book. He looks at them, one by one. At Reuben, Simeon, Levi...and at Judah—and those boys suddenly cringed before the searching gaze of the old man. He seems able to see into their souls...as a prophet who reads past, present and future, he reads each of them in turn. Immediately, the atmosphere of the room takes on a vague sense of foreboding as the boys realize that they have not been called to just watch their father die

這不只是一場無傷大雅的臨終之言。這乃是來到一座審判台前。他們正坐在雅各的審判台前。這些兒子們已經活過了或長或短的生命，幹過這件，那件，還有其他的——好事、壞事。他們作過抉擇，留下各樣的言行，如今，在雅各的審判台前，要被訊問。再也沒有轉圜的餘地，要說「我對不起」已經來不及了。要說「我真巴不得當時不那樣作，不那樣說」也已經太遲了。一切都太遲了。

有幾個兒子在步出那個房間後，會完全變成另外一個人。而他們當中的每個人，走出房間後多多少少，都會有些改變。空氣中有一股「這是終審」的肅穆氣氛。有幾位在這個審判台前會完全被擊碎，他們離去時，整個人會徹頭徹尾完全的毀滅掉。另一些則蒙受祝福。雖有眼淚，也有歡呼。另一些則會垂著頭，羞慚的離去。另一些則會昂首闊步的邁向確實的未來。

但有一件事，是絕對不變的，那就是，在雅各的審判台前，要作任何改變或辯解都是太遲了。此外，雅各的審判台前所定奪的一切，就要確定每個兒子及他的後裔在國度中的地位，也就是確定他們在整個舊約時期的地位。雅各在本章的審判台前對他眾子所說的一切，就要命定他們每個人在舊約國度中的地位。事實上，你

若把舊約中雅各對這些兒子們所說的話，日後在舊約國度歷史中究竟如何的發展，好好作一番查考，必然十分有意思。

雅各的審判台前，是基督審判台前的一個非常奇妙的寫照。在雅各的審判台前，他對眾子所作的，就是在預表日後，我們在基督的審判台前所要面臨的。也就是說，只要我們得救了，將來就要面臨。我們若尚未得救，當然就不會在那兒，而是要面臨白色大寶座。而基督的審判台是非常嚴肅的事。保羅說，「**我們既知道主是可畏的、所以勸人，**」（林後五 11）他指的是基督的審判台前。他要提醒哥林多朋友，基督的審判台不是兒戲。基督的審判台前要處理的是非常嚴肅的事。有些人的得救，要「**像從火裏經過的一樣。**」（林前三 15）我們所有的工作事奉，都要在基督的審判台前受試驗，看是靠肉體行事或靠聖靈的大能。那時，也沒有機會再作改變了。

This was not just a gathering to hear some innocuous last words. They've been brought to a judgment seat. They're standing at the judgment seat of Jacob. These boys had lived out their lives, they had done this, that and the other - good things, bad things. They'd made their decisions. They'd done their deeds. They'd said their say. And now they are going to answer for it at the "judgment seat" of Jacob. There's no turning back. It's too late to say, "I'm sorry." It's too late to say, "I wish I hadn't done that. I wish I hadn't said that." It was too late!

Some of those boys are going to leave this room totally changed. Not one of them will leave quite the same way as he came in. There is a solemn air of finality about all this. Some will be utterly crushed at that judgment seat. They'll leave there utterly, completely, and totally ruined! Others will be blessed. There will be tears, and there'll be cheers. Some will leave with their heads bowed, covered with shame. Others will walk out with their heads held high, and a spring in their step and their bright future assured.

But one thing is absolutely certain, that at the judgment seat of Jacob, it's too late to make any changes and any apologies. And what happens at the judgment seat of Jacob is going to decide the position of each one of these boys and the descendants that come from their loins. It's going to determine that for the entire Old Testament period. The

things that Jacob has to say in this chapter to his boys at his judgment seat will determine their position, every one of them, in the kingdom...the Old Testament kingdom. In fact, it is an interesting study to go through the Old Testament Scriptures and see how the things that Jacob said to each one of these boys actually worked out in the history of the Old Testament kingdom.

The judgment seat of Jacob is a designed and marvelous picture of the Judgment Seat of Christ. What happened at the judgment seat of Jacob, to Jacob's sons, foreshadows the sons of God at the Judgment Seat of Christ. We're all going to be there if we're saved. Of course, if we're not saved we won't be there. We'll be at the Great White Throne Judgment. Nevertheless, the Judgment Seat of Christ is serious business. Paul says, "Knowing therefore the terror of the Lord, we persuade men." That's talking about the Judgment Seat of Christ. He reminded his Corinthian friends that the Judgment Seat of Christ was no Sunday school picnic. Serious business would be transacted at the Judgment Seat of Christ. There would be some who would be saved". . . so as by fire." All our works are to be tested at the Judgment Seat of Christ whether they were performed in the energy of the flesh or in the power of the Holy Spirit. And there will be no opportunity for change.

我要簡短的介紹給大家，在雅各審判台前其中的幾位。我選了幾種不同類型的，好讓你對基督的審判台有更多的瞭解，包括：它的範圍，它召聚的目的，以及它對於在場的人所產生的影響。

我們先從流便開始，我稱這人為「在審判台前被擊得粉碎」的人。他是第一個被點到名的人，因為他是雅各的長子。他站在床榻邊的頭一個位置，顯然有點兒坐立難安。你若仔細瞧他，他的表情令人難忘。他有一種搜索的眼神，似乎心中藏著一件私密的罪惡。在這個房間，他當然無法坦然以對。雅各的眼神一落到他身上，他就要不自主的瑟縮，那眼神具穿透力，讓流便看到就要顫抖。但雅各的頭一句話，卻使流便整個人振作起來。「流便哪」他說，「**你是我的長子、是我力量強壯的時候生的。**」你沒瞧見他的臉浮現一股得意之情？畢竟，他是被肯定了這「長子」的名份啊。在舊約列祖的時代，這是很重要的事。在那個時代，長子享有三個特權。一個是，享有長子的名份。不是所有人都有啊。其次，是物質的祝福，他可

獲得雙份，其他的人只有一份，他得雙份。而且不只是物質的好處，還有事奉上的好處，他是長子，家庭祭司的正式服裝中的以弗得，是由他來穿戴，也就是代表：在屬靈的事上，由他主導。因此，他們之所以會嫉妒約瑟就是這個道理。他父親竟把那祭司袍給小兒子約瑟穿。不只是物質及事奉上的好處，還有彌賽亞的祝福，因為所應許的彌賽亞，是要從長子的這一條線承傳下來的，那是何等大的尊榮。

Now I'd like to briefly introduce you to a few of these men who stood at the judgment seat of Jacob. I've chosen an assortment of people so you will have a better understanding of the Judgment Seat of Christ, its scope, and why it's convened, and what happens to those who are there.

We shall begin with Reuben, I call him "the man who was crushed at the judgment seat." He's the first to come in, he's Jacob's oldest son. He takes his place by the head of the bed and he's evidently a man ill at ease. If you look at him carefully, he's got a haunted look about him. Look at him again, he's got a hunted look about him. There's some guilty secret in this man's life, it would seem. He's certainly not comfortable or at ease in that awesome room. The eye of Jacob rests upon him and he cringes. It's a piercing eye, and Reuben trembles. But at Jacob's first words, his face lights up. "Reuben," he says, "Reuben, thou art my firstborn, my might, the excellency of dignity and the excellency of power." Can't you see the pride come surging up to be reflected in his countenance? He was going to be recognized, after all, as the "first-born." That was a very significant matter amongst the patriarchs of the Old Testament. In the patriarchal family there were three special privileges that accrued to the first-born. The one who had the title of the first-born, that is. Not always the one born first. There was a *material blessing* that belonged to the first-born; he got a double portion of his father's inheritance. Everybody else got one portion. He got two - he got a double portion. And then there was not only a *material benefit*, there was a *ministerial benefit*, he was the oldest son, he wore the ephod, the official robe of the family priest--the one who took the lead in spiritual things. That's why they were so jealous of Joseph. He was given that priestly robe by his father. There was not only this material and ministerial benefit, there was a *messianic blessing*, too, because it became his high honor to carry forward for another generation the line to the promised Messiah.

因此，我可以明白，當雅各看著流便說道，「你是我的長子，」時，那聲音響徹雲霄，難怪流便會露出得意之情。他是長子，他站直身子，雙肩挺立，傲視其他的弟弟們。好像別人要向他說「閣下」似的。他想像中的應許地，應該會叫做「流便之地」。可是他錯了！這只是開場白。到此為止，雅各所說的，不過是在描述他在家中的地位。這不是他的功勞，也不是你、我的功勞；我們對自己的出生，完全沒有置喙的餘地。從來沒有人被問過，你希望出生在富人之家還是貧窮之家，你喜歡生為白人或黑人，你喜歡生在這個世紀或哪個世紀，喜歡生成聰明人還是弱勢兒，喜歡生為美國人還是其他講話比較文雅的國族，這些從來沒有人問過我們。流便在他家中的地位是沒得說的；就像你我在神的家中一樣。我們在家中的地位毫不成問題；我們每個人都有個立足點。這在基督的審判台前毫無問題。在雅各的審判台前也不是問題的焦點。他說「流便，你是我的長子。」我的長子；雅各所要作的就是就事論事。他是許多手足中的長子。他擁有獨特的地位，有獨特的權利與責任！他在家中的地位絕不會受到挑戰，也不會改變。但是，請注意這個，底下是整件事的關鍵。整章都是依據這個來預言，基督的審判台也是。

And so I can see Jacob, can't you, as he looks at Ruben and says, "Thou art my firstborn." The words rang out crystal-clear. No wonder pride enthroned itself on Reuben's face, he was the first-born. He stood up, he squared his shoulders, he looked scornfully around at his brothers, he would be addressed as, "Your Excellency." The Promised Land he imagined would be called "the land of Reuben." But he was wrong! That was only preliminary. All that Jacob has done, so far, is just acknowledge his position in the family. He had nothing to do about that. Neither did you or neither did I; we had absolutely no say whatsoever in the circumstances of our birth. Nobody asked any one of us if we'd like to be born into a rich family or a poor family, if we'd like to be born black or white, if we would like to be born in this century or some other century, if we would like to be born brilliant or retarded, if we would like to be born in the United States of America or in the country where they speak the language properly; nobody asked us. Reuben had no more say in his position in the family that you do or I do. The same is true of the family of God. There is no question about our position in the family; everyone of us has a position in the family. That will never be questioned at the

Judgment Seat of Christ. It certainly wasn't questioned at the judgment seat of Jacob. "Ruben," he said, "thou art my first-born." My first-born; all Jacob does is simply acknowledge that fact. He was the first-born among many brethren. He occupied a unique position, great privilege was to be his, and great responsibility! That's never challenged or changed his position in the family. But mark this, and this is the crux of the whole matter. The whole chapter is predicated upon this--and so is the Judgment Seat of Christ.

雅各的審判台所追究的，並不是他在家中的地位，而是他在家中的表現。因為，在家中的表現，會影響到他在國度中的地位。容我再說一次。雅各的審判台所追究的，並不是每個人在家中的地位，那是已經確定無疑了，一定會在天堂的；因為神掌管一切的統御權，已經判定你是在神的家中了，你在家中已有地位；審判台前要評斷的是你進入家中後的表現如何。要依據這表現來判定你在國度中的地位。因此，流便確定是在家中，這點毫無疑問。然而，他在家中卻幹了一些事。這是個先祖家庭，獨特奇妙的家庭，與地上所有其他的家庭迥然不同。身為家中的一員，他卻作了一些事，現在，要按這些事來判定他在國度中的地位了。那當然是舊約中的國度，就如我們在神家中的表現，也要據之來判定我們在天上國度的地位。因此，雅各的聲音響起，像鋼鐵碰撞一般的刺耳，他的雙眼盯著兒子的臉龐，透出如火焰的閃光；兒子的臉，頓成死灰一片，在雅各怒目如火的瞪視之下，顫抖著，瑟縮著。

「滾沸如水」他說「滾沸如水；必不得居首位。」那恐怖的聲音不斷迴響著。一顆未爆的定時炸彈，終於引爆了！「你上了你父親的床。」他說道，聲音充滿激動。「你上了你父親的床、污穢了我的榻。」這個垂死之人當他向全家人說著這件事時，他的雙眼閃著火光，掃射著整個房間。他說，「你上了我的床。」這件私下之事，如今卻公諸於世。上了我的床！流便垂涎許久的事。請注意，它是好久以前，四十年前的事。大約在雅各所鍾愛的拉結離世之時。那個年輕人便引誘了雅各的妾，和他上床。而更糟的是，這妾名叫辟拉，是拉結的婢女。我們可以想像，雅各在喪親的沈痛哀傷中，噙著淚水，跌跌撞撞，一步一回頭的離開拉結墳墓的情景。我們也可想像，在這段沈痛哀傷的期間，只有一個人是他最本能會去尋求

慰藉的，那便是辟拉。流便卻來玩弄這個女子，還以為神不知鬼不覺，你瞧。我們無從得知雅各何以獲悉，但他就是知道了！神會知道的；你就是不可能神不知鬼不覺的作任何事。永遠不可能。流便卻隱瞞著。

我猜，他可能有好幾次向辟拉使眼神，而辟拉則對整件事羞愧萬分。而他則把她逼到牆角，告訴她，「妳沒有說出來吧？妳沒有告訴他吧？」「看妳膽敢說出一個字。」然而，紙包不住火，雅各還是知道了。他就是知道了。現在他把它攤在審判台前。這四十年前的往事，雅各等啊等的，這四十年有 23 年是在迦南地，17 年在埃及地；這四十年，他一直在等著流便來到他面前俯伏，向他說：「喔，喔，我很對不起，我再也受不了，再也受不了。神啊，憐憫我。憐憫我，我這個罪人。」然而，流便始終沒有，只是瞞著！瞞了四十年——如今卻在審判台前曝光。

我的朋友，基督的審判台不是像主日學的野餐郊遊。在審判台前的人，每個人都只能仆倒降服。

What was being determined at the judgment seat of Jacob was not position in the family, but performance in the family. Because you see, performance in the family determines position in the kingdom. Now let me say that again. What was being determined at the judgment seat of Jacob was not position in the family. That was already settled in heaven; that was an act of God's sovereignty to decide where he would fit in the family...not position in the family, but performance in the family - what you've done since you were put in the family. Because performance in the family determines position in the kingdom. So Reuben was in the family--not questioned. However, he had done certain things as a member of the family, that patriarchal family, that unique and wonderful family, set apart from all other families on the face of this earth. He had done certain things as a member of that family and what he had done is now going to determine his position in the coming kingdom. That, of course, is the kingdom of the Old Testament, as our performance in God's family will determine our position in the Heavenly Kingdom. And so the voice of Jacob rings out and now there is a clash of steel, and his eyes flash fire as he looks upon the face of his son, who suddenly turns ashen white and cringes and shakes and trembles before the glaring, burning eye of Jacob.

"Weak as water," he said, "weak as water; thou shalt not excel." That terrible voice went on. A time bomb which had been ticking away for forty years exploded! "Thou wentest up to thy father's bed," he said, a voice full of passion. "Thou wentest up to thy father's bed, then defildest thou it." The blazing eyes of the dying man sweeps around the room and he addresses the whole assembled family. He says, "He went up to my couch." It was done in secret and exposed in public. He went up to my couch...so much for Reuben's hopes! Mind you, it had happened a long time ago. It had happened forty years ago, about the time that Jacob's beloved Rachel had died. At that period this young man had actually seduced one of Jacob's wives. And it was particularly grievous because it was Bilhah, and Bilhah was Rachel's maid. I suppose in that time of his great sorrow and loss, as Jacob, with tear-blinded eyes, stumbled away from the death chamber where his beloved Rachel had left her remains...I suppose of all the people in that family, there is one person to whom Jacob would have instinctively turned in those hours of his great sorrow and loss. It would be to Bilhah, because nobody else in the family was ever so close to Rachel as Jacob and this Bilhah were. And Reuben had played the fool with that woman. And he thought he'd got away with it, you see. We aren't told how Jacob found out, but he did. He knew! God knows; the Lord knows. You haven't gotten away with it you know. You'll never get away with it. And Ruben just covered it up.

I suppose, perhaps, from time to time he would try to catch Bilhah's eye, and she was terribly ashamed of the whole thing. And - and he tried to corner her in some back part of the compound and say, "You haven't told him have you?" "You haven't told him have you?" "Don't you ever dare tell him." But Jacob knew! He knew! And he brought it out to the judgment seat. It had happened forty years ago. Jacob had waited, and waited, for forty years - twenty-three years in the land of Canaan, seventeen years in the land of Egypt, and for forty years he had waited for Reuben to come to him and fall on his face before him and say: "Oh, Oh, I am so sorry, I can't, I can't bear this load any more, Oh, God have mercy upon me. God have mercy upon me, a sinner." Yet there was nothing. Just a cover up! For forty years—but it was exposed at the judgment seat.

My friend, the Judgment Seat of Christ is not a Sunday school picnic. You have the man who was crushed at the *Judgment Seat*.

其次，在審判台前的人，是等著被判刑的人，雅各的眼環視著，落到西緬和利未的身上，你可以想像，他們為何會突然一陣的抽搐。他們也有虧心事啊，只是各屬於不同的罪吧。有的罪是在後屋少有人去的地方，上床幹出下流的事。這是非常放肆大膽的罪。如今，環繞在床邊的這群兒子，已愈來愈意識到，現在大家可不是圍繞著一張「施恩寶座」，而是在審判台前。

我的朋友，我們都要面臨審判台，也就是說，倘若我們已經得救，有一日，我們就會面臨審判台。倘若我們尚未得救，我們要面臨的是白色大寶座。感謝主，我們親愛的主耶穌基督已為我們預備了「施恩座」，我們在座的任何人，只要心中的良心覺得有所虧欠不安的，都可以來到「施恩的寶座」前，對付清楚，在寶血的遮蓋下，全然交卸。但雅各此刻代表的，已不是施恩座，而是審判台，雅各的眼環視著每一位。他要發出的乃是宣判，雖不是「刑罰」，而是一個作父親的「宣告」，但還是一樣的嚴肅。

Then you have the men who were condemned at the *Judgment Seat*. Jacob turned his all seeing eye on Simeon and Levi, and you can well imagine how, all of a sudden, they cringed. They had guilty consciences too. Only theirs was not some secret sin, some sordid sin done in some bedroom in the back part of the house when nobody was around. This was open, defiant, flagrant sin. It is becoming increasingly evident now to these boys gathered around the bed, that this is not a *Mercy Seat*, this is a Judgment Seat.

My friend, we are going to stand at the Judgment Seat, that is, if we're saved. If we are not saved, we will be at the Great White Throne Judgment. Thank God, there is a "mercy seat" provided by our dear Lord Jesus Christ, and any one of us who has something weighing on our conscience can find our way to the "Mercy Seat" and have the wretched business dealt with, and put away, and put under the blood. But this is not the mercy seat; this is the judgment seat, and Jacob turns his eyes upon them. What he is handing out are judgments, not *penal*, but *parental* - yet just as serious.

他說，「西緬和利未是弟兄。」你看，「弟兄」，這個背景是在天上，這與你是否是在同一個家庭無關，那不是它要探究的問題。因為他們是弟兄，當然是來

自同一個家。但接著雅各發出宣判了。他的記憶回到許多年前，一個恐怖的事件…發生在示劍。他們的一個小妹，逛到遠處的一個村落，結果跟一群年輕小伙子當中的一位過從甚密。有一天，她來到母親利亞的跟前哭訴，說她不幸失身。不久，利亞告訴雅各說，「你最好過來一下，底拿有事要告訴你。」她便說出事情的原委。那名男孩，雖然是異教徒，還算是個有教養的人，想要娶底拿，而他的雙親也儘可能的配合，來作補救，甚至全村的男子都行割禮，以便讓雙方可以通婚。但西緬和利未心中充滿憤怒，雖然已與年輕人的家人達成協議，卻以詭詐待人，趁全村乏力抵擋之際，殘殺全村。他們起了假誓，犯下可怕的罪，也像魔鬼一般的殺戮，他們的所作所為，比未信者還不如，這行徑簡直像蓋世太保，而他們還是在神的家中呢！神的子民所作的…有些人，比未得救的人所做的還要糟糕！雅各在審判台前作出宣判。他們沒有為此悔改，他一直在等他們進前來說對不起；他們殺人殺到眼紅，卻引以為傲，大肆吹噓。他們說「我們沒作錯事，本就該這樣作，誰叫這群異教徒玷污了我們的妹妹？絕對沒錯，就該這樣。」他們自我申辯，自鳴得意——罪過啊，這是多麼罪過的事啊！他們以為沒事了，但在審判台前還要受對付。雅各說，「我要使他們分居、四散。」他們在家中所行的，後來在國度中就要實現了。他們兩支派，都沒有進入舊約的國度。兩支派都沒有。事實上，西緬甚至連征服地土以作為支派的產業都沒達成，還要勞煩他的哥哥猶大前來幫忙爭戰（書十九9）。他整個支派幾乎完全消失，併入猶大支派。他在國度中，連微不足道都稱不上。

He says, "Simeon and Levi are brethren." Brethren," well you see that's settled in Heaven, it's got nothing to do with whether or not you're in the family. That is not in question. They were brethren, they were in the family. But then came the judgment of Jacob, whose memory travelled many years back to a dreadful event.. It had happened at Shechem. They had a young sister - that sister of theirs had gone off down to the village and had become too friendly with one of the young fellows there. One day she had come home and gone into her mother, Leah's tent, crying and told her the sad story of how she had lost her virtue. By-and-by, Leah called Jacob, and said, "You'd better come in here, Jacob, Dinah's got something to tell you." And out it came, the sad story of what had happened. The boy, a decent fellow, though a raw pagan, wanted to marry Dinah, and his parents did everything they could to make it right. They agreed, even to circumcision for all the males in their village so that intermarriage would be acceptable between the tribes.

But Simeon and Levi were filled with rage and though they entered into an agreement with the young man's family, they treacherously swept down upon the village while they were disabled and massacred every last one of them. They had sworn deceitfully, they had sinned dreadfully, and they had slain diabolically. They were acting worse than unbelievers. This was an act worthy of the Gestapo, and they were in God's family! The things that God's people do...worse than the unsaved, some of them! Jacob dealt with that at his judgment seat. There had been no repentance. He'd waited for them to come back and say they were sorry, that they'd acted in hot blood, but they boasted about it. "Well," they said, "we haven't done anything wrong, we did the right thing. Should we have let that crowd of pagans get away with defiling our sister? Absolutely not, we did the right thing." They justified themselves, and they stood up in pride at what they had done - wicked, wicked things they had done! They thought they got away with it, but it was dealt with at the judgment seat. Jacob said, "I will divide you and I'll scatter you." What they had done in the family was now settled in the kingdom. Neither one of them amounted to anything in the Old Testament kingdom. Neither one of them! As a matter of fact, Simeon wasn't even able to conquer his tribal territory and had to get his big brother, Judah, to come fight for him. He disappears almost entirely; he is absorbed into the tribe of Judah. He doesn't amount to a row of beans in the kingdom.

而利未呢，後來固然有一點悔改的表示，而事情也略有轉圜，但他們這一支派終究還是四散各方。在國度中，他們沒有自己的土地，整個舊約時期，他們都要一直靠著別的支派供應。

好，現在我們看這兩個人，他們有機會進入國度，但得償的希望卻完全落空，一無所得！

And Levi...well, later on there was some repentance and genuine demonstration of it, so that severe judgment was altered; but the tribe was still scattered and divided. The Levites didn't have any territory of their own in the kingdom. They had to live in somebody else's territory throughout the entire Old Testament period.

And here were these two young men who had an opportunity to excel in the kingdom, but any hopes they might have had come to nothing. Nothing!

而審判台前坐著的是那個人，名叫猶大。我要你們仔細瞧他。他坐在那兒，臉色白得像一張紙。他長得壯碩，雙腿卻顫抖著。他發抖，因為心中忖思著，那讀透人心和未來的銳利眼神，什麼時候會像讀一本書般的射過來。我知道他在自言自語，「他要對我宣判什麼？他會怎麼說起我娶的那個異教女子？那個不敬虔的女子。他會怎麼說到我這個作父親，作得很失敗的人呢？」你知道他身為父親，曾經犯了極大的錯。他的兩個兒子，不是一個喔，兩個，一個緊接一個，因著惡行而被神的手擊殺倒斃。兩個都死。下地獄受永火的刑罰！被神擊斃！猶大心中自言自語著，「他會怎麼說我這個失敗的父親？他會怎麼說到我與他瑪那件糟糕透頂的事？他會怎麼說到我好世俗，屬肉體，與損友同流合污？又會怎麼說到我就為了幾個舍克勒的銀子而賣掉親手足約瑟呢？」

好，你看，奇妙的是，雅各隻字未提這一切，一個字都沒提！你知道，好多年前前，約瑟也如此的處理過。猶大來到約瑟面前當著眾兄弟面前，跪了下來，掏心掏肺的把過去的事都講個明白，他也開始向眼前這個陌生的官懺悔；（卻一點兒不知道），這大官竟然就是約瑟。這大官是來為他預備生路的，他卻不明白這一切，只是在約瑟腳前敞開心，倒出一切的往事，邊哭邊激動的顫抖著，一切都在寶血中被遮蓋。所有的一切。雅各論到猶大時說，「他在葡萄汁中洗了袍褂。」這意思是，他拿起在聖經中象徵著「義」的袍子，在如葡萄汁的寶血中洗淨。當我們來就近主耶穌基督時，我們乃是來到施恩寶座前，把良心中對這事，那事所想到的虧欠，統統從破碎憂傷的心中傾倒而出，並且悔改，祂就要把這一切放在寶血的遮蓋下，這一切就再也不會出現於基督的審判台前了。

「猶大」他說，「猶大」雅各開始讀到的是獅子、上主，和地土。對猶大沒有一句微詞，只有讚美。因為，你知道，基督的審判台前，是不會把已蒙赦免的事再掀開來的。

A And then there was the man who was crowned at the judgment seat. It was Judah. I want you to look at Judah just for a moment. He's sitting there with a face white as a sheet. Strong man that he is, he's shaking in his shoes. He's trembling, thinking that

at any moment now, that piercing eye that is reading souls and futures alike, as though they were written in a book will fasten upon him. I know what he is saying to himself; he's saying, "What is he going to say about me? What is he going to say about that pagan woman that I married? Godless woman she was! What is he going to say about my fearful, failure as a father?" He had failed terribly you know, as a father. Two of his sons, not just one, but two of his sons, one right after the other, stricken with death directly by the hand of God for their wickedness. Two of them. Burning in hell! Struck down by God! He's saying to himself, "What's he going to say about my failure as a father? What's he going to say about my dreadful business with Tamar? What's he going to say about my worldliness and my carnality and my wretched choice of friends, and what's he going to say about my part in selling Joseph...for a couple of shekels of silver?"

Well, you know, the amazing thing is that Jacob didn't say anything about any of it. Nothing! You see a long time ago Joseph had dealt with things like that. Judah had come to Joseph, and he had gotten down on his knees before him in the presence of all his brethren, and he began to pour out his heart, and he began to confess his past iniquities and to tell that stranger-lord, who was Joseph (he didn't know who he was). He was the one who had provided salvation for him. He didn't recognize him as that, but he poured out his heart at Joseph's feet, he trembled, and it was all put under the blood. All of it! That's one of the things that Jacob says to Judah. He says, "he washed his garments in wine." That is, he took his garments which speak of righteousness in symbolism of the Bible, and he had washed them in the blood of the grape. As you come and I come to the Lord Jesus Christ, we are coming as to the Mercy Seat and we have got this upon our conscience, and we've got that upon our conscience and we pour it all out in heartbroken contrition and repentance, and He puts it under the blood and it will never ever appear at the Judgment Seat of Christ.

"Judah," he says. "Judah." And he begins to talk to him about the lion and about the Lord, and about the land. And for him there was nothing but praise. Because, you see, friend, the Judgment Seat of Christ is not convened to rake up forgiven sin.

接下來，我們看到在審判台前蒙安慰的人；因為雅各的眼神終於來到亞設的身上。我一直對亞設很同情，他在這個家族中默默無聞。他是利亞婢女的第二個兒子。你知道的，拉結和利亞都有婢女。拉結有辟拉作婢女，辟拉給雅各生了兩個兒子，就是但及拿弗他利，至少他們是來自受寵萬分的拉結這條線。然而利亞呢，她一直得不到雅各的歡心，她的婢女悉帕的地位就更不用說了。悉帕也生了兩個兒子，迦得及亞設。亞設就是這樣的敬陪末座。亞設。他是不受寵的妻的婢女所生的不受寵的兒子。這是亞設在家族中的地位，低下中的最低下，絕對是默默無聞，可是我要告訴你，他畢竟還是屬於那個家族的一員，在這家族中，即使默默無聞，也好過在法老家中有名望。你要曉得，神對於「默默無聞」的人，特別幸寵。因為神造了許多默默無聞的人。他們可能沒有驚人的才華；在運動競賽中也不出色；牧養的教會總是小小的，對主的事工也籌不出巨額的款項，但是他們卻像伯大尼的馬利亞，耶穌對她說的，「她是盡了她所能的。」我常會想起亞設，想像他獨自一個人，在夜深人靜時，悄悄爬上床，躲在棉被中淚流滿面的說，「主啊，我只是這樣默默無聞，沒有人注意我，我為什麼不像猶大一樣出色？可是你只是讓我默默無聞。」

可是奇妙得很，這位信仰的前輩就是具有先知的眼光，他望著這位「默默無聞」的兒子說道：他…必出肥美的糧食。」以我們今日的詞彙來說，就是糧庫豐盈…「他也必出君王的美味。」雅各預言他那「默默無聞」的兒子，將來會克服所有的困難…即使他如今一無所能。而亞設自己呢，也勤奮工作，堅毅不拔，使得自己能走出「默默無聞」的境遇。有一日竟能出產君王的美味。誰能料到，說不定在未來的國度中，當主耶穌在天使的簇擁中以祂榮耀的權勢再臨時，亞設就有一些特別的物產可以獻給榮耀的君王呢。

情願如今雖默默無聞，但將來能有美味獻給君王，勝過不屬於這個家族。我情願在家中默默無聞，勝於在「白宮」聲勢顯赫！

Then there was the man who was consoled at the judgment seat, for eventually Jacob's eye rested on Asher. Now I've always felt a bit sorry for Asher. He was a nobody in the family. He was the second born son of Leah's hand-maid. Now you see, both Rachel and Leah had hand-maids. Rachel's maid Bilhah, gave Jacob two sons...Dan and Naphtali, but at least they were in the line from Rachel, the beloved wife who was always on Jacob's heart. *But Leah*--well, Jacob never wanted her in the first place, and he certainly didn't want her slave woman, Zilpah, yet he had two sons by her,

Gad and Asher. So here he is, at the very bottom of the ladder--Asher. He was the discounted son of the discounted maid of the discounted wife. That was his position in the family, lowest of the low, an absolute *nobody*. But he was in the family, let me tell you; and it was far better to be a *nobody* in that family than to be a somebody in Pharaoh's family. God must have a special liking for "nobodies," because He made so many of them. They may not amaze the world with their brilliance, they may not thrill the world with their athletic skills, and they may not pastor great churches or give enormous amounts of money to the Lord's work. But, they do, like Mary of Bethany, of whom Jesus said, "She has done what she could." I've often thought about Asher. I can imagine he would creep away to his bed at night and he'd roll himself up in his blanket. Sometimes tears would run down his cheeks and he'd say, "Oh God, I'm just a nobody, nobody pays any attention to me. Nobody listens to me. Why couldn't I have been different—even like Judah? But You just made me a nobody!" Amazingly though, the old patriarch, with the insight of a prophet, looked this "nobody" in the eye, and he said, "His bread shall be fat," or as we would phrase it-- his grain shall be abundant...and he shall yield royal dainties." Jacob could foresee his "nobody" son overcome every obstacle--even as he had. Asher, with hard work and determination, would rise above his "nobody" status and someday, he would produce extraordinary fare, fit for the king. And who knows, perhaps in the coming kingdom, when the Lord Jesus comes back in all his power and splendor and glory, with the angels of heaven, Asher may have something very special to give to the King of glory.

Well, its better to be a nobody and yield royal dainties, and have something for the King, than not to be in the family at all. I'd rather be a nobody in that family than to be "somebody" in the White House!

然後，結尾將臨，輪到一位充滿信心的人來到審判台前。這人在那天一進入房間時，臉上就漾著愉快的笑容。事實上，當他一進來，就是昂首闊步的走入。他知道他在雅各審判台前的時光中必能愉快以對，我要告訴你為什麼會這樣。因為雅各已經先給約瑟預習了審判台前的過程。他說，「看這裡，我兒，我已經把我想得到的每件事都告訴你了，但我還要告訴你，我將作些什麼。我要你的兩個兒子來作

我的兒子。因此，不僅是十二支派，約瑟，你要被取出，變成十一支派，然後讓你的兩個兒子加入，成為十三支派。」你知道嗎，以色列只有十三支派，不是十二支派。在聖經中，它被數算過許多次，而神按規則，都是只算十二支派，總是有一支派落掉。約瑟知道他要獲得雙份。他知道的，他對此十分清楚，在雅各的審判台前他要有一段很美的時光。

因此，在四十九章中，我們就看到他與兄長們，一同圍繞在父親的身邊，等著雅各叫他靠過來。”真希望快點叫到我。喔，終於下個是我了。”當雅各叫到約瑟時，你還是回家自己讀吧。這一段除了祝福，還是祝福，一連串的祝福——雅各不停的祝福。因為，你知道的，雅各回顧約瑟過去的日子，還有，他在家中的地位，他知道，約瑟是唯一可以稱得”凡事討父的喜悅”的兒子。因此，在未來的國度中，就有無限的祝福為他存留。

And then last of all, in closing, there was the man who was confidant at the judgment seat. There was one man in that room that day who was taking it all in with a pleased look upon his face. In fact when he came in, it was with a swing in his step and his head held high. He knew that he was going to have a jolly good time at the judgment seat of Jacob, and I'll tell why he knew that. Jacob had already given Joseph a preview of his judgment seat. And he had said, "Look here, my boy, I've already given you everything I can think of, but I'll tell you what I'm going to do further. I'm going to take your two sons and I'm going to make them my sons. So instead of there being twelve tribes, we'll drop you out, Joseph, making eleven tribes and we'll bring your two sons in, making it thirteen tribes." Did you ever know that, that there were thirteen tribes not twelve tribes? They're counted many times in the Bible but as a rule God only counts twelve; there's always one of them left out. Joseph knew that he was going to get the double portion. He knew that, he knew it; he was going to have a great time at the judgment seat of Jacob.

And so, he comes in with his brothers, takes his place around the bed. He's waiting for Jacob to come to him. "Can't wait for Jacob to come to me. Oh, it's my turn next." And when Jacob got to Joseph, well, you go back and read it. There was blessing after blessing after blessing, blessing after blessing - he couldn't stop blessing him. Because you see, as Jacob looked back over the life of Joseph and his position in the

family, here was a son who could say, "I do always those things that please the father." And there was no end of blessings for him in the coming kingdom.

當我思想這個時，我會想到使徒保羅寫信給他的朋友提摩太，預期自己即將被推出去斬首了，他寫信給提摩太說，「我要告訴你，提摩太我兒，**那美好的仗我已經打過了；當跑的路我已經跑盡了；所信的道我已經守住了。**」——他看自己像一名羅馬士兵，「我已經打過那美好的仗。」他看自己像一名希臘運動員，「當跑的路我已經跑盡。」他看自己像一名希伯來先知，他說，「**所信的道我已經守住了，從此以後有公義的冠冕為我存留。**」——一頂冠冕。他預期，當自己站在基督的審判台前時，他已可以聽見主會對他說：「保羅，仗打得真好，你是優良戰士；跑得真好，你是優秀運動員；作得真好，你是優秀的先知，現在你過來，這是你得到的冠冕。」

未來會怎樣呢？你一定會面臨那一刻的，知道嗎？是現在向我們敞開的施恩座呢，還是審判台呢？讓我們一起禱告。

「喔，我們的父神，我們停在這裡，讓祢的聖靈以祢的眼帶我們省察過去的歲月，我們成為神家的一份子之後的這段歲月。倘若還有一些事，需要在施恩座前受對付的，求幫助我們，敞開良心來到祢施恩座前受對付。也幫助我們時刻不忘記，有一日我們都要來到審判台前。奉主的名求。阿們。」

When I think of that, I think of the great apostle Paul writing to his friend Timothy, anticipating almost immediate execution, and he's saying, "I'll tell you how it is, Timothy, my boy. I have fought a good fight, I have finished my course, I have kept the faith."--He saw himself as a Roman soldier, "I have fought a good fight." He saw himself as a Greek athlete, "I have finished my course." He saw himself as a Hebrew prophet, he said, "I have kept the faith. Henceforth, there is laid up for me a crown." - a crown! And as he anticipated standing at the Judgment Seat of Christ, he could already hear the Lord saying to him: "Well won, Paul, what a soldier you've been, well run, Paul, what an athlete you've been! Well done, Paul, what a prophet you've been! Now come on, here's your crown."

Well, what's it going to be? You're going to be there you know. Is it going to be the Mercy Seat, wide open right now or the Judgment Seat? Shall we pray?

"Oh, God our Father, we pause and let your Holy Spirit cast His eye across the years that we have lived since we became members of the family. Lord, if we have things to put right, may we not postpone putting them right. If we have things that need to be dealt with at the mercy seat, help us to have enough conscience left to come to the mercy seat. And help us never to forget for one single moment, we're going to be at the Judgment Seat. We pray in His Name. Amen.