

读经：创四九 1 ~ 15

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- 创 49:7 他们的怒气暴烈可咒，他们的忿恨残忍可诅；我必使他们分居在雅各家，散住在以色列地。
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- 创 49:12 他的眼睛因酒红润；他的牙齿因奶白亮。
- 创 49:13 西布伦必住在海边，必成为停船的海口；他的境界必延到西顿。
- 创 49:14 以萨迦是个强壮的驴，卧在羊圈之间。
- 创 49:15 他看安息之处为佳，看那地为美，便低肩背重，成为献贡物的仆人。

Scripture Reading: Gen. 49:1-15

- Gen 49:1 And Jacob called to his sons and said, Gather yourselves together that I may tell you what will happen to you in the last days.
- Gen 49:2 Assemble yourselves, and listen, O sons of Jacob; / Yes, listen to Israel your father.
- Gen 49:3 Reuben, you are my firstborn, / My might and the firstfruits of my vigor, / Preeminent in dignity and preeminent in power.
- Gen 49:4 Ebullient as water, you will not have the preeminence, / Because you went up to your father's bed; / Then you defiled it-he went up to my couch.
- Gen 49:5 Simeon and Levi are brothers; / Weapons of violence are their swords.
- Gen 49:6 Come not into their council, O my soul; / Be not united with their assembly, O my glory; / For in their anger they slew men, / And in their self-will they hamstrung oxen.
- Gen 49:7 Cursed be their anger, for it is fierce; / And their wrath, for it is cruel: / I will divide them in Jacob, / And scatter them in Israel.
- Gen 49:8 Judah, your brothers will praise you; / Your hand will be on the neck of your enemies; / Your father's sons will bow down before you.
- Gen 49:9 Judah is a young lion; / From the prey, my son, you have gone up. / He couches, he stretches out like a lion, / And like a lioness; who will rouse him up?
- Gen 49:10 The scepter will not depart from Judah, / Nor the ruler's staff from between his feet, / Until Shiloh comes, / And to Him shall be the obedience of the peoples.
- Gen 49:11 Binding his foal to the vine, / And his donkey's colt to the choice vine, / He washes his garment in wine, / And his robe in the blood of grapes.
- Gen 49:12 Dark are his eyes with wine, / And white are his teeth with milk.
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- Gen 49:14 Issachar is a strong donkey, / Couching between the sheepfolds.
- Gen 49:15 And he saw a resting place that was good / And the land that was pleasant, / And he bowed his shoulder to bear, / And became a task-worker to bring tribute.

壹 雅各的十二个儿子至终成了以色列的十二支派，是那作为神的家（神的以色列）之召会的预表，而神的家是由所有信徒组成的一加六 16，提前三 15，来三 5～6：

加 6:16 凡照这准则而行的，愿平安怜悯临到他们，就是临到神的以色列。

提前 3:15 倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。

来 3:5 摩西为仆人，在神的全家忠信，为要给将来传讲的事作见证；

来 3:6 但基督为儿子，治理神的家；我们若将因盼望而有的胆量和夸耀坚守到底，便是祂的家了。

一 雅各在生命上的成熟，就是他生命的顶点，带进了生命的涌流，就是他为着神家的建造，用祝福说预言—箴四 18，创四七 7、10，四八 14～16，四九 1～28，四七 31，来十一 21，参林前十四 4 下、31。

箴 4:18 但义人的途径好象黎明的光，越照越明，直到日午。

创 47:7 约瑟领他父亲雅各进去，站在法老面前，雅各就给法老祝福。

创 47:10 雅各又给法老祝福，就从法老面前出去了。

创 48:14 但以色列伸出右手来，按在以法莲的头上（以法莲乃是次子），又剪搭过左手来，按在玛拿西的头上（玛拿西原是长子）。

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

创 48:16 那救赎我脱离一切患难的使者，赐福与这两个少年人。愿他们归在我的名下，和我祖亚伯拉罕、我父以撒的名下。又愿他们在这地生养众多。

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I. **Jacob's twelve sons eventually became the twelve tribes of Israel, a type of the church as God's house, the Israel of God, composed of all the believers—Gal. 6:16; 1 Tim. 3:15; Heb. 3:5-6:**

Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.

1 Tim 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

Heb 3:5 And Moses was faithful in all His house as a servant, for a testimony of the things to be spoken later;

Heb 3:6 But Christ was faithful as a Son over His house, whose house we are if indeed we hold fast the boldness and the boast of hope firm to the end.

A. **Jacob's maturity in life, the zenith of his life, issued in the overflow of life, his prophesying with blessing for the building up of God's house—Prov. 4:18; Gen. 47:7, 10; 48:14-16; 49:1-28; 47:31; Heb. 11:21; cf. 1 Cor. 14:4b, 31.**

Prov 4:18 But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.

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

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

Gen 48:14 But Israel stretched out his right hand and laid it upon Ephraim's head—although he was the younger—and his left hand upon Manasseh's head, guiding his hands with insight, even though Manasseh was the firstborn.

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

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

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- 创 49:16 但必判断他的民，作以色列支派之一。
Gen 49:16 Dan will judge his people, / As one of the tribes of Israel.
- 创 49:17 但必作道上的蛇，路中的虺，咬伤马蹄，使骑马的向后坠落。
Gen 49:17 Dan will be a serpent in the way, / A viper on the path, / That bites the horse's heels, / So that his rider falls backward.
- 创 49:18 耶和華啊，我向来等候你的救恩。
Gen 49:18 I have waited for Your salvation, O Jehovah.
- 创 49:19 迦得必被追击者追击，他却要追击他们的脚跟。
Gen 49:19 Gad, raiders will raid him, / But he will raid at their heel.
- 创 49:20 亚设的食物丰美，他必出君王的美味。
Gen 49:20 Asher's food will be rich, / And he will yield royal dainties.
- 创 49:21 拿弗他利是被释放的母鹿，他出嘉美的言语。
Gen 49:21 Naphtali is a hind let loose; / He gives beautiful words.
- 创 49:22 约瑟是多结果子的树枝，是泉源旁多结果子的枝子；他的枝条探出墙外。
Gen 49:22 Joseph is a fruitful bough, / A fruitful bough by a fountain; / His branches run over the wall.
- 创 49:23 弓箭手将他苦害，向他射箭，逼迫他。
Gen 49:23 The archers bitterly attacked him, / And shot at him and harassed him;
- 创 49:24 但他的弓仍旧坚硬，他的手臂健壮敏捷；这是因雅各之大能者的手，那里有以色列的牧者，以色列的石头。
Gen 49:24 But his bow remained firm, / And the arms of his hands were agile, / By the hands of the Mighty One of Jacob- / From there is the Shepherd, the stone of Israel,
- 创 49:25 你父亲的神必帮助你；那全足者必将天上所有的福，地下深渊所藏的福，以及生产乳养的福，都赐给你。
Gen 49:25 From the God of your father, who will help you, / And from the All-sufficient One, who will bless you / With blessings of heaven above, / Blessings of the deep that lies beneath, / Blessings of the breasts and of the womb.
- 创 49:26 你父亲所祝的福，胜过我祖先所祝的福，直达到永世山岭的至极边界；这些福必降在约瑟的头上，临到那与他弟兄迎别之人的头顶。
Gen 49:26 The blessings of your father surpass / The blessings of my ancestors / To the utmost bound of the everlasting hills. / They will be on the head of Joseph, / And on the crown of the head of the one who was separate from his / brothers.
- 创 49:27 便雅悯是个撕掠的狼，早晨吃他所掠夺的，晚上分他所捕获的。
Gen 49:27 Benjamin is a ravenous wolf, / In the morning devouring the prey / And in the evening dividing the spoil.
- 创 49:28 这一切就是以色列的十二支派；这也是他们的父亲祝福他们时，对他们所说的话。他们为所祝的福，都是按着各人的福分。
Gen 49:28 All these are the twelve tribes of Israel, and this is what their father spoke to them when he blessed them; he blessed them, each one according to his blessing.
- 创 47:31 雅各说，你要向我起誓。约瑟就向他起了誓，于是以色列在床头敬拜神。
Gen 47:31 And he said, Swear to me; and he swore to him. Then Israel bowed himself at the head of his bed.
- 来 11:21 雅各因着信，临死的时候，给约瑟的两个儿子各自祝福，并且扶着杖头敬拜神。
Heb 11:21 By faith Jacob, while he was dying, blessed each of the sons of Joseph and worshipped God, while leaning on the top of his staff.
- 林前 14:4 下 …但那申言的，乃是建造召会。
1 Cor 14:4b... but he who prophesies builds up the church.

林前 14:31 因为你们都能一个一个地申言，为要使众人有学习，使众人得勉励。

1 Cor 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

二 雅各所说一切关于他众子的预言，乃是召会的预表，图画，应当应用于召会和信徒属灵的经历，也应当应用于以色列的子孙——参十 6。

B. Whatever was spoken prophetically by Jacob concerning his sons is a type, a picture, of the church and should be applied to the church and to the spiritual experience of the believers, as well as to the sons of Israel—cf. 10:6.

林前 10:6 这些事都是我们的鉴戒，叫我们不作贪恋恶事的人，象他们那样贪恋。

1 Cor 10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.

贰 关于流便的预言，乃是关于肉体情欲之污秽的警告；关于西缅和利未的预言，乃是关于天然性情之毁坏的警告——创四九 3～7：

II. The prophecy concerning Reuben is a warning concerning the defilement of fleshly lust, and the prophecy concerning Simeon and Levi is a warning concerning the destruction of the natural disposition—Gen. 49:3-7:

创 49:3 流便哪，你是我的长子，是我的能力，我强壮时首生的，本当尊荣居首，权力也居首。

Gen 49:3 Reuben, you are my firstborn, / My might and the firstfruits of my vigor, / Preeminent in dignity and preeminent in power.

创 49:4 但你的情欲沸溢如水，你必不得居首；因为你上了你父亲的床，污秽了我的榻。

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创 49:6 我的魂哪，不要与他们共同商议；我的荣耀啊，不要与他们联合聚集；因为他们趁怒杀害人命，任意砍断牛腿大筋。

Gen 49:6 Come not into their council, O my soul; / Be not united with their assembly, O my glory; / For in their anger they slew men, / And in their self-will they hamstring oxen.

创 49:7 他们的怒气暴烈可咒，他们的忿恨残忍可诅；我必使他们分居在雅各家，散住在以色列地。

Gen 49:7 Cursed be their anger, for it is fierce; / And their wrath, for it is cruel: / I will divide them in Jacob, / And scatter them in Israel.

一流便虽然居首，有长子名分，但因着污秽，失去长子名分，有死亡和人数大大减少的危险；这对我们该是严肃的警告——3～4 节，参弗五 5，太一 2，申三三 6，林前六 17～20，帖前四 3～8，林前九 27，腓一 20，罗六 12～14，八 2，十二 2，十六 20，提后二 22。

A. Although Reuben had the preeminence of the birthright, because of his defilement he lost the birthright and became in danger of dying or of being greatly decreased; this should be a solemn warning to us—vv. 3-4; cf. Eph. 5:5; Matt. 1:2; Deut. 33:6; 1 Cor. 6:17-20; 1 Thes. 4:3-8; 1 Cor. 9:27; Phil. 1:20; Rom. 6:12-14; 8:2; 12:2; 16:20; 2 Tim. 2:22.

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Gen 49:4 Ebullient as water, you will not have the preeminence, / Because you went up to your father's bed; / Then you defiled it—he went up to my couch.

弗 5:5 因为你们晓得这事，知道凡是淫乱的，或是污秽的，或是贪婪的（就是拜偶像的），在基督和神的国里，都得不到基业。

太 1:2 亚伯拉罕生以撒，以撒生雅各，雅各生犹大和他的弟兄们，

申 33:6 愿流便存活，不至死亡；愿他人数量不至稀少。

林前 6:17 但与主联合的，便是与主成为一灵。

林前 6:18 你们要逃避淫乱。人所犯的，无论什么罪，都在身体以外，惟有行淫的，是得罪自己的身体。

林前 6:19 岂不知你们的身体，就是在你们里面之圣灵的殿么？这圣灵是你们从神而得的，并且你们不是属自己的，

林前 6:20 因为你们是重价买来的。这样，就要在你们的身体上荣耀神。

帖前 4:3 神的旨意就是要你们圣别，禁戒淫乱；

帖前 4:4 要你们各人晓得，怎样用圣别和尊贵，持守自己的器皿，

帖前 4:5 不放纵私欲的邪情，象那不认识神的外邦人；

帖前 4:6 也不要在这事上越分，占他弟兄的便宜；因为关于这一切的事，主必报应，就如我们先前告诉过你们，又郑重见证过的。

帖前 4:7 神本是在圣别中召了我们，并不是要我们沾染污秽。

帖前 4:8 所以那弃绝的，不是弃绝人，乃是弃绝那位将祂的圣灵赐给你们的神。

林前 9:27 我乃是痛击己身，叫身为奴，免得我传给别人，自己反不蒙称许。

腓 1:20 这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，

罗 6:12 所以不要让罪在你们必死的身体里作王，使你们顺从身体的私欲，

罗 6:13 也不要将你们的肢体献给罪作不义的兵器；倒要象从死人中活过来的人，将自己献给神，并将你们的肢体献给神作义的兵器。

罗 6:14 罪必不能作主管辖你们，因你们不在律法之下，乃在恩典之下。

罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。

罗 16:20 平安的神快要将撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。

提后 2:22 你要逃避青年人的私欲，同那清心呼求主的人，竭力追求公义、信、爱、和平。

Eph 5:5 For this you realize, knowing that every fornicator or unclean person or greedy person (who is an idolator) has no inheritance in the kingdom of Christ and of God.

Matt 1:2 Abraham begot Isaac, and Isaac begot Jacob, and Jacob begot Judah and his brothers,

Deut 33:6 May Reuben live and not die, / Nor his men be few.

1 Cor 6:17 But he who is joined to the Lord is one spirit.

1 Cor 6:18 Flee fornication. Every sin which a man may do is outside the body, but he who commits fornication sins against his own body.

1 Cor 6:19 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and you are not your own?

1 Cor 6:20 For you have been bought with a price. So then glorify God in your body.

1 Thes 4:3 For this is the will of God, your sanctification: that you abstain from fornication;

1 Thes 4:4 That each one of you know how to possess his own vessel in sanctification and honor,

1 Thes 4:5 Not in the passion of lust, like the Gentiles who do not know God;

1 Thes 4:6 That no one overstep and take advantage of his brother in the matter, because the Lord is the avenger concerning all these things, even as we also said before to you and solemnly charged.

1 Thes 4:7 For God has not called us for uncleanness but in sanctification.

1 Thes 4:8 Consequently, he who rejects, rejects not man but God, who also gives His Holy Spirit to you.

1 Cor 9:27 But I buffet my body and make it my slave, lest perhaps having preached to others, I myself may become disapproved.

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Rom 6:12 Do not let sin therefore reign in your mortal body so that you obey the body's lusts;

Rom 6:13 Neither present your members as weapons of unrighteousness to sin, but present yourselves to God as alive from the dead, and your members as weapons of righteousness to God.

Rom 6:14 For sin will not lord it over you, for you are not under the law but under grace.

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Rom 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

2 Tim 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

二 由于西緬和利未的性情残酷，他们没有从雅各得着祝福（创四九5～6，三四25～30，参申二二6～7）；反之，雅各对他们施行

B. Because of their cruelty according to their disposition, Simeon and Levi received no blessing from Jacob (Gen. 49:5-6; 34:25-30; cf. Deut. 22:6-7); rather, Jacob exercised his judgment over

审判，使他们散住在以色列人中间（创四九7），他们就不能照着他们的性情，残酷地行事为人（书十九1、9，二一1～3、41）：

- 创 49:5 西缅和利未是弟兄；他们的刀剑是强暴的器械。
- 创 49:6 我的魂哪，不要与他们共同商议；我的荣耀啊，不要与他们联合聚集；因为他们趁怒杀害人命，任意砍断牛腿大筋。
- 创 34:25 到第三天，众人正在疼痛的时候，雅各的两个儿子，就是底拿的哥哥西缅和利未，各拿刀剑，趁着众人想不到的时候，来到城中，把一切男丁都杀了；
- 创 34:26 又用刀杀了哈抹和他儿子示剑，把底拿从示剑家里带出来走了。
- 创 34:27 雅各的儿子们因为他们的姊妹受了玷污，就来到被杀的人那里，掳掠那城，
- 创 34:28 夺了他们的羊群、牛群和驴，并城里田间所有的；
- 创 34:29 又把他们的一切财产、小孩、妇女，并房屋中所有的，都掳掠去了。
- 创 34:30 雅各对西缅和利未说，你们连累我，使我在这地的居民中，就是在迦南人和比利洗人中，有了臭名。我的人丁既然稀少，他们必聚集来攻击我，我和全家的人都必灭绝。
- 申 22:6 你若在路上遇见鸟窝，或在树上或在地上，里头有雏或有蛋，母鸟伏在雏上或在蛋上，你不可连母带雏一并取去。
- 申 22:7 总要放母，只可取雏；这样你就可以得福，日子得以长久。
- 创 49:7 他们的怒气暴烈可咒，他们的忿恨残忍可诅；我必使他们分居在雅各家，散住在以色列地。
- 书 19:1 为西缅子孙的支派，按着家族，拈出第二阄。他们所得的地业是在犹大子孙地业中间。
- 书 19:9 西缅子孙的地业是从犹大子孙的业分中得来的；因为犹大子孙的分过多，所以西缅子孙在他们的地业中得了地业。
- 书 21:1 那时，利未人宗族的首领来到祭司以利亚撒和嫩的儿子约书亚，并以色列人各支派宗族的首领面前，
- 书 21:2 在迦南地的示罗对他们说，从前耶和華借着摩西吩咐给我们城邑居住，并城邑的郊野可以牧放我们的牲畜。
- 书 21:3 于是以色列人照耶和華所吩咐的，从自己的地业中，将以下所记的城邑和城邑的郊野给了利未人。
- 书 21:41 利未人在以色列人的地业中所得的，共有四十八座城，还有属城的郊野。

them to scatter them among the children of Israel (Gen. 49:7) so that they would not be able to behave cruelly according to their disposition (Josh. 19:1, 9; 21:1-3, 41):

- Gen 49:5 Simeon and Levi are brothers; / Weapons of violence are their swords.
- Gen 49:6 Come not into their council, O my soul; / Be not united with their assembly, O my glory; / For in their anger they slew men, / And in their self-will they hamstrung oxen.
- Gen 34:25 Then on the third day, when they were still in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword and came upon the city unawares, and slew every male.
- Gen 34:26 And they slew Hamor and Shechem his son with the edge of the sword, and they took Dinah out of Shechem's house and went away.
- Gen 34:27 The sons of Jacob came upon the slain and plundered the city, because they had defiled their sister.
- Gen 34:28 They took their flocks and their herds and their donkeys and whatever was in the city and whatever was in the field;
- Gen 34:29 And they took captive and plundered all their wealth and all their little ones and their wives, and even all that was in the houses.
- Gen 34:30 And Jacob said to Simeon and Levi, You have brought trouble upon me by making me odious among the inhabitants of the land, among the Canaanites and the Perizzites; and I am few in number, and they will gather themselves together against me and strike me; and I will be destroyed, I and my house.
- Deut 22:6 If you happen to come upon a bird's nest in the way, in any tree or on the ground, and in it are young birds or eggs, and the mother sitting upon the young birds or upon the eggs, you shall not take the mother with the young.
- Deut 22:7 You must let the mother go, but the young you may take for yourself, that it may go well with you and that you may extend your days.
- Gen 49:7 Cursed be their anger, for it is fierce; / And their wrath, for it is cruel: / I will divide them in Jacob, / And scatter them in Israel.
- Josh 19:1 And the second lot came out for Simeon, for the tribe of the children of Simeon, according to their families. And their inheritance was in the midst of the inheritance of the children of Judah.
- Josh 19:9 Out of the portion of the children of Judah was the inheritance of the children of Simeon because the portion of the children of Judah was too large for them; thus the children of Simeon received an inheritance in the midst of their inheritance.
- Josh 21:1 Then the heads of the fathers' houses of the Levites approached Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the children of Israel,
- Josh 21:2 And they spoke to them in Shiloh in the land of Canaan, saying, Jehovah commanded through Moses that we be given cities to dwell in with their pasture lands for our cattle.
- Josh 21:3 So the children of Israel gave the Levites, according to the commandment of Jehovah, these cities with their pasture lands out of their inheritance:
- Josh 21:41 All the cities of the Levites in the midst of the possession of the children of Israel were forty-eight cities with their pasture lands.

1 后来，利未以更新、变化的方式运用他的性情，杀死拜金牛犊的人；我们天然的性情若符合三个条件，就是有用的，这三个条件就是奉献，逆着天然的愿望来运用我们天然的性情，并以更新和变化过的方式运用这性情——出三二 26 ~ 28。

出 32:26 就站在营门中，说，凡属耶和华的，都到我这里来！于是利未的子孙，都到他那里聚集。

出 32:27 他对他们说，耶和華以色列的神这样说，你们各人把刀佩在腰间，在营中往来，从这门到那门，各人杀自己的弟兄、同伴和邻舍。

出 32:28 利未的子孙照摩西的话行了；那一天百姓中被杀的约有三千。

2 因着利未向神的绝对、迫切和忠信，他领受了祭司职分的福，得着乌陵和土明——申三三 8 ~ 9，出三二 26 ~ 28。

申 33:8 论利未说，耶和華啊，愿你的土明和乌陵都在你的虔诚人那里；你在玛撒曾试验他，在米利巴水曾与他争论。

申 33:9 他论自己的父母说，我没有看见；他不承认自己的弟兄，也不认识自己的儿女；这是因利未人谨守你的话，护卫你的约。

出 32:26 就站在营门中，说，凡属耶和华的，都到我这里来！于是利未的子孙，都到他那里聚集。

出 32:27 他对他们说，耶和華以色列的神这样说，你们各人把刀佩在腰间，在营中往来，从这门到那门，各人杀自己的弟兄、同伴和邻舍。

出 32:28 利未的子孙照摩西的话行了；那一天百姓中被杀的约有三千。

叁 关于犹大的预言，描绘出四福音里的基督（福音的内容）；关于西布伦的预言，描绘出使徒行传里福音的输出（被圣灵的风推动）；关于以萨迦的预言，描绘出书信中召会生活的实行（为着神的建造）——创四九 8 ~ 15：

创 49:8 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。

1. Later, Levi used his disposition in a renewed, transformed way to slay the worshippers of the golden calf; our natural disposition can be useful if three conditions are met: consecration, using our natural disposition against our natural desire, and using it in a renewed and transformed way—Exo. 32:26-28.

Exo 32:26 Moses stood in the gate of the camp and said, Whoever is for Jehovah, come to me. And all the sons of Levi gathered themselves to him.

Exo 32:27 And he said to them, Thus says Jehovah the God of Israel, Let each man put his sword upon his thigh, and go back and forth from gate to gate throughout the camp, and each man kill his brother, and each man his companion, and each man his neighbor.

Exo 32:28 And the sons of Levi did according to the word of Moses, and that day about three thousand men among the people fell.

2. Because of his absoluteness, desperation, and faithfulness toward God, Levi received the blessing of the priesthood with the Urim and the Thummim—Deut. 33:8-9; Exo. 32:26-28.

Deut 33:8 And concerning Levi he said, May Your Thummim and Urim be with Your faithful man, / Whom You tested at Massah, / With whom You contended at the waters of Meribah,

Deut 33:9 He who said of his father and mother, / I do not regard him; / And his brothers he did not acknowledge, / And his children he did not recognize; / For they have kept Your speaking / And have guarded Your covenant.

Exo 32:26 Moses stood in the gate of the camp and said, Whoever is for Jehovah, come to me. And all the sons of Levi gathered themselves to him.

Exo 32:27 And he said to them, Thus says Jehovah the God of Israel, Let each man put his sword upon his thigh, and go back and forth from gate to gate throughout the camp, and each man kill his brother, and each man his companion, and each man his neighbor.

Exo 32:28 And the sons of Levi did according to the word of Moses, and that day about three thousand men among the people fell.

III. The prophecy concerning Judah portrays Christ in the four Gospels (the contents of the gospel), the prophecy concerning Zebulun portrays the shipping out of the gospel in the Acts (borne by the wind of the Holy Spirit), and the prophecy concerning Issachar portrays the practice of the church life in the Epistles (for God's building)—Gen. 49:8-15:

Gen 49:8 Judah, your brothers will praise you; / Your hand will be on the neck of your enemies; / Your father's sons will bow down before you.

创 49:9 犹大是个小狮子；我儿啊，你抓了食便上山去。他蹲伏如公狮，又如母狮，谁敢惹他？
创 49:10 杖必不离犹大，王杖必不离他两脚之间，直到细罗来到，万民都必归顺。
创 49:11 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。
创 49:12 他的眼睛因酒红润；他的牙齿因奶白亮。
创 49:13 西布伦必住在海边，必成为停船的海口；他的境界必延到西顿。
创 49:14 以萨迦是个强壮的驴，卧在羊圈之间。
创 49:15 他看安息之处为佳，看那地为美，便低肩背重，成为献贡物的仆人。

Gen 49:9 Judah is a young lion; / From the prey, my son, you have gone up. / He couches, he stretches out like a lion, / And like a lioness; who will rouse him up?
Gen 49:10 The scepter will not depart from Judah, / Nor the ruler's staff from between his feet, / Until Shiloh comes, / And to Him shall be the obedience of the peoples.
Gen 49:11 Binding his foal to the vine, / And his donkey's colt to the choice vine, / He washes his garment in wine, / And his robe in the blood of grapes.
Gen 49:12 Dark are his eyes with wine, / And white are his teeth with milk.
Gen 49:13 Zebulun will dwell at the shore of the sea, / And he will be a shore for ships, / And his flank will be toward Sidon.
Gen 49:14 Issachar is a strong donkey, / Couching between the sheepfolds.
Gen 49:15 And he saw a resting place that was good / And the land that was pleasant, / And he bowed his shoulder to bear, / And became a task-worker to bring tribute.

一 关于犹大的预言，描绘出基督的福音—基督的得胜（8～9）、基督的国度（10）、以及在基督里的享受和安息（11～12）；这三项真理是新约的摘要：

A. The prophecy concerning Judah portrays the good news of Christ—the victory of Christ (vv. 8-9), the kingdom of Christ (v. 10), and the enjoyment and rest in Christ (vv. 11-12); these three truths are a summary of the New Testament:

创 49:8 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。
创 49:9 犹大是个小狮子；我儿啊，你抓了食便上山去。他蹲伏如公狮，又如母狮，谁敢惹他？
创 49:10 杖必不离犹大，王杖必不离他两脚之间，直到细罗来到，万民都必归顺。
创 49:11 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。
创 49:12 他的眼睛因酒红润；他的牙齿因奶白亮。

Gen 49:8 Judah, your brothers will praise you; / Your hand will be on the neck of your enemies; / Your father's sons will bow down before you.
Gen 49:9 Judah is a young lion; / From the prey, my son, you have gone up. / He couches, he stretches out like a lion, / And like a lioness; who will rouse him up?
Gen 49:10 The scepter will not depart from Judah, / Nor the ruler's staff from between his feet, / Until Shiloh comes, / And to Him shall be the obedience of the peoples.
Gen 49:11 Binding his foal to the vine, / And his donkey's colt to the choice vine, / He washes his garment in wine, / And his robe in the blood of grapes.
Gen 49:12 Dark are his eyes with wine, / And white are his teeth with milk.

1 犹大按诗意比作小狮子，预表基督是终极的得胜者—9节，启五5：

1. Judah, likened poetically to a young lion, is a type of Christ as the ultimate Overcomer—v. 9; Rev. 5:5:

创 49:9 犹大是个小狮子；我儿啊，你抓了食便上山去。他蹲伏如公狮，又如母狮，谁敢惹他？
启 5:5 长老中有一位对我说，不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。

Gen 49:9 Judah is a young lion; / From the prey, my son, you have gone up. / He couches, he stretches out like a lion, / And like a lioness; who will rouse him up?
Rev 5:5 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.

a 基督在祂的得胜里，被预表为胜过仇敌，并且于享受掠物后，就在满足中蹲伏着的小狮子（创四九9上）；这乃是基督在钉十字架时，战胜祂仇敌的一幅图画（西二15，来二14），也是祂在升天里，得胜所带来之满足与安息的一幅图画（弗四8）。

a. In His victory Christ is typified as a young lion overcoming the enemies and couching in satisfaction after enjoying the prey (Gen. 49:9a); this is a picture of the victory of Christ over His enemies in His crucifixion (Col. 2:15; Heb. 2:14) and of His satisfaction and rest in His ascension as the issue of His victory (Eph. 4:8).

创 49:9 上 犹大是个小狮子; ...

西 2:15 既将执政的和掌权的脱下, 神就把他们公然示众, 仗着十字架在凯旋中向他们夸胜。

来 2:14 儿女既同有血肉之体, 祂也照样亲自自有分于血肉之体, 为要借着死, 废除那掌死权的, 就是魔鬼,

弗 4:8 所以经上说, "祂既升上高处, 就掳掠了那些被掳的, 将恩赐赐给人。"

b 基督也是生产的母狮, 生出许多得胜者作祂的“小狮子”——创四九 9 下, 参箴二八 1, 启二二 5。

创 49:9 下 ...我儿啊, 你抓了食便上山去。他蹲伏如公狮, 又如母狮, 谁敢惹他?

箴 28:1 恶人虽无人追赶也逃跑, 义人却胆壮象狮子。

启 22:5 不再有黑夜, 他们也不需要灯光日光, 因为主神要光照他们; 他们要作王, 直到永永远远。

c 无人敢惹犹大 (创四九 9 下), 这表征基督复活与升天的可畏大能, 征服了一切 (太二八 18, 腓二 9, 弗一 21 ~ 23)。

创 49:9 下 ...我儿啊, 你抓了食便上山去。他蹲伏如公狮, 又如母狮, 谁敢惹他?

太 28:18 耶稣进前来, 对他们说, 天上地上所有的权柄, 都赐给我了。

腓 2:9 所以神将祂升为至高, 又赐给祂那超乎万名之上的名,

弗 1:21 远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名, 不但是今世的, 连来世的也都在内,

弗 1:22 将万有服在祂的脚下, 并使祂向着召会作万有的头;

弗 1:23 召会是祂的身体, 是那在万有中充满万有者的丰满。

2 基督在祂的权柄和君王职分中, 作为带来平安者而来; 这平安者就是列国将要服从并顺从的那一位——创四九 10, 弗二 14 ~ 15:

创 49:10 权杖必不离犹大, 王杖必不离他两脚之间, 直到细罗来到, 万民都必归顺。

弗 2:14 因祂自己是我们的和平, 将两下作成一个人, 拆毁了中间隔断的墙, 就是仇恨,

弗 2:15 在祂的肉体里, 废掉了那规条中诫命的律法, 好把两下在祂自己里面, 造成一个人, 成就了和平;

a 权杖是国度的象征 (诗四五 6, 来一 8), 指基督的王权; 权杖必不离犹大, 意思是君王职分永不离开基督 (撒

Gen 49:9a Judah is a young lion;/ From the prey, my son, you have gone up. ...

Col 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

Eph 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

b. Christ is also the producing lioness, bringing forth many overcomers as His “lion cubs”——Gen. 49:9b; cf. Prov. 28:1; Rev. 22:5.

Gen 49:9b ... He couches, he stretches out like a lion,/ And like a lioness; who will rouse him up?

Prov 28:1 The wicked flee when no man pursues,/ But the righteous are as bold as a lion.

Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

c. That no one dares to rouse Judah up (Gen. 49:9b) signifies that Christ’s terrifying power in His resurrection and ascension has subdued everything (Matt. 28:18; Phil. 2:9; Eph. 1:21-23).

Gen 49:9b ... He couches, he stretches out like a lion,/ And like a lioness; who will rouse him up?

Matt 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

Phil 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,

Eph 1:21 Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

2. In His authority and kingship Christ comes as the Peace Bringer, the One to whom all the nations will submit and obey——Gen. 49:10; Eph. 2:14-15:

Gen 49:10 The scepter will not depart from Judah, / Nor the ruler's staff from between his feet, / Until Shiloh comes, / And to Him shall be the obedience of the peoples.

Eph 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity,

Eph 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace,

a. The scepter, a symbol of the kingdom (Psa. 45:6; Heb. 1:8), denotes the kingly authority of Christ; that the scepter will never depart from Judah means that

下七 12 ~ 13, 但二 44 ~ 45, 七 13 ~ 14, 启十一 15, 二二 1、3) ; 我们必须在基督的管治之下, 为基督掌权, 胜过撒但、罪和死 (西二 19, 罗五 17) 。

诗 45:6 神啊, 你的宝座是永永远远的; 你国的权杖是正直的权杖。

来 1:8 论到子却说, "神啊, 你的宝座是永永远远的, 你国的权杖是正直的权杖。

撒下 7:12 你在世的日子满足, 与你列祖同睡的时候, 我必兴起你腹中所出的后裔接续你, 我也必坚定他的国。

撒下 7:13 他必为我的名建造殿宇; 我必坚定他的国位, 直到永远。

但 2:44 当那列王在位的日子, 天上的神必兴起一国, 永不败灭, 国权也不留归别民, 却要打碎灭绝那一切国; 这国必存到永远。

但 2:45 你既看见非人手凿出来的一块石头, 从山而出, 打碎铁、铜、泥、银、金, 那就是至大的神把后来必发生的事给王指明。这梦准是这样, 这讲解也是可信的。

但 7:13 我在夜间的异象中观看, 见有一位象人子的, 驾着天云而来; 祂来到亘古常在者那里, 被领近祂面前。

但 7:14 权柄、荣耀、国度都给了祂, 使各族、各国、各方言的人都事奉祂。祂的权柄是永远的权柄, 不能废去, 祂的国必不毁坏。

启 11:15 第七位天使吹号, 天上就有大声音说, 世上的国, 成了我主和祂基督的国, 祂要作王, 直到永永远远。

启 22:1 天使又指给我看, 在城内街道当中一道生命水的河, 明亮如水晶, 从神和羔羊的宝座流出来。

启 22:3 一切咒诅必不再有。在城里有神和羔羊的宝座; 祂的仆仆都要事奉祂,

西 2:19 不持定元首; 本于祂, 全身借着节和筋, 得了丰富的供应, 并结合一起, 就以神的增长而长大。

罗 5:17 若因一人的过犯, 死就借着这一人作了王, 那些受洋溢之恩, 并洋溢之义恩赐的, 就更借着耶稣基督一人, 在生命中作王了。

b 细罗, 意, 带来平安者; 指基督在祂第二次来临时乃是和平的君, 要给全地带来和平—赛九 6 ~ 7, 二 4, 罗十四 17, 西三 15, 太十四 22 ~ 33, 参伯三 25 ~ 26, 箴三 25 ~ 26。

赛 9:6 因有一婴孩为我们而生, 有一子赐给我们; 政权必担在祂的肩头上; 祂的名称为奇妙的策士、全能的神、永远的父、和平的君。

赛 9:7 祂的政权与平安必加增无穷, 祂必在大卫的宝座上, 治理祂的国, 以公平公义使国坚定稳固, 从今时直到永远。万军之耶和華的热心, 必成就这事。

the kingship will never depart from Christ (2 Sam. 7:12-13; Dan. 2:44-45; 7:13-14; Rev. 11:15; 22:1, 3); we must be under the ruling of Christ to reign for Christ over Satan, sin, and death (Col. 2:19; Rom. 5:17).

Psa 45:6 Your throne, O God, is forever and ever; / The scepter of uprightness is the scepter of Your kingdom.

Heb 1:8 But of the Son, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.

2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.

2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

Dan 2:44 And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.

Dan 2:45 Inasmuch as you saw that out of the mountain a stone was cut without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold, the great God has made known to the king what will happen afterward; and the dream is certain, and its interpretation trustworthy.

Dan 7:13 I watched in the night visions, / And there with the clouds of heaven / One like a Son of Man was coming; / And He came to the Ancient of Days, / And they brought Him near before Him.

Dan 7:14 And to Him was given dominion, glory, and a kingdom, / That all the peoples, nations, and languages might serve Him. / His dominion is an eternal dominion, which will not pass away; / And His kingdom is one that will not be destroyed.

Rev 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

b. Shiloh, meaning "peace bringer," refers to Christ in His second coming as the Prince of Peace, who will bring peace to the whole earth—Isa. 9:6-7; 2:4; Rom. 14:17; Col. 3:15; Matt. 14:22-33; cf. Job 3:25-26; Prov. 3:25-26.

Isa 9:6 For a child is born to us, / A Son is given to us; / And the government / Is upon His shoulder; / And His name will be called / Wonderful Counselor, / Mighty God, / Eternal Father, / Prince of Peace.

Isa 9:7 To the increase of His government / And to His peace there is no end, / Upon the throne of David / And over His kingdom, / To establish it / And to uphold it / In justice and righteousness / From now to eternity. / The zeal of Jehovah of hosts / Will accomplish this.

- 赛 2:4 祂必在列国之间施行审判，为多族的民断定是非。他们要将刀打成犁头，把枪打成镰刀；这国不举刀攻击那国，他们也不再学习战事。
- 罗 14:17 因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。
- 西 3:15 又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。
- 太 14:22 耶稣随即催门徒上船，在祂以先到对岸去，等祂解散群众。
- 太 14:23 既解散了群众，祂就独自上山去祷告。到了晚上，只有祂单独在那里。
- 太 14:24 这时船在海中，因风不顺，被浪折磨。
- 太 14:25 夜里四更天，祂在海上向他们走去。
- 太 14:26 门徒看见祂在海上走，就惊慌，说，这是个鬼怪！由于惧怕，便喊叫起来。
- 太 14:27 耶稣连忙对他们说，放心，是我，不要怕。
- 太 14:28 彼得回答说，主，若是你，请吩咐我从水上到你那里去。
- 太 14:29 祂就说，来吧。彼得就从船上下去，在水上向耶稣走去。
- 太 14:30 只因见风甚大，就害怕，将要沉下去，便喊着说，主啊，救我！
- 太 14:31 耶稣赶紧伸手拉住他，对他说，小信的人哪，为什么疑惑？
- 太 14:32 他们上了船，风就止住了。
- 太 14:33 船上的人遂都拜祂说，你真是神的儿子。
- 伯 3:25 因我所恐惧的临到我身，我所惧怕的迎我而来。
- 伯 3:26 我不得安逸，不得平静，也不得安息；却有搅扰来到。
- 箴 3:25 忽然来的惊恐，你不要害怕；恶人的毁灭临到，你也不要恐惧。
- 箴 3:26 因为耶和华是你所信靠的，祂必保守你的脚不被缠住。
- 3 由于基督的得胜和君王职分，我们能享受祂作我们的安息——我们完全的平安和完满的满足——创四九 11 ~ 12:
- 创 49:11 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。
- 创 49:12 他的眼睛因酒红润；他的牙齿因奶白亮。
- a 将我们的驴子或小驴拴在葡萄树上，指明旅程结束，已经达到目的地；十一节的葡萄树预表活的基督，充满了生命。
- 创 49:11 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。
- Isa 2:4 And He will judge between the nations, / And will decide matters for many peoples. / And they will beat their swords into plowshares, / And their spears into pruning knives; / Nation will not lift up sword against nation, / Nor will they learn war anymore.
- Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
- Col 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.
- Matt 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.
- Matt 14:23 And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.
- Matt 14:24 Now the boat was already in the midst of the sea, being battered by the waves, for the wind was contrary.
- Matt 14:25 And in the fourth watch of the night He came to them, walking on the sea.
- Matt 14:26 And the disciples, seeing Him walking on the sea, were startled, saying, It is a ghost! And they cried out for fear.
- Matt 14:27 But immediately Jesus talked to them, saying, Take courage. It is I. Do not be afraid.
- Matt 14:28 And Peter answered Him and said, Lord, if it is You, command me to come to You on the water.
- Matt 14:29 And He said, Come. And Peter, coming down from the boat, walked on the water and came toward Jesus.
- Matt 14:30 But seeing the strong wind, he became frightened; and as he began to sink, he cried out, saying, Lord, save me!
- Matt 14:31 And immediately Jesus stretched out His hand and took hold of him and said to him, You of little faith, why did you doubt?
- Matt 14:32 And when they got up into the boat, the wind ceased.
- Matt 14:33 And those who were in the boat worshipped Him, saying, Truly You are the Son of God.
- Job 3:25 For I dread something, and it comes upon me; / And what I fear comes to me.
- Job 3:26 I have no ease and I have no quiet / And I have no rest, but trouble comes.
- Prov 3:25 Do not be afraid of sudden fear, / Nor of the destruction of the wicked when it comes;
- Prov 3:26 For Jehovah will be your confidence, / And He will keep your foot from being caught.
3. Due to His victory and kingship, Christ can be enjoyed by us to be our rest—our perfect peace and full satisfaction—Gen. 49:11-12:
- Gen 49:11 Binding his foal to the vine, / And his donkey's colt to the choice vine, / He washes his garment in wine, / And his robe in the blood of grapes.
- Gen 49:12 Dark are his eyes with wine, / And white are his teeth with milk.
- a. To bind our donkey, or our foal, to the vine indicates that the journey is over and that the destination has been reached; the vine in verse 11 typifies the living Christ, who is full of life.
- Gen 49:11 Binding his foal to the vine, / And his donkey's colt to the choice vine, / He washes his garment in wine, / And his robe in the blood of grapes.

b 将我们的驴子拴在葡萄树上，表征停下我们天然生命的劳苦和努力，安息在基督这活的一位里，祂乃是生命的源头（约十五 1、5，太十一 28～30）；因为基督已经得胜并得着国度，所以祂成为我们丰富的葡萄树，作我们的享受、安息和满足。

约 15:1 我是真葡萄树，我父是栽培的人。

约 15:5 我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。

太 11:28 凡劳苦担重担的，可以到我这里来，我必使你们得安息。

太 11:29 我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；

太 11:30 因为我的轭是容易的，我的担子是轻省的。

c 衣服表征我们日常生活中的行为，酒表征生命（创四九 11 下，约二 3）；因此，在葡萄酒中洗衣服，在葡萄汁中洗袍褂，表征我们的行为，我们的日常行事为人，泡透在对基督生命之丰富的享受中（太九 17 与注 1）。

创 49:11 下…他在葡萄酒中洗了衣服，在葡萄汁中洗了袍褂。

约 2:3 酒用尽了，耶稣的母亲对祂说，他们没有酒了。

太 9:17 也没有人把¹新酒装在旧皮袋里；不然，皮袋胀裂，酒泻出来，皮袋也就坏了。人乃是把新酒装在新皮袋里，两样就都得保全。

注 1 原文指在时间上是新的、新近的、新有的。这里的新酒，象征基督是新生命，满有活力，激人振奋。君尊的救主不仅是国度子民的新郎，作他们的享受，也是他们的新衣，在外面装备他们，使他们有资格参加婚礼。此外，祂也是他们的新生命，在里面激动他们，好享受祂作他们的新郎。祂这属天的王乃是新郎，作国度子民的享受；祂属天的国度也是祂的婚筵（二二 2），使他们能享受祂。他们要在国度的筵席上，享受祂作新郎，就需要祂在外面作他们的新衣服，并在里面作他们的新酒。

d 眼睛因酒红润，牙齿因奶白亮（创四九 12），表征借着对基督丰盛生命的享受，从死亡变化成生命（约十 10，士九 13）；牙齿的白亮指明健全、健康的功用，把神的话当作食物接受进来，并说出祂的话，使别人得着喂养（弗六 19）。

创 49:12 他的眼睛因酒红润；他的牙齿因奶白亮。

b. To bind our donkey to the vine signifies to cease from our labor and our striving in our natural life and to rest in Christ, the living One who is the source of life (John 15:1, 5; Matt. 11:28-30); because Christ has won the victory and has gained the kingdom, He has become the rich vine to us for our enjoyment, rest, and satisfaction.

John 15:1 I am the true vine, and My Father is the husbandman.

John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

Matt 11:28 Come to Me all who toil and are burdened, and I will give you rest.

Matt 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

Matt 11:30 For My yoke is easy and My burden is light.

c. Garments signify our behavior in our daily living, and wine signifies life (Gen. 49:11b; John 2:3); hence, to wash our garments in wine and our robe in the blood of grapes signifies to soak our behavior, our daily walk, in the enjoyment of the riches of Christ's life (Matt. 9:17 and footnote 1).

Gen 49:11b... He washes his garment in wine, / And his robe in the blood of grapes.

John 2:3 And when the wine ran out, the mother of Jesus said to Him, They have no wine.

Matt 9:17 Neither do they put¹ new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.

note 1 The Greek word for new means new in time, recent, newly possessed. The new wine here signifies Christ as the new life, full of vigor, stirring people to excitement. The kingly Savior is not only the Bridegroom to the kingdom people for their enjoyment but also their new garment for them to be equipped outwardly that they may be qualified to attend the wedding. Furthermore, He is their new life to stir them up inwardly to enjoy Him as their Bridegroom. He, as the heavenly King, is the Bridegroom for the kingdom people's enjoyment, and His heavenly kingdom is His wedding feast (22:2), at which they will enjoy Him. To enjoy Him as the Bridegroom in the kingdom feast, they need Him as their new garment outwardly and their new wine inwardly.

d. The eyes being red with wine and the teeth being white with milk (Gen. 49:12) signifies transformation from death to life by the enjoyment of the rich life of Christ (John 10:10; Judg. 9:13); the whiteness of the teeth indicates the sound, healthy function to take in God's Word as food and to utter His word so that others may be nourished (Eph. 6:19).

Gen 49:12 Dark are his eyes with wine, / And white are his teeth with milk.

约 10:10 贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。
士 9:13 葡萄树对他们说，我岂可停止生产我那使神和人喜乐的新酒，去飘飏在众树之上呢？
弗 6:19 也替我祈求，使我在开口的时候，有发表赐给我，好放胆讲明福音的奥秘，

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.
Judg 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?
Eph 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,

二 关于西布伦的预言，描绘出福音的传扬—创四九 13:

创 49:13 西布伦必住在海边，必成为停船的海口；他的境界必延到西顿。

1 西布伦是海口，是加利利的一部分，是主耶稣开始尽职传扬国度福音的地方—13 节，太四 12 ~ 23，二八 7、10、16 ~ 20。

创 49:13 西布伦必住在海边，必成为停船的海口；他的境界必延到西顿。

太 4:12 耶稣听见约翰下了监，就退到加利利去；

太 4:13 又离开拿撒勒，来住在西布伦和拿弗他利境内，靠海的迦百农。

太 4:14 这是要应验那借着申言者以赛亚所说的，说，

太 4:15 " 西布伦地和拿弗他利地，沿海的路，约但河外，外邦人的加利利：

太 4:16 那坐在黑暗中的百姓，看见了大光；并且向那些坐在死亡的境域和阴影中的人，有光出现，照着他们。"

太 4:17 从那时候，耶稣开始传道，说，你们要悔改，因为诸天的国已经临近了。

太 4:18 耶稣在加利利海边行走，看见两个兄弟，就是那称呼彼得的西门，和他的兄弟安得烈，向海里撒网；他们本是渔夫。

太 4:19 耶稣对他们说，来跟从我，我要使你们作得人的渔夫。

太 4:20 他们就立刻撒下网，跟从了祂。

太 4:21 祂从那里往前走，看见另外两个兄弟，就是西庇太的儿子雅各和他的兄弟约翰，正同他们的父亲西庇太在船上补网，祂就呼召他们。

太 4:22 他们立刻撒下船和他们的父亲，跟从了祂。

太 4:23 耶稣走遍加利利，在他们的会堂里施教，传扬国度的福音，医治百姓各样的疾病，和各种的症候。

太 28:7 快去告诉祂的门徒，祂已经从死人中复活，并且看哪，祂在你们以往加利利去，在那里你们要看见祂。看哪，我已经告诉你们了。

B. The prophecy concerning Zebulun portrays the preaching of the gospel—Gen. 49:13:

Gen 49:13 Zebulun will dwell at the shore of the sea, / And he will be a shore for ships, / And his flank will be toward Sidon.

1. Zebulun, a seaport, was part of Galilee, the place where the Lord Jesus began His ministry of the preaching of the gospel of the kingdom—v. 13; Matt. 4:12-23; 28:7, 10, 16-20.

Gen 49:13 Zebulun will dwell at the shore of the sea, / And he will be a shore for ships, / And his flank will be toward Sidon.

Matt 4:12 Now when He heard that John was delivered up, He withdrew into Galilee.

Matt 4:13 And leaving Nazareth, He came and dwelt in Capernaum, which is beside the sea in the borders of Zebulun and Naphtali,

Matt 4:14 In order that what was spoken through Isaiah the prophet might be fulfilled, saying,

Matt 4:15 "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles:

Matt 4:16 The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen."

Matt 4:17 From that time Jesus began to proclaim and to say, Repent, for the kingdom of the heavens has drawn near.

Matt 4:18 And while He was walking beside the Sea of Galilee, He saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen.

Matt 4:19 And He said to them, Come after Me, and I will make you fishers of men.

Matt 4:20 And immediately leaving the nets, they followed Him.

Matt 4:21 And going on from there, He saw another two brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets; and He called them.

Matt 4:22 And immediately leaving the boat and their father, they followed Him.

Matt 4:23 And Jesus went about in all of Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every sickness among the people.

Matt 28:7 And go quickly and tell His disciples that He has been raised from the dead, and behold, He goes before you into Galilee. There you will see Him. Behold, I have told you.

太 28:10 耶稣对她们说，不要怕，你们去告诉我的弟兄，叫他们往加利利去，在那里必看见我。

太 28:16 十一个门徒往加利利去，到了耶稣给他们指定的山上。

太 28:17 他们见了耶稣，就拜祂，然而还有人疑惑。

太 28:18 耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。

太 28:19 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里，

太 28:20 凡我所吩咐你们的，无论是什么，都教训他们遵守；看哪，我天天与你们同在，直到这世代的终结。

2 西布伦预表基督作为传福音者的“海口”，为着传扬神福音的输送和扩展；基督成就了一切要当作福音传扬的事之后，五旬节那天，至少有一百二十艘福音“船”（他们全是加利利人—徒二7，十三31），从这“海口”出发去扩展福音（申三三18上）。

徒 2:7 他们都惊讶希奇，说，看哪，这些说话的不都是加利利人么？

徒 13:31 祂多日向那些从加利利同祂上耶路撒冷的人显现，这些人如今向百姓作了祂的见证人。

申 33:18 上论西布伦说，西布伦哪，你出外可以欢喜；…

3 我们能成为加利利的传福音者，作福音的“船只”，借着祷告，凭着圣灵这属天之风的能力，并带着在话里之基督的丰富，从基督这“海口”航行出去，达到全世界—徒一8，二2~41，四31，诗六八1、11~13、18~19、27。

徒 1:8 但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。

徒 2:2 忽然从天上有响声下来，好象一阵暴风刮过，充满了他们所坐的整个屋子。

徒 2:3 又有舌头如火焰向他们显现出来，分开落在他们各人身上，

徒 2:4 他们就被圣灵充溢，并且按着那灵所赐的发表，用别种不同的语言说起话来。

徒 2:5 那时，有犹太人，就是从天下各国来的虔诚人，住在耶路撒冷。

徒 2:6 这声音一响，许多人都来在一起，各人因听见门徒用听众各人的本地话讲论，就感困惑。

徒 2:7 他们都惊讶希奇，说，看哪，这些说话的不都是加利利人么？

徒 2:8 我们各人怎么听见他们说我们生来所用的本地话？

徒 2:9 我们帕提亚人、玛代人、以拦人、和住在米所波大米、犹太、加帕多家、本都、亚西亚、

Matt 28:10 Then Jesus said to them, Do not be afraid. Go and report to My brothers that they should go into Galilee, and there they will see Me.

Matt 28:16 And the eleven disciples went to Galilee, to the mountain where Jesus directed them.

Matt 28:17 And when they saw Him, they worshipped Him, though some doubted.

Matt 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

Matt 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

2. Zebulun typifies Christ as the “shore” of the evangelists for the transportation and spreading in the preaching of God’s gospel; after Christ accomplished all the things that are to be proclaimed as the gospel, on the day of Pentecost at least one hundred twenty gospel “ships,” all of whom were Galileans (Acts 2:7; 13:31), set out from the “shore” to spread the gospel (Deut. 33:18a).

Acts 2:7 And they were amazed and marveled, saying, Behold, are not all these who are speaking Galileans?

Acts 13:31 And for many days He appeared to those who had come up with Him from Galilee to Jerusalem, who are now His witnesses to the people.

Deut 33:18a And concerning Zebulun he said, Rejoice, Zebulun, for your going forth, …

3. We can be the Galilean preachers, the gospel “ships,” who sail out from Christ as the “shore” through prayer by the power of the Holy Spirit as the heavenly wind and with the riches of Christ in the Word to reach the whole world—Acts 1:8; 2:2-41; 4:31; Psalms 68:1, 11-13, 18-19, 27.

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost part of the earth.

Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;

Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

Acts 2:5 Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.

Acts 2:6 And when this sound occurred, the multitude came together and was confounded because each one heard them speaking in his own dialect.

Acts 2:7 And they were amazed and marveled, saying, Behold, are not all these who are speaking Galileans?

Acts 2:8 And how is it that we each hear them in our own dialect in which we were born?

Acts 2:9 Parthians and Medes and Elamites and those dwelling in Mesopotamia, both in Judea and Cappadocia, in Pontus and Asia,

徒 2:10 弗吕家、旁非利亚、埃及的人，并靠近古利奈的吕彼亚一带地方的人，以及旅居的罗马人，或是犹太人，或是入犹太教的人，
徒 2:11 革哩底和亚拉伯人，都听见他们用我们的语言，讲说神的大作为。
徒 2:12 众人就都惊讶猜疑，彼此说，这是什么意思？
徒 2:13 还有人讥诮说，他们无非是被新酒灌满了。
徒 2:14 彼得同十一位使徒站起来，高声对众人说，诸位，犹太人和一切住在耶路撒冷的人哪，这件事你们当知道，也当侧耳听我的话。
徒 2:15 这些人并不是象你们所想的喝醉了，因为时候不过是上午九时；
徒 2:16 这正是借着申言者约珥所说的，
徒 2:17 "神说，在末后的日子，我要将我的灵浇灌在一切属肉体的人身上；你们的儿女要说预言，你们的青年人要见异象，你们的老年人要作异梦。
徒 2:18 在那些日子，我要将我的灵浇灌在我的仆人和婢女身上，他们就要说预言。
徒 2:19 我要在天上显出奇事，在地上显出神迹，有血、有火、有烟雾。
徒 2:20 在主大而显赫的日子来到以前，日头要变为黑暗，月亮要变为血。
徒 2:21 那时，凡呼求主名的，就必得救。"
徒 2:22 诸位，以色列人哪，你们要听这些话：神借着拿撒勒人耶稣，在你们中间施行异能、奇事、神迹，将祂证明出来，正如你们自己所知道的。
徒 2:23 祂既按着神的定义先见被交给你们，你们就借着不法之人的手，把祂钉在十字架上杀了。
徒 2:24 神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。
徒 2:25 大卫指着祂说，"我看见主常在我眼前，因祂在我右边，我便不至摇动。
徒 2:26 所以我的心快乐，我的舌欢腾，并且我的肉身要安居在指望中；
徒 2:27 因你必不将我的魂撇在阴间，也不叫你的圣者见朽坏。
徒 2:28 你已将生命的道路指示我，你必用你的面容使我充满快乐。"
徒 2:29 诸位，弟兄们，先祖大卫的事，我可以明明地对你们说，他死了，也葬了，并且他的坟墓直到今日还在我们这里。
徒 2:30 大卫既是申言者，又晓得神曾用誓言向他起誓，要从他的后裔中，立一位坐在他的宝座上，
徒 2:31 就预先看明这事，讲论基督的复活说，祂不被撇在阴间，祂的肉身也不见朽坏。
徒 2:32 这位耶稣，神已经叫祂复活了，我们都是这事的见证人。
徒 2:33 祂既被高举在神的右边，又从父领受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。
徒 2:34 大卫并没有升到诸天之上，但他自己说，"主对我主说，你坐在我的右边，

Acts 2:10 Both in Phrygia and Pamphylia, in Egypt and the parts of Libya around Cyrene, and the sojourning of Rome, both Jews and proselytes,
Acts 2:11 Cretans and Arabians, we hear them speaking in our tongues the magnificent works of God?
Acts 2:12 And they were all amazed and perplexed, saying to one another, What does this mean?
Acts 2:13 But others jeered and said, They are full of new wine!
Acts 2:14 But Peter, standing with the eleven, lifted up his voice and spoke forth to them: Men of Judea, and all who are dwelling in Jerusalem, let this be known to you, and give ear to my words.
Acts 2:15 For these men are not drunk, as you suppose, for it is the third hour of the day;
Acts 2:16 But this is what is spoken through the prophet Joel:
Acts 2:17 "And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream things in dreams;
Acts 2:18 And indeed upon My slaves, both men and women, I will pour out of My Spirit in those days, and they shall prophesy.
Acts 2:19 And I will show wonders in heaven above and signs on the earth below, blood and fire and vapor of smoke.
Acts 2:20 The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord comes.
Acts 2:21 And it shall be that everyone who calls on the name of the Lord shall be saved."
Acts 2:22 Men of Israel, hear these words: Jesus the Nazarene, a man shown by God to you to be approved by works of power and wonders and signs, which God did through Him in your midst, even as you yourselves know-
Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed;
Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
Acts 2:25 For David says regarding Him, "I saw the Lord continually before me, because He is on my right hand, that I may not be shaken.
Acts 2:26 Therefore my heart was made glad and my tongue exulted; moreover, also my flesh will rest in hope,
Acts 2:27 Because You will not abandon my soul to Hades, nor will you permit Your Holy One to see corruption.
Acts 2:28 You have made known to me the ways of life; You will make me full of gladness with Your presence."
Acts 2:29 Men, brothers, I can say to you plainly concerning the patriarch David that he both deceased and was buried, and his tomb is among us until this day.
Acts 2:30 Therefore, being a prophet and knowing that God had sworn with an oath to him to seat One from the fruit of his loins upon his throne,
Acts 2:31 He, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.
Acts 2:32 This Jesus God has raised up, of which we all are witnesses.
Acts 2:33 Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.
Acts 2:34 For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, Sit at My right hand

徒 2:35 等我使你的仇敌作你的脚凳。"

徒 2:36 所以，以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。

徒 2:37 众人听了，觉得扎心，就对彼得和其余的使徒说，诸位，弟兄们，我们当怎样行？

徒 2:38 彼得对他们说，你们要悔改，各人要靠耶稣基督的名受浸，叫你们的罪得赦，就必领受所赐的圣灵。

徒 2:39 因为这应许是给你们和你们的儿女，并一切在远方，凡是主我们的神所召来的人。

徒 2:40 彼得还用许多别的话郑重地作见证，劝勉他们说，你们要得救，脱离这弯曲的世代。

徒 2:41 于是领受他话的人，就受了浸，那一天约添了三千人。

徒 4:31 祈求完了，聚会的地方震动，他们就都被圣灵充溢，放胆讲说神的话。

诗 68:1 (大卫的诗，一首歌，交与歌咏长。) 愿神兴起；愿祂的仇敌四散；愿恨祂的人从祂面前逃跑。

诗 68:11 主发命令；传好信息的妇女成了大群。

诗 68:12 统兵的君王逃跑了，逃跑了！留守在家的妇女，分得了掠物。

诗 68:13 你们虽然躺卧在羊圈之间，却象鸽子的翅膀镀了白银，翎毛镀了绿黄色的金。

诗 68:18 你已经升上高处，掳掠了那些被掳的；你在人间，甚至在悖逆的人中间，受了恩赐，叫耶和華神可以住在他们中间。

诗 68:19 天天加给我们美福的主，就是拯救我们的神，是当受颂赞的。〔细拉〕

诗 68:27 在那里，有统管他们的小便雅憫，有犹大的首领在他们的群众中，有西布伦的首领，有拿弗他利的首领。

Acts 2:35 Until I set Your enemies as a footstool for Your feet."

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

Acts 2:37 And when they heard this, they were pricked in their heart, and they said to Peter and the rest of the apostles, What should we do, brothers?

Acts 2:38 And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

Acts 2:39 For to you is the promise and to your children, and to all who are far off, as many as the Lord our God calls to Himself.

Acts 2:40 And with many other words he solemnly testified and exhorted them, saying, Be saved from this crooked generation.

Acts 2:41 Those then who received his word were baptized, and there were added on that day about three thousand souls.

Acts 4:31 And when they had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.

Psa 68:1 (To the choir director. of David. A Psalm; a Song) Let God arise; let His enemies be scattered;/ And let those who hate Him flee before Him.

Psa 68:11 The Lord gives the command;/ The women who bear the glad tidings are a great host.

Psa 68:12 The kings of the armies flee./ They flee!/ And she who abides at home/ Divides the spoil.

Psa 68:13 Though you lie among the sheepfolds,/ There are dove wings covered with silver,/ And its pinions, with greenish yellow gold.

Psa 68:18 You have ascended on high; You have led captive those taken captive;/ You have received gifts among men,/ Even the rebellious ones also,/ That Jehovah God may dwell among them.

Psa 68:19 Blessed be the Lord, who day by day loads us with good;/ God is our salvation. Selah.

Psa 68:27 There are little Benjamin, who rules them,/ And the princes of Judah in their company,/ The princes of Zebulun, the princes of Naphtali.

三 关于以萨迦的预言，是描绘召会生活—创四九 14:

创 49:14 以萨迦是个强壮的驴，卧在羊圈之间。

- 1 强壮的驴象征天然的人；卧着乃是在满足中安息；羊圈象征公会和基于律法的各种宗教—14 节，参约十 1~9、16。

创 49:14 以萨迦是个强壮的驴，卧在羊圈之间。

约 10:1 我实实在在地告诉你们，不从门进羊圈，倒从别处爬进去的，那人就是贼，就是强盗。

约 10:2 从门进去的，才是羊的牧人。

C. The prophecy concerning Issachar portrays the church life—Gen. 49:14:

Gen 49:14 Issachar is a strong donkey,/ Couching between the sheepfolds.

1. The strong donkey signifies the natural man; to couch is to rest in satisfaction; and the sheepfolds signify the denominations and various religions based on the law—v. 14; cf. John 10:1-9, 16.

Gen 49:14 Issachar is a strong donkey,/ Couching between the sheepfolds.

John 10:1 Truly, truly, I say to you, He who does not enter through the door into the sheepfold, but climbs up from somewhere else, he is a thief and a robber;

John 10:2 But he who enters through the door is the shepherd of the sheep.

约 10:3 看门的就给他开门，羊也听他的声音；他按着名叫自己的羊，领它们出来。
约 10:4 当他把自己的羊都放出来，就在前头走，羊也跟着他，因为认得他的声音。
约 10:5 羊绝不跟着生人，反要逃避，因为不认得生人的声音。
约 10:6 耶稣将这比喻告诉他们，但他们不明白祂所说的是什么意思。
约 10:7 所以耶稣又说，我实实在在地告诉你们，我就是羊的门。
约 10:8 凡在我以前来的，都是贼，都是强盗，羊却不听他们。
约 10:9 我就是门；凡从我进来的，必要得救，并且必要入，必要出，也必要找着草场。
约 10:16 我另外有羊，不是属于这圈的；我必须领他们来，他们也要听我的声音，并且要成为一群，归一个牧人了。

2 创世记四十九章十四节的诗描绘真正的召会生活乃是福音传扬的结果，在召会生活中，我们天然的人在宗教的羊圈之间（以外），得以安息满足；地预表基督作为青草场，在召会生活中为信徒所享受—14～15 节上，约十 9。

创 49:14 以萨迦是个强壮的驴，卧在羊圈之间。
创 49:15 上他看安息之处为佳，看那地为美，…
约 10:9 我就是门；凡从我进来的，必要得救，并且必要入，必要出，也必要找着草场。

3 在申命记三十三章十八节下半摩西的祝福中，以萨迦在帐棚里可以快乐；那里帐棚表征地方召会作基督独一身体的彰显（弗四 4 上），信徒在其中因对基督之丰富的享受而喜乐（腓四 4，帖前五 16）。

申 33:18 下…以萨迦啊，你在帐棚里可以快乐！
弗 4:4 上一个身体和一位灵，…
腓 4:4 你们要在主里常常喜乐，我再说，你们要喜乐。
帖前 5:16 要常常喜乐，

4 这享受使我们愿意受基督作头的指派，完成我们的事奉；这样的事奉成了贡物，献给主人，使祂得着满足—创四九 15 下，林前十二 4～6、18、28，弗二 10，四 11～12，参罗十五 16。

创 49:15 下…便低肩背重，成为献贡物的仆人。
林前 12:4 然而，恩赐虽有分别，灵却是同一位；
林前 12:5 职事也有分别，主却是同一位；

John 10:3 To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out.
John 10:4 When he puts forth all his own, he goes before them, and the sheep follow him because they know his voice.
John 10:5 But they will by no means follow a stranger, but will flee from him, because they do not know the voice of strangers.
John 10:6 This parable Jesus spoke to them, but they did not know what those things meant that He spoke to them.
John 10:7 Jesus therefore said to them again, Truly, truly, I say to you that I am the door of the sheep.
John 10:8 All who came before Me are thieves and robbers, but the sheep did not hear them.
John 10:9 I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture.
John 10:16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.

2. The poetry in Genesis 49:14 portrays the genuine church life as the issue of the preaching of the gospel, in which our natural man rests in satisfaction between (outside) the religious sheepfolds; the land typifies Christ as the green pasture enjoyed by the believers in the church life—vv. 14-15a; John 10:9.

Gen 49:14 Issachar is a strong donkey, / Couching between the sheepfolds.
Gen 49:15a And he saw a resting place that was good / And the land that was pleasant, ...
John 10:9 I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture.

3. In Moses' blessing in Deuteronomy 33:18b, Issachar was to rejoice for his tents; there the tents signify the local churches as the expressions of the unique Body of Christ (Eph. 4:4a), in which the believers rejoice in the enjoyment of Christ's riches (Phil. 4:4; 1 Thes. 5:16).

Deut 33:18b ... And Issachar, for your tents!
Eph 4:4a One Body and one Spirit, ...
Phil 4:4 Rejoice in the Lord always; again I will say, rejoice.
1 Thes 5:16 Always rejoice,

4. This enjoyment issues in our willingness to carry out our service, which is assigned by Christ as the Head; such service becomes a tribute offered to the Master for His satisfaction—Gen. 49:15b; 1 Cor. 12:4-6, 18, 28; Eph. 2:10; 4:11-12; cf. Rom. 15:16.

Gen 49:15b ... And he bowed his shoulder to bear, / And became a task-worker to bring tribute.
1 Cor 12:4 But there are distinctions of gifts, but the same Spirit;
1 Cor 12:5 And there are distinctions of ministries, yet the same Lord;

林前 12:6 功效也有分别，神却是同一位，在众人里面运行一切的事。
 林前 12:18 但如今神照着自己的意思，把肢体俱各安置在身体上了。
 林前 12:28 神在召会中所设立的，第一是使徒，第二是申言者，第三是教师；其次是行异能的，再次是得恩赐医病的，帮助的，治理的，说各种方言的。
 弗 2:10 我们原是神的杰作，在基督耶稣里，为着神早先预备好，要我们行在其中的善良事工创造的。
 弗 4:11 祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，
 弗 4:12 为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，
 罗 15:16 使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。

1 Cor 12:6 And there are distinctions of operations, but the same God, who operates all things in all.
 1 Cor 12:18 But now God has placed the members, each one of them, in the body, even as He willed.
 1 Cor 12:28 And God has placed some in the church: first apostles, second prophets, third teachers; then works of power, then gifts of healing, helps, administrations, various kinds of tongues.
 Eph 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.
 Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
 Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
 Rom 15:16 That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

肆 关于犹大（四福音里的福音）、西布伦（使徒行传里福音的传扬）和以萨迦（召会生活应验在新约其他书卷里）的总结，见于申命记三十三章十九节，那里说到要将万民（列国）召到山上（表征神的国——但二 35），在那里他们要献公义的祭，也要享受海里的丰富（指召会，主要是由外邦信徒组成——太十三 1 注 1），并沙中所藏的珍宝（指隐藏在地里的国度——44）；这表示，福音、福音的传扬以及召会生活（福音的结果），带进召会生活和国度生活的享受（罗十四 17）。

IV. The consummation concerning Judah (the gospel in the four Gospels), Zebulun (the preaching of the gospel in the Acts), and Issachar (the church life fulfilled in the remaining books of the New Testament) is seen in Deuteronomy 33:19, which says that the peoples, the nations, will be called to the mountain, signifying the kingdom of God (Dan. 2:35), where they will offer sacrifices of righteousness and enjoy the abundance of the seas (the church composed mainly of Gentile believers (footnote on Matt. 13:1) and the hidden treasures of the sand (the kingdom hidden in the earth—v. 44); this shows that the gospel, the preaching of the gospel, and the church life as the issue of the gospel result in the enjoyment of the church life and the kingdom life (Rom. 14:17).

申 33:19 他们要将万民召到山上，在那里献公义的祭；因为他们要吸取海里的丰富，并沙中所藏的珍宝。
 但 2:35 于是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。
 太 13:1 ¹那一天，耶稣从屋子里出来，坐在海边。
 注 1 在十二章末了，属天的王既被犹太宗教首领完全弃绝，就和他们决裂了。那一天，祂从屋子里出来，坐在海边，这是很有意义的。屋子象征以色列家（十 6），海象征外邦

Deut 33:19 They shall call peoples to the mountain; / There they shall offer sacrifices of righteousness; / For they shall suck the abundance of the seas / And the hidden treasures of the sand.
 Dan 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.
 Matt 13:1 ¹On that day Jesus went out of the house and sat beside the sea.
 note 1 At the end of ch. 12 the heavenly King, having been fully rejected by the leaders of the Jewish religion, made a break with them. On that day He went out of the house and sat beside the sea. This is very significant. The house signifies the house of Israel (10:6), and the sea signifies the Gentile world (Dan.

世界（但七 3、17，启十七 15）。王从屋子里出来，坐在海边，表征祂和犹太人决裂以后，就放弃以色列家，而转向外邦人。此后，祂在海边讲论关于国度奥秘的比喻。这表征国度的奥秘是启示在召会里。因此，本章所有的比喻都是对门徒说的，不是对犹太人说的。

太 13:44 诸天的国好象宝贝藏在田地里，人找到了，就藏起来，欢欢喜喜地去变卖他一切所有的，买这田地。

罗 14:17 因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。

7:3, 17; Rev. 17:15). The King's going out of the house to sit beside the sea signifies that after His break with the Jews, He forsook the house of Israel and turned to the Gentiles. It was after this, while on the seashore, that He gave the parables concerning the mysteries of the kingdom. This signifies that the mysteries of the kingdom were revealed in the church. Hence, all the parables in this chapter were spoken to His disciples, not to the Jews.

Matt 13:44 The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid, and in his joy goes and sells all that he has, and buys that field.

Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.