

读经：创四九 16 ~ 28

- 创 49:16 但必判断他的民，作以色列支派之一。
- 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。
- 创 49:18 耶和華啊，我向来等候你的救恩。
- 创 49:19 迦得必被追击者追击，他却要追击他们的脚跟。
- 创 49:20 亚设的食物丰美，他必出君王的美味。
- 创 49:21 拿弗他利是被释放的母鹿，他出嘉美的言语。
- 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。
- 创 49:23 弓箭手将他苦害，向他射箭，逼迫他。
- 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。
- 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。
- 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。
- 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。
- 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。

壹 关于但背道的预言，指明雅各担心会有分裂敬拜中心的设立—创四九 16 ~ 18，士十七 9 ~ 10，十八 27 ~ 31，王上十二 26 ~ 31：

- 创 49:16 但必判断他的民，作以色列支派之一。
- 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。

Scripture Reading: Gen. 49:16-28

- Gen 49:16 Dan will judge his people, / As one of the tribes of Israel.
- 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.
- Gen 49:18 I have waited for Your salvation, O Jehovah.
- Gen 49:19 Gad, raiders will raid him, / But he will raid at their heel.
- Gen 49:20 Asher's food will be rich, / And he will yield royal dainties.
- Gen 49:21 Naphtali is a hind let loose; / He gives beautiful words.
- Gen 49:22 Joseph is a fruitful bough, / A fruitful bough by a fountain; / His branches run over the wall.
- Gen 49:23 The archers bitterly attacked him, / And shot at him and harassed him;
- 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,
- 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.
- 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.
- Gen 49:27 Benjamin is a ravenous wolf, / In the morning devouring the prey / And in the evening dividing the spoil.
- 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.

I. The prophecy concerning the apostasy with Dan indicates Jacob's concern about the setting up of a divisive center of worship—Gen. 49:16-18; Judg. 17:9-10; 18:27-31; 1 Kings 12:26-31:

- Gen 49:16 Dan will judge his people, / As one of the tribes of Israel.
- 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，我向來等候你的救恩。

士 17:9 米迦對他說，你從哪裏來？他說，我是利未人，從猶大的伯利恆來；我一路走來，要找一個可寄居的地方。

士 17:10 米迦說，你可以住在我這裏，作我的父和祭司；我每年給你十錠銀子、一套衣服、和維生的食物。利未人就跟他去了。

士 18:27 但人帶著米迦所制作的神像和他的祭司，來到拉億，到了平靜安然的民那裏，就用刀擊殺那民，又放火燒了那城，

士 18:28 並無人搭救；因為離西頓遠，他們又與別人沒有來往。城在靠近伯利恆的山谷中。但人就重修那城，住在其中。

士 18:29 他們照着他們的始祖，以色列所生之子但的名字，給那城起名叫但；其實那城原先名叫拉億。

士 18:30 但人就為自己設立那雕像；摩西的孫子，革舜的兒子約拿單，和他的子孫作但支派的祭司，直到那地遭擄掠的日子。

士 18:31 神的殿在示羅多少日子，但人為自己設立米迦所制作的雕像也有多少日子。

王上 12:26 耶羅波安心里說，現在這國要歸大衛家了。

王上 12:27 這民若上去，在耶路撒冷耶和華的殿裏獻祭，他們的心必歸向他們的主猶大王羅波安；他們必把我殺了，回到猶大王羅波安那裏去。

王上 12:28 耶羅波安王就籌劃定妥，鑄造了兩隻金牛犢，對眾民說，以色列人哪，你們上耶路撒冷去，實在是難；看哪，這就是領你們出埃及地的神！

王上 12:29 他就把牛犢一隻安在伯特利，一隻放在但。

王上 12:30 這事就成了罪，因為百姓遠到但去拜那牛犢。

王上 12:31 耶羅波安造了邱壇的殿，又從那不屬利未人的百姓中，立人為祭司。

一 但作為小獅子，為得更多地土（表征基督）爭戰，但得勝成功之後，成了虺蛇，驕傲、單獨並獨立；他驕傲行事，設立偶像和分裂的敬拜中心，並且當神的殿在示羅時，一直在但城任命受雇的祭司——申三三 22，書十九 47，士十八 27～31，參申十二 5。

申 33:22 論但說，但為小獅子，從巴珊跳出來。

書 19:47 但的子孫失去他們原得的地界，就上去攻打利善；他們奪了那城，用刀擊殺城中的人，就得了那城為業，住在其中，并按他們先祖但的名，稱利善為但。

士 18:27 但人帶著米迦所制作的神像和他的祭司，來到拉億，到了平靜安然的民那裏，就用刀擊殺那民，又放火燒了那城，

Gen 49:18 I have waited for Your salvation, O Jehovah.

Judg 17:9 And Micah said to him, Where do you come from? And he said to him, I am a Levite from Bethlehem in Judah, and I am traveling in order to dwell wherever I can find a place.

Judg 17:10 And Micah said to him, Stay with me, and be a father and a priest to me; and I will give you ten pieces of silver a year and an array of clothing and your food. So the Levite went with him.

Judg 18:27 So they took that which Micah had made and the priest that had been his, and came to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.

Judg 18:28 And there was no one to deliver it; for it was far from Sidon, and they had nothing to do with anyone. Now it was in the valley that is by Beth-rehob. And they rebuilt the city and dwelt in it.

Judg 18:29 And they called the name of the city Dan, according to the name of Dan their father who had been born to Israel. However the name of the city was Laish formerly.

Judg 18:30 And the children of Dan erected the sculptured idol; and Jonathan the son of Gershom, the son of Moses, he and his sons, became priests to the tribe of Dan until the day of the captivity of the land.

Judg 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.

1 Kings 12:26 And Jeroboam said in his heart, Now the kingdom will return to the house of David.

1 Kings 12:27 If this people go up to make sacrifices in the house of Jehovah at Jerusalem, the heart of this people will return to their lord, to Rehoboam the king of Judah; and they will slay me and return to Rehoboam the king of Judah.

1 Kings 12:28 And the king took counsel and made two calves of gold. And he said to them, It is too much for you to go up to Jerusalem. Behold your gods, O Israel, who brought you up out of the land of Egypt!

1 Kings 12:29 And he set one in Bethel, and he put the other one in Dan.

1 Kings 12:30 And this thing became a sin; and the people went to worship the one as far as Dan.

1 Kings 12:31 And he made a house of high places and appointed priests from among the people who were not from the sons of Levi.

A. Dan fought as a young lion to gain more land (signifying Christ), but after being successful and victorious, he became a serpent—proud, individualistic, and independent; he acted in his pride to set up an idol and a divisive center of worship and to ordain a hired priest in the city of Dan during the time that the house of God was in Shiloh—Deut. 33:22; Josh. 19:47; Judg. 18:27-31; cf. Deut. 12:5.

Deut 33:22 And concerning Dan he said, Dan is a lion's whelp/That leaps forth from Bashan.

Josh 19:47 When the territory of the children of Dan was lost to them, the children of Dan went up and fought against Leshem; and they took it and struck it with the edge of the sword; and they took possession of it and inhabited it; and they called Leshem Dan, according to the name of Dan their father.

Judg 18:27 So they took that which Micah had made and the priest that had been his, and came to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.

士 18:28 并无人搭救；因为离西顿远，他们又与别人没有来往。城在靠近伯利合的山谷中。但人就重修那城，住在其中。
士 18:29 他们照着他们的始祖，以色列所生之子但的名字，给那城起名叫但；其实那城原先名叫拉亿。
士 18:30 但人就为自己设立那雕像；摩西的孙子，革舜的儿子约拿单，和他的子孙作但支派的祭司，直到那地遭掳掠的日子。
士 18:31 神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子。
申 12:5 但耶和華你们的神从你们各支派中，所选择出来立祂名的地方，就是祂的居所，那是你们当寻求的，你们要往那里去，

二 但这条蛇咬伤马蹄，使骑马的向后坠落（创四九17），表征但所带进的背道，成了以色列国很大的绊脚石；在召会历史中，许多属灵的人跟随但的榜样，因而拦阻神的子民，使他们不能走神所命定的路；雅各论但的预言，进一步的应验见于列王纪上十二章二十六至三十一节。

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。
王上 12:26 耶罗波安心里说，现在这国要归大卫家了。
王上 12:27 这民若上去，在耶路撒冷耶和華的殿里献祭，他们的心必归向他们的主犹大王罗波安；他们必把我杀了，回到犹大王罗波安那里去。
王上 12:28 耶罗波安王就筹划定妥，铸造了两只金牛犊，对众民说，以色列人哪，你们上耶路撒冷去，实在是难；看哪，这就是领你们出埃及地的神！
王上 12:29 他就把牛犊一只安在伯特利，一只放在但。
王上 12:30 这事就成了罪，因为百姓远到但去拜那牛犊。
王上 12:31 耶罗波安造了邱坛的殿，又从那不属于利未人的百姓中，立人为祭司。

三 但背道的源头乃是不关心他的弟兄；不关心基督身体其他的部分，乃是背道的源头，结果引起争竞—31节。

王上 12:31 耶罗波安造了邱坛的殿，又从那不属于利未人的百姓中，立人为祭司。

Judg 18:28 And there was no one to deliver it; for it was far from Sidon, and they had nothing to do with anyone. Now it was in the valley that is by Beth-rehob. And they rebuilt the city and dwelt in it.
Judg 18:29 And they called the name of the city Dan, according to the name of Dan their father who had been born to Israel. However the name of the city was Laish formerly.
Judg 18:30 And the children of Dan erected the sculptured idol; and Jonathan the son of Gershom, the son of Moses, he and his sons, became priests to the tribe of Dan until the day of the captivity of the land.
Judg 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.
Deut 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

B. As a serpent, Dan bit the horse's heels so that its rider fell backward (Gen. 49:17), signifying that the apostasy brought in by Dan became a great stumbling block to the nation of Israel; throughout the history of the church many spiritual people have followed Dan's example, thereby frustrating God's people from going on in His ordained way; a further fulfillment of Jacob's prophecy concerning Dan is seen in 1 Kings 12:26-31.

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.
1 Kings 12:26 And Jeroboam said in his heart, Now the kingdom will return to the house of David.
1 Kings 12:27 If this people go up to make sacrifices in the house of Jehovah at Jerusalem, the heart of this people will return to their lord, to Rehoboam the king of Judah; and they will slay me and return to Rehoboam the king of Judah.
1 Kings 12:28 And the king took counsel and made two calves of gold. And he said to them, It is too much for you to go up to Jerusalem. Behold your gods, O Israel, who brought you up out of the land of Egypt!
1 Kings 12:29 And he set one in Bethel, and he put the other one in Dan.
1 Kings 12:30 And this thing became a sin; and the people went to worship the one as far as Dan.
1 Kings 12:31 And he made a house of high places and appointed priests from among the people who were not from the sons of Levi.

C. The source of Dan's apostasy was in not caring for his brothers; not caring for the other parts of the Body is the source of apostasy, resulting in competition—v. 31.

1 Kings 12:31 And he made a house of high places and appointed priests from among the people who were not from the sons of Levi.

四 分裂不仅是宗派主义，也可能牵涉地方主义和区域主义；甚至在我们个人的经历里，我们也可能从跟从神的正路上岔开，而事实上为着私利行事：

1 防止落到背道中，最好的路是顾到别人，以顾到整个身体，并且顾到主一个工作唯一的见证；如果但和别的支派商量，他就不至于背道了——参林前十二 20，十五 58，十六 10，徒十五 1～2。

林前 12:20 但如今肢体是多的，身体却是一个。

林前 15:58 所以我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。

林前 16:10 若是提摩太来到，你们要留心，叫他在你们那里无所惧怕，因为他作主的工象我一样。

徒 15:1 有几个人从犹太下来，教训弟兄们说，你们若不按摩西的规例受割礼，就不能得救。

徒 15:2 保罗、巴拿巴与他们起了不小的争执和辩论，众人就指派保罗、巴拿巴、和他们其中的几个人，为所辩论的，上路撒冷去见使徒和长老。

2 我们能从背道得医治，而享受主无穷的爱，乃是借着回转归向主，承认我们得罪祂，蒙祂赦免我们一切的罪孽，寻求祂的面，并追求认识祂，好使我们能在复活里活在祂的同在中——何五 13～六 3，十四 1～8。

何 5:13 以法莲见自己有病，犹大见自己有伤，以法莲就打发人往亚述去见那争战的王；他却不能医治你们，你们的伤必不能离身。

何 5:14 我必向以法莲如狮子，向犹大家如少壮狮子。我必撕裂他们而去；我必夺去他们，无人搭救。

何 5:15 我要去，回到我自己的地方，等他们承认自己的罪过，寻求我的面；他们在急难的时候，必切切地寻求我。

何 6:1 来吧，我们归向耶和华；祂撕裂我们，也必医治；祂打伤我们，也必缠裹。

何 6:2 过两天祂必使我们活过来，第三天祂必使我们兴起，我们就在祂面前活着。

何 6:3 我们务要认识耶和华，竭力追求认识祂；祂出现确定如晨光，祂必临到我们象甘雨，象滋润大地的春雨。

何 14:1 以色列啊，你要归向耶和华你的神；你是因自己的罪孽绊跌了。

D. Division is not only denominationalism but can also involve localism and regionalism; even in our personal experience we can be distracted from the right way in following God and actually be working for our self-interest:

1. The best way to be safeguarded from falling into apostasy is by taking care of others to care for the entire Body and the Lord's unique testimony in the Lord's one work; if Dan had consulted the other tribes, he would have been kept from apostasy—cf. 1 Cor. 12:20; 15:58; 16:10; Acts 15:1-2.

1 Cor 12:20 But now the members are many, but the body one.

1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

1 Cor 16:10 Now if Timothy comes, see that he is with you without fear; for he is working the work of the Lord, even as I am.

Acts 15:1 And certain men came down from Judea and began to teach the brothers, Unless you are circumcised according to the custom of Moses, you cannot be saved.

Acts 15:2 And when no little dissension and discussion with them came about through Paul and Barnabas, the brothers directed Paul and Barnabas and certain others among them to go up to the apostles and elders in Jerusalem concerning this question.

2. We can be healed from our apostasy and enjoy the Lord's boundless love by returning to the Lord, acknowledging our offense to Him to be forgiven of all our iniquity, seeking His face, and pursuing to know Him so that we may live in His presence, in resurrection—Hosea 5:13—6:3; 14:1-8.

Hosea 5:13 When Ephraim saw his sickness, / And Judah his wound, / Ephraim went to Assyria / And sent word to the worrier king; / But he cannot heal you, / And the wound will not depart from you.

Hosea 5:14 For I will be like a lion to Ephraim / And like a young lion to the house of Judah. / I, I will tear them and go away; / I will carry them off, and there will be no one to deliver them.

Hosea 5:15 I will go away, I will return to My place, / Until they acknowledge their offense / And seek My face; / In their affliction they will seek Me earnestly.

Hosea 6:1 Come and let us return to Jehovah; / For He has torn us, but He will heal us, / And He has stricken us, but He will bind us up.

Hosea 6:2 He will enliven us after two days; / On the third day He will raise us up, / And we will live in His presence.

Hosea 6:3 Therefore let us know, let us pursue knowing Jehovah: / His going forth is as sure as the dawn, / And He will come to us as the rain, / As the late rain which waters the earth.

Hosea 14:1 Return, O Israel, / To Jehovah your God, / For you have fallen by your iniquity.

何 14:2 当带着祷告的话归向耶和华，对他说，求你赦免一切罪孽，恩慈地收纳我们；这样，我们就把嘴唇的祭，如同牛犊献上。
何 14:3 亚述不能拯救我们；我们不再骑马；也不再对我们手所造的说的，你是我们的神，因为孤儿在你那里得蒙怜悯。
何 14:4 我必医治他们的背道，甘心爱他们；因为我的怒气已从他们转消。
何 14:5 我必向以色列如甘露，他必如百合花开放，如利巴嫩的树木扎根。
何 14:6 他的枝条必延伸，他的荣华如橄榄树，他的香气如利巴嫩的香柏树。
何 14:7 曾坐在他荫下的必归回，发旺如五谷，开花如葡萄树；他的名声如利巴嫩的酒。
何 14:8 以法莲必说，我与偶像还有什么相干呢？我耶和华必回答他，也必顾念他。我如青翠的松树，你的果子从我而得。

Hosea 14:2 Take words with you, / And return to Jehovah; / Say to Him, / Forgive all iniquity, / And take us graciously; / Thus we will render our lips as bulls.
Hosea 14:3 Assyria will not save us; / We will not ride upon horses. / Neither will we say again to the work of our hands, Our God! / Because in You the orphan finds compassion.
Hosea 14:4 I will heal their apostasy; / I will love them freely; / For My anger has turned away from him.
Hosea 14:5 I will be like the dew to Israel; / He will bud like the lily / And will send forth his roots like the trees of Lebanon.
Hosea 14:6 His shoots will go forth; / And his splendor will be like that of the olive tree, / And his fragrance, like that of the trees of Lebanon.
Hosea 14:7 Those who sit under his shade will return; / They will revive like grain / And will bud like the vine; / His renown will be like the wine of Lebanon.
Hosea 14:8 Ephraim says, What have I yet to do with idols? / I respond and look on him. / I am like a green fir tree; / From Me your fruit is found.

贰 关于迦得恢复的预言，不仅指明他的得胜，也指明他不愿独自享受他的胜利—创四九 19，申三三 20 ~ 21：

创 49:19 迦得必被追击者追击，他却要追击他们的脚跟。
申 33:20 论迦得说，使迦得扩张的当受颂赞。迦得住如母狮；他撕裂膀臂，连头顶也撕裂了。
申 33:21 他为自己选择了头一段地，因在那里有设立律法者的分存留。他与百姓的首领同来；他施行耶和华的公义，并耶和华与以色列所立的典章。

II. The prophecy concerning the recovery with Gad indicates not only his victory but also that he would not enjoy his victory by himself—Gen. 49:19; Deut. 33:20-21:

Gen 49:19 Gad, raiders will raid him, / But he will raid at their heel.
Deut 33:20 And concerning Gad he said, Blessed be He who enlarges Gad. / He dwells as a lioness, / And tears off the arm, yea, even the top of the head.
Deut 33:21 And he provided the first part for himself, / For there the portion of a lawgiver is reserved; / And he came with the heads of the people; / He executed the righteousness of Jehovah / And His judgments with Israel.

一 迦得的得胜与他在申命记三十三章二十节的得胜相符，表征因着但背道所失去之基督的得胜得以恢复。

A. Gad's victory, corresponding to his victory in Deuteronomy 33:20, signifies the recovery of the victory of Christ lost by Dan because of his apostasy.

申 33:20 论迦得说，使迦得扩张的当受颂赞。迦得住如母狮；他撕裂膀臂，连头顶也撕裂了。

Deut 33:20 And concerning Gad he said, Blessed be He who enlarges Gad. / He dwells as a lioness, / And tears off the arm, yea, even the top of the head.

二 迦得为自己选择美地的头一段地（约但河东之地），然而他享受他的分之前，和他的弟兄们同去争战，使弟兄们得着约但河西之地作他们的分，因此在以色列施行耶和华的公义与典章—20 ~ 21 节，民三二 1 ~ 32。

B. Gad provided the first part of the good land (the land east of the Jordan) for himself, but before enjoying his portion, he fought with his brothers to gain their portion of the land west of the Jordan, thus executing Jehovah's righteousness and His judgments in Israel—vv. 20-21; Num. 32:1-32.

申 33:20 论迦得说，使迦得扩张的当受颂赞。迦得住如母狮；他撕裂膀臂，连头顶也撕裂了。

Deut 33:20 And concerning Gad he said, Blessed be He who enlarges Gad. / He dwells as a lioness, / And tears off the arm, yea, even the top of the head.

申 33:21 他为自己选择了头一段地，因在那里有设立律法者的分存留。他与百姓的首领同来；他施行耶和华的公义，并耶和華与以色列所立的典章。

民 32:1 流便子孙和迦得子孙的牲畜极其众多；他们看见雅谢地和基列地是可牧放牲畜之地，

民 32:2 就来见摩西和祭司以利亚撒，并会众的首领，说，

民 32:3 亚大录、底本、雅谢、宁拉、希实本、以利亚利、示班、尼波、比稳，

民 32:4 就是耶和華在以色列会众前面所攻取之地，是可牧放牲畜之地，你仆人也有牲畜；

民 32:5 又说，我们若在你眼前蒙恩，求你把这地给你仆人为业，不要叫我们过约但河。

民 32:6 摩西对迦得子孙和流便子孙说，难道你们的弟兄去打仗，你们竟坐在这里么？

民 32:7 你们为何使以色列人灰心丧胆，不过去进入耶和華所赐给他们的地呢？

民 32:8 我先前从加低斯巴尼亚打发你们先祖去看那地，那时他们也是这样行。

民 32:9 他们上到以实各谷，看了那地之后，使以色列人灰心丧胆，不进入耶和華所赐给他们的地。

民 32:10 当日耶和華的怒气发作，就起誓说，

民 32:11 凡从埃及上来，二十岁以上的人，断不得看见我所起誓要赐给亚伯拉罕、以撒、雅各之地，因为他们没有专一跟从我。

民 32:12 惟有基尼洗人耶孚尼的儿子迦勒，和嫩的儿子约书亚可以看见，因为他们专一跟从耶和華。

民 32:13 耶和華的怒气向以色列人发作，使他们在旷野飘流四十年，直到在耶和華眼前行恶的那一代人都消灭了。

民 32:14 谁知，你们这些罪人的种类起来接替先祖，使耶和華向以色列的烈怒越发加增。

民 32:15 你们若转离不跟从祂，祂就要再把以色列人撇在旷野；你们便使这众民全都灭亡。

民 32:16 两支派的人挨近摩西，说，我们要在这里为牲畜垒圈，为妇人孩子造城；

民 32:17 我们自己要备妥兵器，行在以色列人的前头，直到把他们领到他们的地方；但我们的妇人孩子，因这地居民缘故，要住在坚固的城内。

民 32:18 我们不回家，直等到以色列人各自承受了产业。

民 32:19 我们不和他们在约但河那边一带之地同受产业，因为给我们的产业是在约但河东边这里。

民 32:20 摩西对他们说，你们若这样行，在耶和華面前带着兵器出去打仗，

Deut 33:21 And he provided the first part for himself, / For there the portion of a lawgiver is reserved; / And he came with the heads of the people; / He executed the righteousness of Jehovah / And His judgments with Israel.

Num 32:1 Now the children of Reuben and the children of Gad had a very great abundance of livestock. And when they saw the land of Jazer and the land of Gilead, that the place was indeed a place for livestock,

Num 32:2 The children of Gad and the children of Reuben came and spoke to Moses and to Eleazar the priest and to the leaders of the assembly, saying,

Num 32:3 Ataroth and Dibon and Jazer and Nimrah and Heshbon and Elealeh and Sebam and Nebo and Beon,

Num 32:4 The land which Jehovah struck before the assembly of Israel, is a land for livestock, and your servants have livestock.

Num 32:5 And they said, If we have found favor in your sight, let this land be given to your servants for a possession; do not make us cross over the Jordan.

Num 32:6 And Moses said to the children of Gad and to the children of Reuben, Shall your brothers go to war, while you stay here?

Num 32:7 Now why would you discourage the heart of the children of Israel from crossing over into the land which Jehovah has given them?

Num 32:8 Your fathers did this when I sent them from Kadesh-barnea to see the land.

Num 32:9 When they went up to the valley of Eshcol and saw the land, they discouraged the heart of the children of Israel from going into the land which Jehovah had given them.

Num 32:10 And Jehovah's anger was kindled in that day, and He swore, saying,

Num 32:11 Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land which I swore to give to Abraham, to Isaac, and to Jacob, because they have not fully followed Me;

Num 32:12 Except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, because they have fully followed Jehovah.

Num 32:13 And Jehovah's anger was kindled against Israel, and He made them wander in the wilderness forty years, until the whole generation which had done evil in the sight of Jehovah was consumed.

Num 32:14 And now you have risen up in your fathers' place, a brood of sinful men, to further increase the burning anger of Jehovah toward Israel.

Num 32:15 For if you turn away from following Him, He will yet again leave them in the wilderness; and you will destroy this entire people.

Num 32:16 And they came near to him and said, We will build sheepfolds here for our livestock and cities for our little ones;

Num 32:17 But we ourselves will be armed and ready to go before the children of Israel until we have brought them to their place, while our little ones dwell in the fortified cities because of the inhabitants of the land.

Num 32:18 We will not return to our houses until each one of the children of Israel has inherited his inheritance.

Num 32:19 For we will not inherit with them on the other side of the Jordan and further on, because our inheritance has come to us on this side of the Jordan eastward.

Num 32:20 And Moses said to them, If you will do this thing, if you will arm yourselves before Jehovah for battle,

民 32:21 所有带兵器的人都要在耶和华面前过约但河，直到祂把仇敌从祂面前赶出去，

民 32:22 那地在耶和华面前被制伏了，然后你们才可以回来，卸下向耶和华和以色列的责任，这地也必在耶和华面前归你们为业。

民 32:23 倘若你们不这样行，就得罪耶和华，要知道你们的罪必追上你们。

民 32:24 如今你们口中所出的，只管去行，为你们的妇人孩子造城，为你们的羊群垒圈。

民 32:25 迦得子孙和流便子孙对摩西说，仆人必照我主所吩咐的去行。

民 32:26 我们的孩子、妻子、羊群、和所有的牲畜，都要留在基列的各城；

民 32:27 但你的仆人，凡带兵器出去打仗的，都要照我主所说的，在耶和华面前过去打仗。

民 32:28 于是，摩西为他们嘱咐祭司以利亚撒和嫩的儿子约书亚，并以色列众支派宗族的族长，

民 32:29 对他们说，迦得子孙和流便子孙，凡带兵器在耶和华面前去打仗的，若与你们一同过约但河，那地在你们面前被制伏了，你们就要把基列地给他们为业。

民 32:30 倘若他们不带兵器和你们一同过去，就要在迦南地你们中间得产业。

民 32:31 迦得子孙和流便子孙回答说，耶和华对仆人怎样说，仆人就怎样行。

民 32:32 我们要带兵器，在耶和华面前过去，进入迦南地，只是在约但河这边，我们所得为业之地仍归我们。

Num 32:21 And all of your armed men will cross over the Jordan before Jehovah until He has driven out His enemies from before Him,

Num 32:22 And the land is subdued before Jehovah, then afterward you shall return and be free of obligation toward Jehovah and toward Israel; and this land shall be yours for a possession before Jehovah.

Num 32:23 But if you will not do so, then you have sinned against Jehovah; and know that your sin will find you out.

Num 32:24 Build for yourselves cities for your little ones and folds for your sheep, and do what has proceeded out of your mouth.

Num 32:25 And the children of Gad and the children of Reuben spoke to Moses, saying, Your servants will do as my lord commands.

Num 32:26 Our little ones, our wives, our livestock, and all our cattle will be there in the cities of Gilead;

Num 32:27 But your servants will cross over, everyone who is armed for war before Jehovah for battle, as my lord says.

Num 32:28 So Moses gave command concerning them to Eleazar the priest and to Joshua the son of Nun and to the heads of the fathers' houses of the tribes of the children of Israel.

Num 32:29 And Moses said to them, If the children of Gad and the children of Reuben cross over the Jordan with you, everyone who is armed for battle before Jehovah, and the land is subdued before you, then you shall give them the land of Gilead as a possession.

Num 32:30 But if they do not cross over armed with you, they shall have possessions among you in the land of Canaan.

Num 32:31 And the children of Gad and the children of Reuben answered, saying, As Jehovah has said to your servants, so will we do.

Num 32:32 We will cross over armed before Jehovah into the land of Canaan, and the possession of our inheritance will remain with us beyond the Jordan.

三 但的失败是因他的个人主义，只顾自己，而迦得的成功是因他注重团体，且关心他弟兄们的需要。

C. Dan's failure was because he was individualistic and cared only for himself, whereas Gad's success was because he was corporate and took care of the need of his brothers.

四 用新约的说法，我们要跟随迦得的榜样，就需要在团体里顾到基督的身体；就今天说，这就是要满了基督身体的团体感，并且关心身体的肢体，好完成神的旨意，就是过身体的生活—罗十二。

D. In New Testament terms, to follow Gad's example we need to take care of the Body corporately; today this is to be filled with the corporate sense of the Body and to care for the members of the Body for the accomplishing of God's will, which is to have the Body life—Rom. 12.

罗 12:1 所以弟兄们，我借着神的怜悯劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。

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。

Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

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.

罗 12:3 我借着所赐给我的恩典，对你们各人说，不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。

罗 12:4 正如我们一个身体上有好些肢体，但肢体不都有一样的功用；

罗 12:5 我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。

罗 12:6 照着所赐给我们的恩典，我们得了不同的恩赐：或申言，就当照着信心的程度申言；

罗 12:7 或服事，就当忠于服事；或作教导的，就当忠于教导；

罗 12:8 或作劝勉的，就当忠于劝勉；分授的，就当单纯；带领的，就当殷勤；怜悯人的，就当甘心乐意。

罗 12:9 爱不可假冒，恶要厌弃，善要贴近。

罗 12:10 爱弟兄，要彼此亲热；恭敬人，要互相争先。

罗 12:11 殷勤不可懒惰，要灵里火热，常常服事主。

罗 12:12 在指望中要喜乐，在患难中要忍耐，在祷告上要坚定持续，

罗 12:13 在圣徒缺乏上要有交通，待客要寻求机会。

罗 12:14 逼迫你们的，要为他们祝福；只要祝福，不可咒诅。

罗 12:15 与喜乐的人要同乐，与哀哭的人要同哭。

罗 12:16 要彼此思念相同的事，不要思念高傲的事，倒要俯就卑微的人，不要自以为精明。

罗 12:17 不要以恶报恶，要准备在众人面前作善美的事。

罗 12:18 若是可能，总要尽力与众人和睦。

罗 12:19 亲爱的，不要为自己伸冤，宁可给神的忿怒留地步，因为经上记着：“主说，伸冤在我，我必报应。”

罗 12:20 反而“你的仇敌若饿了，就给他吃，若渴了，就给他喝，因为你这样行，就是把炭火堆在他的头上。”

罗 12:21 你不可为恶所胜，反要以善胜恶。

Rom 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

Rom 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;

Rom 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;

Rom 12:8 Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.

Rom 12:9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.

Rom 12:10 Love one another warmly in brotherly love; take the lead in showing honor one to another.

Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

Rom 12:12 Rejoice in hope; endure in tribulation; persevere in prayer.

Rom 12:13 Contribute to the needs of the saints; pursue hospitality.

Rom 12:14 Bless those who persecute you; bless and do not curse.

Rom 12:15 Rejoice with those who rejoice; weep with those who weep.

Rom 12:16 Be of the same mind toward one another, not setting your mind on the high things but going along with the lowly; do not be wise in yourselves.

Rom 12:17 Repay no one evil for evil; take forethought for things honorable in the sight of all men.

Rom 12:18 If possible, as far as it depends on you, live in peace with all men.

Rom 12:19 Do not avenge yourselves, beloved, but give place to the wrath of God, for it is written, "Vengeance is Mine, I will repay, says the Lord."

Rom 12:20 But "if your enemy is hungry, feed him; if he is thirsty, give him a drink; for in doing this you will heap coals of fire upon his head."

Rom 12:21 Do not be conquered by evil, but conquer evil with good.

叁 关于亚设丰足的预言，预表享受基督作生命丰富的供备，为着争战和建造—创四九 20，申三三 24 ~ 25：

创 49:20 亚设的食物丰美，他必出君王的美味。

申 33:24 论亚设说，愿亚设蒙福胜过众子，得他弟兄们的喜悦，愿他的脚蘸在油中。

申 33:25 你的门闩是铁的，是铜的；你的日子如何，你的力量也必如何。

III. The prophecy concerning the sufficiency of Asher typifies the enjoyment of Christ as the rich provision of life for fighting and building—Gen. 49:20; Deut. 33:24-25

Gen 49:20 Asher's food will be rich, / And he will yield royal dainties.

Deut 33:24 And concerning Asher he said, Blessed be Asher above the sons. / May he be the one favored of his brothers, / And the one dipping his foot in oil.

Deut 33:25 Your doorbolts shall be iron and copper; / And as your days are, so shall your strength be.

一 创世记四十九章二十节雅各的预言，以及申命记三十三章二十四至二十五节摩西的祝福都

A. Jacob's prophecy in Genesis 49:20 and Moses' blessing in Deuteronomy 33:24-25 show the sufficiency of Asher, coming

表明，亚设的丰足随着迦得的恢复而来；亚设得着丰美食物同着丰富生命的供应之福。

创 49:20 亚设的食物丰美，他必出君王的美味。

申 33:24 论亚设说，愿亚设蒙福胜过众子，得他弟兄们的喜悦，愿他的脚蘸在油中。

申 33:25 你的门闩是铁的，是铜的；你的日子如何，你的力量也必如何。

二 正如亚设是“脚蘸在油中”的人，我们为着日常的生活行动，也能借着享受耶稣基督之灵全备的供应，“行在油中”—24节，腓一19，加三5，五25。

申 33:24 论亚设说，愿亚设蒙福胜过众子，得他弟兄们的喜悦，愿他的脚蘸在油中。

腓 1:19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。

加 3:5 这样，那丰富供应你们那灵，又在你们中间行异能的，是本于行律法，还是本于听信仰？

加 5:25 我们若凭着灵活着，也就当凭着灵而行。

三 当我们天天享受主作我们生命丰富的供备（“你的日子如何，你的力量也必如何”—申三三25下），祂就成为我们得以丰足的秘诀，使我们在任何景况中都可以知足（腓四11~13，诗二三1）。

腓 4:11 我并不是因缺乏说这话，因为我已经学会了，无论在什么景况，都可以知足。

腓 4:12 我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。

腓 4:13 我在那加我能力者的里面，凡事都能作。

诗 23:1 （大卫的诗。）耶和华是我的牧者；我必不至缺乏。

四 这样丰富供备的结果，乃是享受完全的安息，有平安、力量、稳妥和丰足。

肆 关于拿弗他利总结的预言，预表当我们经历在复活里的基督，我们就成为那些

after the recovery with Gad; Asher was blessed with rich food, with the rich provision of life.

Gen 49:20 Asher's food will be rich,/ And he will yield royal dainties.

Deut 33:24 And concerning Asher he said, Blessed be Asher above the sons./ May he be the one favored of his brothers,/ And the one dipping his foot in oil.

Deut 33:25 Your doorbolts shall be iron and copper;/ And as your days are, so shall your strength be.

B. Just as Asher was the one “dipping his foot in oil,” we can “walk in oil” by enjoying the bountiful supply of the Spirit of Jesus Christ for our daily walk—v. 24; Phil. 1:19; Gal. 3:5; 5:25.

Deut 33:24 And concerning Asher he said, Blessed be Asher above the sons./ May he be the one favored of his brothers,/ And the one dipping his foot in oil.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Gal 3:5 He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?

Gal 5:25 If we live by the Spirit, let us also walk by the Spirit.

C. When we enjoy the Lord daily as our rich provision of life (“as your days are, so shall your strength be”—Deut. 33:25b), He becomes our secret of sufficiency for us to be content in any situation (Phil. 4:11-13; Psa. 23:1).

Phil 4:11 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.

Phil 4:12 I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Phil 4:13 I am able to do all things in Him who empowers me.

Psa 23:1 Jehovah is my Shepherd; I will lack nothing.

D. The issue of such a rich provision is the enjoyment of absolute rest with peace, strength, security, and sufficiency.

IV. The prophecy concerning the consummation with Naphtali typifies that when we experience Christ in

借着将基督当作国度福音传到整个居人之地，而据有全地的人——创四九 21，申三三 23，诗二二 27，太二八 19，徒一 8，罗十五 19，太二四 14：

创 49:21 拿弗他利是被释放的母鹿，他出嘉美的言语。

申 33:23 论拿弗他利说，拿弗他利啊，你饱受恩惠，满得耶和华的福，可以得海和南方为业。

诗 22:27 地的四极都要想念耶和华，并且归向祂；列国的万族，都要在你面前敬拜。

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，

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。

罗 15:19 这样，我从耶路撒冷，直转到以利哩古，到处传了基督的福音。

太 24:14 这国度的福音要传遍天下，对万民作见证，然后末期才来到。

一 “拿弗他利是被释放的母鹿，他出嘉美的言语”——创四九 21：

1 母鹿表征复活的基督：“朝鹿”（诗二二标题）表征在复活里的基督；复活是在黎明的时候发生的（路二四 1）。

诗 22 标题 大卫的诗，交与歌咏长；调用朝鹿。

路 24:1 七日的头一日，黎明的时候，那些妇女带着所预备的香料，来到坟墓前，

2 鹿以蹿越、跳跃闻名；在复活里的基督乃是蹿越的一位——歌二 8～9。

歌 2:8 听啊，是我良人的声音；看哪，他蹿山越岭而来。

歌 2:9 我的良人好象羚羊，或象小牡鹿。他站在我们墙壁后，从窗户往里观看，从窗棂往里探视。

3 嘉美的言语，丰富和愉快的言语，喜乐和生命的言语，都出自对复活基督的经历——创四九 21，太二八 16、18～20，约七 37～39 上，徒二 32～36，五 20。

创 49:21 拿弗他利是被释放的母鹿，他出嘉美的言语。

resurrection, we become those who will take the earth by preaching Christ as the gospel of the kingdom to the whole inhabited earth—Gen. 49:21; Deut. 33:23; Psa. 22:27; Matt. 28:19; Acts 1:8; Rom. 15:19; Matt. 24:14:

Gen 49:21 Naphtali is a hind let loose;/ He gives beautiful words.

Deut 33:23 And concerning Naphtali he said, O Naphtali, satisfied with favor,/ And full of the blessing of Jehovah:/ Possess the sea and the south.

Psa 22:27 All the ends of the earth / Will remember and return to Jehovah,/ And all families of the nations / Will worship before You;

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,

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.

Rom 15:19 In the power of signs and wonders, in the power of the Spirit of God; so that from Jerusalem and round about to Illyricum, I have fully preached the gospel of Christ,

Matt 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

A. “Naphtali is a hind let loose; / He gives beautiful words”——Gen. 49:21:

1. The hind typifies the resurrected Christ; “the hind of the dawn” (Psa. 22, title) signifies Christ in His resurrection, which took place at early dawn (Luke 24:1).

Psa. 22, title To the choir director: according to the hind of the dawn. A Psalm of David

Luke 24:1 Now on the first day of the week, at early dawn, they came to the tomb, bringing the spices which they had prepared.

2. A hind is a deer known for its leaping and jumping; Christ in resurrection is the leaping One——S. S. 2:8-9.

S.S. 2:8 The voice of my beloved! Now he comes,/ Leaping upon the mountains,/ Skipping upon the hills.

S.S. 2:9 My beloved is like a gazelle or a young hart. / Now he stands behind our wall; / He is looking through the windows, / He is glancing through the lattice.

3. Beautiful words, rich and pleasant words, words of joy and life, come out of the experience of the resurrected Christ——Gen. 49:21; Matt. 28:16, 18-20; John 7:37-39a; Acts 2:32-36; 5:20.

Gen 49:21 Naphtali is a hind let loose;/ He gives beautiful words.

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 28:18 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。
约 7:37 节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。
约 7:38 信入我的人，就如经上所说，从他腹中要流出活水的江河来。
约 7:39 上 耶稣这话是指着信入祂的人将要受的那灵说的；…
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，
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 5:20 你们去站在殿里，把这生命的话，都讲给百姓听。

二 “拿弗他利啊，你饱受恩惠，满得耶和华的福，可以得海和南方为业” —申三三 23:

1 拿弗他利饱受恩惠（等于新约的恩典），满得耶和华的福；这福不是指物质的福，乃是指灵里的福，生命里的福，和诸天界里的福—弗一 3。

弗 1:3 我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们；

2 拿弗他利要得海（外邦世界—太十三 1，但七 3，启十七 15）和南方（以色列地）为业，表征那些经历复活基督的人，要借着宣扬基督，而据有全地（太二八 19，徒一 8，罗十五 19）。

太 13:1 那一天，耶稣从屋子里出来，坐在海边。

但 7:3 有四个大兽从海上上来，彼此各不相同。

启 17:15 天使又对我说，你所看见那妓女坐着的众水，就是多民族、多群众、多邦国、多方言。

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

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.

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

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

John 7:39a But this He said concerning the Spirit, whom those who believed into Him were about to receive; ...

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

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 5:20 Go and stand in the temple and speak to the people all the words of this life.

B. “O Naphtali, satisfied with favor, / And full of the blessing of Jehovah: / Possess the sea and the south” —Deut. 33:23:

1. Naphtali is satisfied with favor (the Old Testament equivalent of New Testament grace) and is full of the blessing of Jehovah; the blessing does not refer to material blessing but to the blessing in the spirit, the blessing in life, the blessing in the heavenlies—Eph. 1:3.

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

2. Naphtali will possess the sea (the Gentile world—Matt. 13:1; Dan. 7:3; Rev. 17:15) and the south (the land of Israel), signifying that those who experience the resurrected Christ will possess the whole earth through their proclaiming of Christ (Matt. 28:19; Acts 1:8; Rom. 15:19).

Matt 13:1 On that day Jesus went out of the house and sat beside the sea.

Dan 7:3 And four great beasts came up from the sea, each different from the other.

Rev 17:15 And he said to me, The waters which you saw, where the harlot sits, are peoples and multitudes and nations and tongues.

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，
徒 1:8 但圣灵降在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地、撒玛利亚，直到地板，作我的见证人。
罗 15:19 这样，我从耶路撒冷，直转到以利哩古，到处传了基督的福音。

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,
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.
Rom 15:19 In the power of signs and wonders, in the power of the Spirit of God; so that from Jerusalem and round about to Illyricum, I have fully preached the gospel of Christ,

伍 关于三一神宇宙性之祝福的预言临到约瑟，乃因他是在拿细耳人的原则里，与他的弟兄迥别—创四九 22～26，民六 1～9：

V. The prophecy concerning the universal blessing of the Triune God being with Joseph was due to his being separate from his brothers in the principle of a Nazarite—Gen. 49:22-26; Num. 6:1-9:

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。
创 49:23 弓箭手将他苦害，向他射箭，逼迫他。
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。
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。
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，临到那与他弟兄迥别之人的头顶。
民 6:1 耶和華对摩西说，
民 6:2 你要对以色列人说，无论男女许了特别的愿，就是拿细耳人的愿，要将自己分别出来归给耶和華，
民 6:3 他就要远离淡酒和浓酒，也不可喝淡酒或浓酒作的醋；不可喝什么葡萄汁，也不可吃鲜葡萄或干葡萄。
民 6:4 在他分别出来的一切日子，凡葡萄树上结的，自核至皮所作的物，都不可吃。
民 6:5 在他许愿分别出来的一切日子，不可用剃刀剃头。他要成为圣别，直到他将自己分别出来归耶和華的日子满了；他要任由发辮长长。
民 6:6 在他将自己分别出来归耶和華的一切日子，不可接近死人。
民 6:7 他的父母、兄弟、或姊妹死了的时候，他不可因他们使自己不洁净，因为那分别出来归神的凭据在他头上。
民 6:8 在他分别出来的一切日子，他是归耶和華為圣的。
民 6:9 若有人在他旁边忽然死了，以致玷污了他分别出来的头，他就要在得洁净的日子剃头，就是在第七日剃头。

Gen 49:22 Joseph is a fruitful bough, / A fruitful bough by a fountain; / His branches run over the wall.
Gen 49:23 The archers bitterly attacked him, / And shot at him and harassed him;
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,
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.
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.
Num 6:1 Then Jehovah spoke to Moses, saying,
Num 6:2 Speak to the children of Israel and say to them, When a man or a woman makes a special vow, the vow of a Nazarite, to separate himself to Jehovah,
Num 6:3 He shall separate himself from wine and strong drink; he shall drink no vinegar of wine or vinegar of strong drink, nor shall he drink any juice of grapes, nor eat fresh or dried grapes.
Num 6:4 All the days of his separation he shall eat nothing that is produced by the grape vine, from the seeds even to the skin.
Num 6:5 All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to Jehovah; he shall let the locks of the hair of his head grow long.
Num 6:6 All the days that he separates himself to Jehovah he shall not come near a dead person.
Num 6:7 He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is upon his head.
Num 6:8 All the days of his separation he is holy to Jehovah.
Num 6:9 And if anyone dies very suddenly beside him so that he defiles the head of his separation, then he shall shave his head on the day he becomes clean; on the seventh day shall he shave it.

一 约瑟是泉旁多结果子的树枝，枝条探出墙外，预表基督是枝子（赛十一1），借着祂的信徒作祂的枝子（约十五1、5），将神伸展出去，以神为他们多结果子的源头，将基督扩展出去，越过各种约束和限制，在一切环境中显大基督（创四九22，腓一20，徒四31）。

赛 11:1 从耶西的不必发嫩条，从他根生的枝子必结果实。

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。

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。

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，

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。

二 约瑟得着他父亲宇宙性的祝福，预表基督（被立作承受万有者）和基督的信徒（祂的同伙，有分于祂所承受的，并得着父的各样属灵祝福）——林前三21～22，罗八17，来一2、9、14，三15，弗一3：

林前 3:21 所以谁都不可拿人夸口，因为万有全是你们的，

林前 3:22 或保罗、或亚波罗、或矶法、或世界、或生命、或死亡、或现今的事、或要来的事，全是你们的，

罗 8:17 既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣，只要我们与祂一同受苦，好叫我们也与祂一同得荣耀。

来 1:2 就在这末后的日子，在子里向我们说话；神已立祂作承受万有者，也曾借着祂造了宇宙；

来 1:9 你爱公义，恨恶不法；所以神，就是你的神，用欢乐的油膏你，胜过膏你的同伙。"

来 1:14 天使岂不都是服役的灵，奉差遣为那些将要承受救恩的人效力么？

来 3:15 我们若将起初的确信坚守到底，就必作基督的同伙了。

A. Joseph as a fruitful bough by a fountain with branches running over the wall typifies Christ as the branch (Isa. 11:1) for the branching out of God through His believers as His branches (John 15:1, 5), with God as the source of their fruitfulness, to spread Christ over every restriction and limitation, magnifying Him in all circumstances (Gen. 49:22; Phil. 1:20; Acts 4:31).

Isa 11:1 Then a sprout will come forth from the stump of Jesse, / And a branch from his roots will bear fruit.

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.

Gen 49:22 Joseph is a fruitful bough, / A fruitful bough by a fountain; / His branches run over the wall.

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.

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.

B. As the one universally blessed by his father, Joseph typifies Christ, the appointed Heir of all things, and Christ's believers, His partners, who participate in His inheritance and who are blessed by the Father with every spiritual blessing—1 Cor. 3:21-22; Rom. 8:17; Heb. 1:2, 9, 14; 3:15; Eph. 1:3:

1 Cor 3:21 So then let no one boast in men, for all things are yours,

1 Cor 3:22 Whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all are yours,

Rom 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.

Heb 1:2 Has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe;

Heb 1:9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners";

Heb 1:14 Are they not all ministering spirits, sent forth for service for the sake of those who are to inherit salvation?

Heb 3:15 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end,

弗 1:3 我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的祝福，祝福了我们；

1 赐给约瑟的祝福，涵盖所有的时间——从古时直到永远（创四九 25～26，申三三 13～16），和所有的空间——从天到地，包括地下的深渊（创四九 25 下，申三三 13～14、16 上）；时间加上空间等于宇宙。

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。

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，临到那与他弟兄迥别之人的头顶。

申 33:13 论约瑟说，愿他的地蒙耶和華賜福，得天上的宝物、甘露、以及地下所藏的泉源；

申 33:14 得太阳所晒熟的美果，月亮所养成的宝物；

申 33:15 得上古之山的至宝，永世之岭的宝物；

申 33:16 得地和其中所充满的宝物，并住在荆棘中者的喜悦。愿这些福都临到约瑟的头上，临到那与弟兄迥别之人的顶上。

2 约瑟所得宇宙性的祝福，要终极完成于新天新地，其中的一切都是新的，对基督和祂的信徒都是祝福——启二一 1、4～5，二二 3、5：

启 21:1 我又看见一个新天新地；因为第一个天和第一个地已经过去了，海也不再有了。

启 21:4 神要从他们眼中擦去一切的眼泪，不再有死亡，也不再有悲哀、哭号、疼痛，因为先前的事都过去了。

启 21:5 坐宝座的说，看哪，我将一切都更新了。又说，你要写上，因这些话是可信的，是真实的。

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

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。

a 唯有神是新的；任何事物远离了神就是旧的，但任何事物归向神就是新的——林后五 17。

林后 5:17 因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,

1. The blessings bestowed on Joseph encompass all time, from ancient times to eternity (Gen. 49:25-26; Deut. 33:13-16), and all space, from heaven to earth, including the deep under the earth (Gen. 49:25b; Deut. 33:13-14, 16a); time plus space equals the universe.

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.

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.

Deut 33:13 And concerning Joseph he said, May his land be blessed of Jehovah / With the choicest things of heaven, with the dew / And with the deep waters that couch beneath;

Deut 33:14 With the choicest of the crops of the sun, / And with the choicest of the yield of the moons;

Deut 33:15 With the top of the ancient mountains, / And with the choicest things of the eternal hills;

Deut 33:16 With the choicest things of the earth, and the fullness thereof, / And the favor of Him who dwelt in the thornbush. / May they come upon the head of Joseph, / And upon the top of the head of him who is separated among his brothers.

2. The universal blessing on Joseph will consummate in the new heaven and new earth, in which everything will be new as a blessing to Christ and His believers——Rev. 21:1, 4-5; 22:3, 5:

Rev 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

Rev 21:4 And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away.

Rev 21:5 And He who sits on the throne said, Behold, I make all things new. And He said, Write, for these words are faithful and true.

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;

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.

a. Only God is new; anything that is kept away from God is old, but anything that comes back to God is new——2 Cor. 5:17.

2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

b 更新的意思就是归向神，并且有属神的东西放进我们里面，使我们与神调和并与神是一；接受神作我们新的祝福之秘诀，乃是把每一事物带给神，并让神进入每一事物—四 16。

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

c 约瑟所得着宇宙性的祝福，意思是到处都是福；我们的赞美将一切堕落的咒诅都转为祝福—参弗五 20。

弗 5:20 凡事要在我们主耶稣基督的名里，时常感谢神与父，

三 约瑟胜过了他的苦难，因为他得着神，就是雅各的大能者和全足者的加力，并且因他看见，一切都是神所安排给他的祝福—创四九 24 ~ 25，四五 5，五十 20，林前三 21 ~ 22，罗八 28，弗五 20，帖前五 18。

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。

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。

创 45:5 现在，不要因为你们把我卖到这里，自忧自恨。这是神差我在你们以先来，为要保全生命。

创 50:20 从前你们的意思是要害我，但神的意思原是好的，要使许多人存活，成就今日的光景。

林前 3:21 所以谁都不可拿人夸口，因为万有全是你们的，

林前 3:22 或保罗、或亚波罗、或矶法、或世界、或生命、或死亡、或现今的事、或要来的事，全是你们的，

罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。

弗 5:20 凡事要在我们主耶稣基督的名里，时常感谢神与父，

帖前 5:18 凡事谢恩；因为这是神在基督耶稣里对你们的旨意。

四 约瑟得着“住在荆棘中者的喜悦”（申三三 16 上，出三 2 ~ 6、14 ~ 15，可十二 26 ~ 27）；最高的福乃是进入神的居所，留在祂的面前（诗二七 4、8，八四 10 ~ 12）。

b. To be renewed means to come back to God and have something of God put into us so that we are mingled with God and one with God; the secret of receiving God as our blessing of newness is to bring everything to God and let Him get into everything—4:16.

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

c. The universal blessing on Joseph means that blessing is everywhere; our praises turn everything of the curse of the fall into a blessing—cf. Eph. 5:20.

Eph 5:20 Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father,

C. Joseph overcame in his sufferings because he was strengthened by God, the Mighty One of Jacob and the All-sufficient One, and because he saw that everything was arranged by God to be a blessing to him—Gen. 49:24-25; 45:5; 50:20; 1 Cor. 3:21-22; Rom. 8:28; Eph. 5:20; 1 Thes. 5:18.

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,

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.

Gen 45:5 And now do not be grieved or angry with yourselves because you sold me here, for God sent me before you to preserve life.

Gen 50:20 Even though you intended evil against me, God intended it for good, to do as it is this day, to preserve alive a numerous people.

1 Cor 3:21 So then let no one boast in men, for all things are yours,

1 Cor 3:22 Whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all are yours,

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

Eph 5:20 Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father,

1 Thes 5:18 In everything give thanks; for this is the will of God in Christ Jesus for you.

D. Joseph was blessed with “the favor of Him who dwelt in the thornbush” (Deut. 33:16a; Exo. 3:2-6, 14-15; Mark 12:26-27); the highest blessing is to enter into God’s dwelling place and stay in His presence (Psa. 27:4, 8; 84:10-12).

申 33:16 上得地和其中所充满的宝物，并住在荆棘中者的喜悦。…

出 3:2 耶和华的使者从荆棘中火焰里向摩西显现。摩西观看，不料，荆棘被火烧着，却没有烧毁。

出 3:3 摩西说，我要过去看这大异象，这荆棘为何没有烧掉呢？

出 3:4 耶和華見他過去要看，神就从荆棘中呼叫说，摩西，摩西。他说，我在这里。

出 3:5 神说，不要近前来。把你脚上的鞋脱下来，因为你所站的地方乃是圣地；

出 3:6 又说，我是你父亲的神，是亚伯拉罕的神，以撒的神，雅各的神。摩西遮住脸，因为怕看神。

出 3:14 神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。

出 3:15 神又对摩西说，你要对以色列人这样说，耶和華你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远；这也是我的纪念，直到万代。

可 12:26 关于死人复活，神在摩西书中荆棘篇上怎样对他说，"我是亚伯拉罕的神，以撒的神，雅各的神，"你们没有念过么？

可 12:27 神不是死人的神，乃是活人的神。你们是大错了。

诗 27:4 有一件事，我曾求耶和華，我仍要寻求；就是一生一世住在耶和華的殿中，瞻仰祂的荣美，在祂的殿里求问。

诗 27:8 你说，你们当寻求我的面；那时我的心向你说，耶和華啊，你的面我正要寻求。

诗 84:10 在你的院宇住一日，胜似在别处住千日；我宁愿站在我神殿的门槛，也不愿住在恶人的帐棚里。

诗 84:11 因为耶和華神是日头，是盾牌；耶和華赐下恩典和荣耀；祂未尝留下一样好处，不给那些行动正直的人。

诗 84:12 万军之耶和華啊，信靠你的人，便为有福。

陆 关于三一神的居所是同着便雅悯的预言，要终极完成于新耶路撒冷，作神与祂所救赎之人相互的居所，直到永远；这是给神子民最大的祝福—创四九 27，申三三 12，启二一 3、22：

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。

申 33:12 论便雅悯说，耶和華所亲爱的，必在耶和華旁边安然居住；耶和華必终日遮蔽他，也住在他两肩之中。

Deut 33:16a With the choicest things of the earth, and the fullness thereof, / And the favor of Him who dwelt in the thornbush. ...

Exo 3:2 And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.

Exo 3:3 And Moses said, I must turn aside now and see this great sight, why the thornbush does not burn up.

Exo 3:4 And when Jehovah saw that he had turned aside to look, God called to him out of the midst of the thornbush and said, Moses, Moses. And he said, Here I am.

Exo 3:5 And He said, Do not come near here. Remove your sandals from your feet, for the place on which you are standing is holy ground.

Exo 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.

Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you

Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

Mark 12:26 But concerning the dead, that they are raised, have you not read in the book of Moses, in the section concerning the bush, how God spoke to him, saying, "I am the God of Abraham and the God of Isaac and the God of Jacob"?

Mark 12:27 He is not the God of the dead, but of the living. You err greatly.

Psa 27:4 One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple.

Psa 27:8 When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek.

Psa 84:10 For a day in Your courts is better than a thousand; / I would rather stand at the threshold of the house of my God / Than dwell in the tents of the wicked.

Psa 84:11 For Jehovah God is a sun and a shield; / Jehovah gives grace and glory; / He does not withhold anything good / From those who walk uprightly.

Psa 84:12 O Jehovah of hosts, blessed is the man / Who trusts in You.

VI. The prophecy concerning the dwelling place of the Triune God being with Benjamin will ultimately consummate in the New Jerusalem as the mutual dwelling of God and His redeemed for eternity; this is the greatest blessing to God's people—Gen. 49:27; Deut. 33:12; Rev. 21:3, 22:

Gen 49:27 Benjamin is a ravenous wolf, / In the morning devouring the prey / And in the evening dividing the spoil.

Deut 33:12 Concerning Benjamin he said, The beloved of Jehovah shall dwell securely beside Him; / Jehovah shall cover over him all the day, / And He shall dwell between his shoulders.

启 21:3 我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。

启 21:22 我未见城内有殿，因主神全能者和羔羊为城的殿。

一 便雅悯这只撕掠的狼，预表基督毁灭仇敌，将其撕成碎片—创四九27，弗四8，林后十5。

创 49:27 便雅悯是个撕掠的狼，早晨吃他所掠夺的，晚上分他所掳获的。

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。"

林后 10:5 将理论和各样阻挡人认识神而立起的高寨，都攻倒了，又将各样的思想掳来，使它顺从基督，

二 摩西祝福便雅悯说，他必在耶和华旁边安然居住，耶和华必住在他两肩之中；耶路撒冷和神的殿，神的居所，位于便雅悯境内—申三三12，士一21。

申 33:12 论便雅悯说，耶和华所亲爱的，必在耶和华旁边安然居住；耶和华必终日遮蔽他，也住在他两肩之中。

士 1:21 便雅悯人没有赶出住耶路撒冷的耶布斯人；耶布斯人仍在耶路撒冷与便雅悯人同住，直到今日。

三 一切的福结果带进神的居所；这是神的美意，神的心愿—参来十一21，箴四18，诗九十1，约十五4，十四23，赛六六1~2。

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。

箴 4:18 但义人的途径好象黎明的光，越照越明，直到日午。

诗 90:1 (神人摩西的祷告。)主啊，你世世代代作我们的居所。

约 15:4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。

约 14:23 耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。

赛 66:1 耶和华如此说，天是我的座位，地是我的脚凳；你们要在哪里为我建造殿宇？哪里是我安息的地方？

赛 66:2 耶和华说，这一切都是我手所造的，所以就都有了；但我所看顾的，就是灵里贫穷痛悔、因我话战兢的人。

Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

A. As a tearing wolf, Benjamin is a type of Christ, who destroys the enemy by tearing him to pieces—Gen. 49:27; Eph. 4:8; 2 Cor. 10:5.

Gen 49:27 Benjamin is a ravenous wolf, / In the morning devouring the prey / And in the evening dividing the spoil.

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

2 Cor 10:5 As we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

B. Moses' blessing of Benjamin says that he will dwell securely beside Jehovah and that Jehovah will dwell between Benjamin's shoulders; Jerusalem with God's temple, God's dwelling place, was located in the territory of Benjamin—Deut. 33:12; Judg. 1:21.

Deut 33:12 Concerning Benjamin he said, The beloved of Jehovah shall dwell securely beside Him; / Jehovah shall cover over him all the day, / And He shall dwell between his shoulders.

Judg 1:21 But the Jebusites, who dwelt in Jerusalem, the children of Benjamin did not dispossess; thus the Jebusites dwell with the children of Benjamin in Jerusalem to this day.

C. All the blessings issue in God's dwelling place; this is God's good pleasure, the desire of His heart—cf. Heb. 11:21; Prov. 4:18; Psalms 90:1; John 15:4; 14:23; Isaiah 66:1-2.

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.

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

Psa 90:1 O Lord, You have been our dwelling place / In all generations.

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

Isa 66:1 Thus says Jehovah, / Heaven is My throne, / And the earth the footstool for My feet. / Where then is the house that you will build for Me, / And where is the place of My rest?

Isa 66:2 For all these things My hand has made, / And so all these things have come into being, declares Jehovah. / But to this kind of man will I look, to him who is poor / And of a contrite spirit, and who trembles at My word.

柒 创世记四十九章一至二十八节是整本圣经的摘要，也是神百姓历史的概要，见于雅各十二个儿子、以色列国和召会；这也是每位信徒个人历史的描绘：

- 创 49:1 雅各叫了他的儿子们来，说，你们都来聚集，我好把你们日后必遇的事告诉你们。
- 创 49:2 雅各的儿子们哪，你们要聚集而听，听你们父亲以色列的话。
- 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。
- 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。
- 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 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。
- 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。
- 创 49:16 但必判断他的民，作以色列支派之一。
- 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。
- 创 49:18 耶和華啊，我向来等候你的救恩。
- 创 49:19 迦得必被追击者追击，他却要追击他们的脚跟。
- 创 49:20 亚设的食物丰美，他必出君王的美味。
- 创 49:21 拿弗他利是被释放的母鹿，他出嘉美的言语。
- 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。

VII. Genesis 49:1-28 is an abstract of the entire Bible and a summary of the history of God's people, as seen in the twelve sons of Jacob, the nation of Israel, and the church; it is also a portrait of the personal history of every believer:

- 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.
- 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.
- Gen 49:16 Dan will judge his people, / As one of the tribes of Israel.
- 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.
- Gen 49:18 I have waited for Your salvation, O Jehovah.
- Gen 49:19 Gad, raiders will raid him, / But he will raid at their heel.
- Gen 49:20 Asher's food will be rich, / And he will yield royal dainties.
- Gen 49:21 Naphtali is a hind let loose; / He gives beautiful words.
- 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。
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。
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。
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，临到那与他弟兄迥别之人的头顶。
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。
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 49:23 The archers bitterly attacked him, / And shot at him and harassed him;
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,
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.
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.
Gen 49:27 Benjamin is a ravenous wolf, / In the morning devouring the prey / And in the evening dividing the spoil.
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.

一 雅各的头四个儿子—流便、西缅、利未和犹大—是罪人，指明神百姓的历史开始于罪人；然而，这几个罪人中的两位—利未和犹大，变化成为祭司和君王。

A. Jacob's first four sons—Reuben, Simeon, Levi, and Judah—were sinners, indicating that the history of God's people begins with sinners; however, two of these sinners, Levi and Judah, were transformed to become priests and kings.

二 从犹大的君王职分产生了君尊的救恩，就是西布伦在外邦世界所传扬的福音，结果带进以萨迦所代表的召会生活；然而背道借着但进来，接着有迦得的恢复，结果带进亚设所代表之基督丰富的丰足，以及拿弗他利所代表的复活。

B. Out of the kingship with Judah a kingly salvation was produced, which was preached as the gospel in the Gentile world by Zebulun and which issued in the church life with Issachar; but the apostasy came in through Dan, followed by the recovery with Gad, which issued in the sufficiency of the riches of Christ with Asher and in the resurrection with Naphtali.

三 最后，神百姓的历史结束于约瑟和便雅悯，他们预表基督是全然得胜且完全的一位，没有任何短缺；按照雅各的预言和摩西的话，约瑟带进神无限、宇宙的祝福（22～26，申三三 13～16），便雅悯带进神永远的居所（12）。

C. Finally, the history of God's people concludes with Joseph and Benjamin, who typify Christ as the One who is altogether victorious and perfect, without defect; according to Jacob's prophecy and Moses' word, Joseph brought in God's boundless, universal blessing (vv. 22-26; Deut. 33:13-16), and Benjamin, God's eternal dwelling place (v. 12).

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。
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。
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，临到那与他弟兄迥别之人的头顶。
申 33:13 论约瑟说，愿他的地蒙耶和華賜福，得天上的宝物、甘露、以及地下所藏的泉源；
申 33:14 得太阳所晒熟的美果，月亮所养成的宝物；
申 33:15 得上古之山的至宝，永世之岭的宝物；
申 33:16 得地和其中所充满的宝物，并住在荆棘中者的喜悦。愿这些福都临到约瑟的头上，临到那与弟兄迥别之人的顶上。
申 33:12 论便雅悯说，耶和華所亲爱的，必在耶和華旁边安然居住；耶和華必终日遮蔽他，也住在他两肩之中。

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,
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.
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.
Deut 33:13 And concerning Joseph he said, May his land be blessed of Jehovah / With the choicest things of heaven, with the dew / And with the deep waters that couch beneath;
Deut 33:14 With the choicest of the crops of the sun, / And with the choicest of the yield of the moons;
Deut 33:15 With the top of the ancient mountains, / And with the choicest things of the eternal hills;
Deut 33:16 With the choicest things of the earth, and the fullness thereof, / And the favor of Him who dwelt in the thornbush. / May they come upon the head of Joseph, / And upon the top of the head of him who is separated among his brothers.
Deut 33:12 Concerning Benjamin he said, The beloved of Jehovah shall dwell securely beside Him; / Jehovah shall cover over him all the day, / And He shall dwell between his shoulders.

四 因此，创世记四十九章的结语符合整本圣经的结语—新天新地宇宙的福，其中有神永远的居所，新耶路撒冷，作神宇宙祝福的结果和目标—参弗一 3，二 22。

D. Thus, the conclusion of Genesis 49 corresponds with the conclusion of the entire Bible—the universal blessing in the new heaven and the new earth, in which is God’s eternal dwelling, the New Jerusalem, as the issue and goal of God’s universal blessing—cf. Eph. 1:3; 2:22.

弗 1:3 我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们；
弗 2:22 你们也在祂里面同被建造，成为神在灵里的居所。

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ,
Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.