

讀經：創四九 1 ~ 15

- 創 49:1 雅各叫了他的兒子們來，說，你們都來聚集，我好把你們日後必遇的事告訴你們。
- 創 49:2 雅各的兒子們哪，你們要聚集而聽，聽你們父親以色列的話。
- 創 49:3 流便哪，你是我的長子，是我的能力，我強壯時首生的，本當尊榮居首，權力也居首。
- 創 49:4 但你的情慾沸溢如水，你必不得居首；因為你上了你父親的牀，污穢了我的榻。
- 創 49:5 西緬和利未是弟兄；他們的刀劍是強暴的器械。
- 創 49:6 我的魂哪，不要與他們共同商議；我的榮耀啊，不要與他們聯合聚集；因為他們趁怒殺害人命，任意砍斷牛腿大筋。
- 創 49:7 他們的怒氣暴烈可咒，他們的忿恨殘忍可詛；我必使他們分居在雅各家，散住在以色列地。
- 創 49:8 猶大啊，你弟兄們必讚美你；你手必掐住仇敵的頸項；你父親的兒子們必向你下拜。
- 創 49:9 猶大是個小獅子；我兒啊，你抓了食便上山去。他蹲伏如公獅，又如母獅，誰敢惹他？
- 創 49:10 權杖必不離猶大，王杖必不離他兩腳之間，直到細羅來到，萬民都必歸順。
- 創 49:11 猶大把小驢拴在葡萄樹上，把驢駒拴在美好的葡萄樹上。他在葡萄酒中洗了衣服，在葡萄汁中洗了袍褂。
- 創 49:12 他的眼睛因酒紅潤；他的牙齒因奶白亮。
- 創 49:13 西布倫必住在海邊，必成為停船的海口；他的境界必延到西頓。
- 創 49:14 以薩迦是個強壯的驢，臥在羊圈之間。
- 創 49:15 他看安息之處為佳，看那地為美，便低肩背重，成為獻貢物的僕人。

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.
- 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.

壹 雅各的十二個兒子至終成了以色列的十二支派，是那作為神的家（神的以色列）之召會的豫表，而神的家是由所有信徒組成的——加六 16，提前三 15，來三 5～6：

加 6:16 凡照這準則而行的，願平安憐憫臨到他們，就是臨到神的以色列。  
提前 3:15 倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。  
來 3:5 摩西為僕人，在神的全家忠信，為要給將來傳講的事作見證；  
來 3:6 但基督為兒子，治理神的家；我們若將因盼望而有的膽量和誇耀堅守到底，便是祂的家了。

一 雅各在生命上的成熟，就是他生命的頂點，帶進了生命的湧流，就是他為著神家的建造，用祝福說豫言——箴四 18，創四七 7、10，四八 14～16，四九 1～28，四七 31，來十一 21，參林前十四 4 下、31。

箴 4:18 但義人的途徑好像黎明的光，越照越明，直到日午。  
創 47:7 約瑟領他父親雅各進去，站在法老面前，雅各就給法老祝福。  
創 47:10 雅各又給法老祝福，就從法老面前出去了。  
創 48:14 但以色列伸出右手來，按在以法蓮的頭上（以法蓮乃是次子），又剪搭過左手來，按在瑪拿西的頭上（瑪拿西原是長子）。  
創 48:15 他就給約瑟祝福說，願我祖亞伯拉罕和我父以撒行事為人都都在祂面前的神，就是一生牧養我直到今日的神，  
創 48:16 那救贖我脫離一切患難的使者，賜福與這兩個少年人。願他們歸在我的名下，和我祖亞伯拉罕、我父以撒的名下。又願他們在這地生養眾多。  
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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.  
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.  
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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.

- 創 49:7 他們的怒氣暴烈可咒，他們的忿恨殘忍可詛；我必使他們分居在雅各家，散住在以色列地。  
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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?
- 創 49:10 權杖必不離猶大，王杖必不離他兩腳之間，直到細羅來到，萬民都必歸順。  
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- 創 49:11 猶大把小驢拴在葡萄樹上，把驢駒拴在美好的葡萄樹上。他在葡萄酒中洗了衣服，在葡萄汁中洗了袍褂。  
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- 創 49:15 他看安息之處為佳，看那地為美，便低肩背重，成為獻貢物的僕人。  
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.
- 創 49:16 但必判斷他的民，作以色列支派之一。  
Gen 49:16 Dan will judge his people, / As one of the tribes of Israel.
- 創 49:17 但必作道上的蛇，路中的虺，咬傷馬蹄，使騎馬的向後墜落。  
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.
- 創 49:18 耶和華啊，我向來等候你的救恩。  
Gen 49:18 I have waited for Your salvation, O Jehovah.
- 創 49:19 迦得必被追擊者追擊，他卻要追擊他們的腳跟。  
Gen 49:19 Gad, raiders will raid him, / But he will raid at their heel.
- 創 49:20 亞設的食物豐美，他必出君王的美味。  
Gen 49:20 Asher's food will be rich, / And he will yield royal dainties.
- 創 49:21 拿弗他利是被釋放的母鹿，他出嘉美的言語。  
Gen 49:21 Naphtali is a hind let loose; / He gives beautiful words.
- 創 49:22 約瑟是多結果子的樹枝，是泉源旁多結果子的枝子；他的枝條探出牆外。  
Gen 49:22 Joseph is a fruitful bough, / A fruitful bough by a fountain; / His branches run over the wall.
- 創 49:23 弓箭手將他苦害，向他射箭，逼迫他。  
Gen 49:23 The archers bitterly attacked him, / And shot at him and harassed him;
- 創 49:24 但他的弓仍舊堅硬，他的手臂健壯敏捷；這是因雅各之大能者的手，那裏有以色列的牧者，以色列的石頭。  
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,
- 創 49:25 你父親的神必幫助你；那全足者必將天上所有的福，地下深淵所藏的福，以及生產乳養的福，都賜給你。  
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.
- 創 49:26 你父親所祝的福，勝過我祖先所祝的福，直達到永世山嶺的至極邊界；這些福必降在約瑟的頭上，臨到那與他弟兄迎別之人的頭頂。  
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.
- 創 49:27 便雅憫是個撕掠的狼，早晨喫他所掠奪的，晚上分他所擄獲的。  
Gen 49:27 Benjamin is a ravenous wolf, / In the morning devouring the prey / And in the evening dividing the spoil.
- 創 49:28 這一切就是以色列的十二支派；這也是他們的父親祝福他們時，對他們所說的話。他為他們所祝的福，都是按著各人的福分。  
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.
- 創 47:31 雅各說，你要向我起誓。約瑟就向他起了誓，於是以色列在牀頭敬拜神。  
Gen 47:31 And he said, Swear to me; and he swore to him. Then Israel bowed himself at the head of his bed.
- 來 11:21 雅各因著信，臨死的時候，給約瑟的兩個兒子各自祝福，並且扶著杖頭敬拜神。  
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，乃是建造召會。  
1 Cor 14:4b... but he who prophesies builds up the church.

林前 14:31 因為你們都能一個一個的申言，為要使眾人學習，使眾人得勉勵。

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

二 雅各所說一切關於他眾子的豫言，乃是召會的豫表，圖畫，應當應用於召會和信徒屬靈的經歷，也應當應用於以色列的子孫——參十 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 這些事都是我們的鑒戒，叫我們不作貪戀惡事的人，像他們那樣貪戀。

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.

貳 關於流便的豫言，乃是關於肉體情慾之污穢的警告；關於西緬和利未的豫言，乃是關於天然性情之毀壞的警告——創四九 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:**

創 49:3 流便哪，你是我的長子，是我的能力，我強壯時首生的，本當尊榮居首，權力也居首。

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

創 49:4 但你的情慾沸溢如水，你必不得居首；因為你上了你父親的牀，污穢了我的榻。

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.

創 49:5 西緬和利未是弟兄；他們的刀劍是強暴的器械。

Gen 49:5 Simeon and Levi are brothers; / Weapons of violence are their swords.

創 49:6 我的魂哪，不要與他們共同商議；我的榮耀啊，不要與他們聯合聚集；因為他們趁怒殺害人命，任意砍斷牛腿大筋。

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 hamstringed oxen.

創 49:7 他們的怒氣暴烈可咒，他們的忿恨殘忍可詛；我必使他們分居在雅各家，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.

一流便雖然居首，有長子名分，但因著污穢，失去長子名分，有死亡和人數大大減少的危險；這對我們該是嚴肅的警告——3～4 節，參弗五 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，羅六 12～14，八 2，十二 2，十六 20，提後二 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.

創 49:3 流便哪，你是我的長子，是我的能力，我強壯時首生的，本當尊榮居首，權力也居首。

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

創 49:4 但你的情慾沸溢如水，你必不得居首；因為你上了你父親的牀，污穢了我的榻。

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 因為你們曉得這事，知道凡是淫亂的，或是污穢的，或是貪婪的（就是拜偶像的），在基督和神的國裏，都得不到基業。

太 1:2 亞伯拉罕生以撒，以撒生雅各，雅各生猶大和他的弟兄們，

申 33:6 願流便存活，不至死亡；願他人數不至稀少。

林前 6:17 但與主聯合的，便是與主成爲一靈。

林前 6:18 你們要逃避淫亂。人所犯的，無論甚麼罪，都在身體以外，惟有行淫的，是得罪自己的身體。

林前 6:19 豈不知你們的身體，就是在你們裏面之聖靈的殿麼？這聖靈是你們從神而得的，並且你們不是屬自己的，

林前 6:20 因為你們是重價買來的。這樣，就要在你們的身體上榮耀神。

帖前 4:3 神的旨意就是要你們聖別，禁戒淫亂；

帖前 4:4 要你們各人曉得，怎樣用聖別和尊貴，持守自己的器皿，

帖前 4:5 不放縱私慾的邪情，像那不認識神的外邦人；

帖前 4:6 也不要在此事上越分，佔他弟兄的便宜；因為關於這一切的事，主必報應，就如我們先前告訴過你們，又鄭重見證過的。

帖前 4:7 神本是在聖別中召了我們，並不是要我們沾染污穢。

帖前 4:8 所以那棄絕的，不是棄絕人，乃是棄絕那位將祂的聖靈賜給你們的神。

林前 9:27 我乃是痛擊己身，叫身爲奴，免得我傳給別人，自己反不蒙稱許。

腓 1:20 這是照著我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，

羅 6:12 所以不要讓罪在你們必死的身體裏作王，使你們順從身體的私慾，

羅 6:13 也不要將你們的肢體獻給罪作不義的兵器；倒要像從死人中活過來的人，將自己獻給神，並將你們的肢體獻給神作義的兵器。

羅 6:14 罪必不能作主管轄你們，因你們不在律法之下，乃在恩典之下。

羅 8:2 因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。

羅 12:2 不要模倣這世代，反要藉著心思的更新而變化，叫你們驗證何爲神那美好、可喜悅、並純全的旨意。

羅 16:20 平安的神快要將撒但踐踏在你們的腳下。願我們主耶穌的恩，與你們同在。

提後 2:22 你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、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 由於西緬和利未的性情殘酷，他們沒有從雅各得著祝福（創四九5～6，三四25～30，參申二二6～7）；反之，雅各對他們施行

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

審判，使他們散住在以色列人中間（創四九7），他們就不能照著他們的性情，殘酷的行事為人（書十九1、9，二一1～3、41）：

- 創 49:5 西緬和利未是弟兄；他們的刀劍是強暴的器械。
- 創 49:6 我的魂哪，不要與他們共同商議；我的榮耀啊，不要與他們聯合聚集；因為他們趁怒殺害人命，任意砍斷牛腿大筋。
- 創 34:25 到第三天，眾人正在疼痛的時候，雅各的兩個兒子，就是底拿的哥哥西緬和利未，各拿刀劍，趁著眾人想不到的時候，來到城中，把一切男丁都殺了；
- 創 34:26 又用刀殺了哈抹和他兒子示劍，把底拿從示劍家裏帶出來走了。
- 創 34:27 雅各的兒子們因為他們的姊妹受了玷污，就來到被殺的人那裏，擄掠那城，
- 創 34:28 奪了他們的羊羣、牛羣和驢，並城裏田間所有的；
- 創 34:29 又把他們的一切財產、小孩、婦女，並房屋中所有的，都擄掠去了。
- 創 34:30 雅各對西緬和利未說，你們連累我，使我在這地的居民中，就是在迦南人和比利洗人中，有了臭名。我的人丁既然稀少，他們必聚集來攻擊我，我和全家的人都必滅絕。
- 申 22:6 你若在路上遇見鳥窩，或在樹上或在地上，裏頭有雛或有蛋，母鳥伏在雛上或在蛋上，你不可連母帶雛一併取去。
- 申 22:7 總要放母，只可取雛；這樣你就可以得福，日子得以長久。
- 創 49:7 他們的怒氣暴烈可咒，他們的忿恨殘忍可詛；我必使他們分居在雅各家，散住在以色列地。
- 書 19:1 為西緬子孫的支派，按著家族，拈出第二圖。他們所得的地業是在猶大子孫地業中間。
- 書 19:9 西緬子孫的地業是從猶大子孫的業分中得來的；因為猶大子孫的分過多，所以西緬子孫在他們的地業中得了地業。
- 書 21:1 那時，利未人宗族的首領來到祭司以利亞撒和嫩的兒子約書亞，並以色列人各支派宗族的首領面前，
- 書 21:2 在迦南地的示羅對他們說，從前耶和華藉著摩西吩咐給我們城邑居住，並城邑的郊野可以牧放我們的牲畜。
- 書 21:3 於是以色列人照耶和華所吩咐的，從自己的地業中，將以下所記的城邑和城邑的郊野給了利未人。
- 書 21:41 利未人在以色列人的地業中所得的，共有四十八座城，還有屬城的郊野。

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 後來，利未以更新、變化的方式運用他的性情，殺死拜金牛犢的人；我們天然的性情若符合三個條件，就是有用的，這三個條件就是奉獻，逆著天然的願望來運用我們天然的性情，並以更新和變化過的方式運用這性情——出三二 26 ~ 28。

出 32:26 就站在營門中，說，凡屬耶和華的，都到我這裏來！於是利未的子孫，都到他那裏聚集。

出 32:27 他對他們說，耶和華以色列的神這樣說，你們各人把刀佩在腰間，在營中往來，從這門到那門，各人殺自己的弟兄、同伴和鄰舍。

出 32:28 利未的子孫照摩西的話行了；那一天百姓中被殺的約有三千。

2 因著利未向神的絕對、迫切和忠信，他領受了祭司職分的福，得著烏陵和土明——申三三 8 ~ 9，出三二 26 ~ 28。

申 33:8 論利未說，耶和華啊，願你的土明和烏陵都在你的虔誠人那裏；你在瑪撒曾試驗他，在米利巴水曾與他爭論。

申 33:9 他論自己的父母說，我沒有看見；他不承認自己的弟兄，也不認識自己的兒女；這是因利未人謹守你的話，護衛你的約。

出 32:26 就站在營門中，說，凡屬耶和華的，都到我這裏來！於是利未的子孫，都到他那裏聚集。

出 32:27 他對他們說，耶和華以色列的神這樣說，你們各人把刀佩在腰間，在營中往來，從這門到那門，各人殺自己的弟兄、同伴和鄰舍。

出 32:28 利未的子孫照摩西的話行了；那一天百姓中被殺的約有三千。

叁 關於猶大的豫言，描繪出四福音裏的基督（福音的內容）；關於西布倫的豫言，描繪出使徒行傳裏福音的輸出（被聖靈的風推動）；關於以薩迦的豫言，描繪出書信中召會生活的實行（為著神的建造）——創四九 8 ~ 15：

創 49:8 猶大啊，你弟兄們必讚美你；你手必掐住仇敵的頸項；你父親的兒子們必向你下拜。

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.

創 49:9 猶大是個小獅子；我兒啊，你抓了食便上山去。他蹲伏如公獅，又如母獅，誰敢惹他？  
創 49:10 權杖必不離猶大，王杖必不離他兩腳之間，直到細羅來到，萬民都必歸順。  
創 49:11 猶大把小驢拴在葡萄樹上，把驢駒拴在美好的葡萄樹上。他在葡萄酒中洗了衣服，在葡萄汁中洗了袍褂。  
創 49:12 他的眼睛因酒紅潤；他的牙齒因奶白亮。  
創 49:13 西布倫必住在海邊，必成為停船的海口；他的境界必延到西頓。  
創 49:14 以薩迦是個強壯的驢，臥在羊圈之間。  
創 49:15 他看安息之處為佳，看那地為美，便低肩背重，成為獻貢物的僕人。

一 關於猶大的豫言，描繪出基督的福音——基督的得勝（8～9）、基督的國度（10）、以及在基督裏的享受和安息（11～12）；這三項真理是新約的摘要：

創 49:8 猶大啊，你弟兄們必讚美你；你的手必掐住仇敵的頸項；你父親的兒子們必向你下拜。  
創 49:9 猶大是個小獅子；我兒啊，你抓了食便上山去。他蹲伏如公獅，又如母獅，誰敢惹他？  
創 49:10 權杖必不離猶大，王杖必不離他兩腳之間，直到細羅來到，萬民都必歸順。  
創 49:11 猶大把小驢拴在葡萄樹上，把驢駒拴在美好的葡萄樹上。他在葡萄酒中洗了衣服，在葡萄汁中洗了袍褂。  
創 49:12 他的眼睛因酒紅潤；他的牙齒因奶白亮。

1 猶大按詩意比作小獅子，豫表基督是終極的得勝者——9 節，啓五 5：

創 49:9 猶大是個小獅子；我兒啊，你抓了食便上山去。他蹲伏如公獅，又如母獅，誰敢惹他？  
啓 5:5 長老中有一位對我說，不要哭；看哪，猶大支派中的獅子，大衛的根，祂已得勝，能以展開那書卷，揭開它的七印。

a 基督在祂的得勝裏，被豫表為勝過仇敵，並且於享受掠物後，就在滿足中蹲伏著的小獅子（創四九 9 上）；這乃是基督在釘十字架時，戰勝祂仇敵的一幅圖畫（西二 15，來二 14），也是祂在升天裏，得勝所帶來之滿足與安息的一幅圖畫（弗四 8）。

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.

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:

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

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. 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).

創 49:9 上 猶大是個小獅子； …

西 2:15 既將執政的和掌權的脫下，神就把他們公然示眾，仗著十字架在凱旋中向他們誇勝。

來 2:14 兒女既同有血肉之體，祂也照樣親自分於血肉之體，為要藉著死，廢除那掌死權的，就是魔鬼，

弗 4:8 所以經上說，『祂既升上高處，就擄掠了那些被擄的，將恩賜賜給人。』

**b 基督也是生產的母獅，生出許多得勝者作祂的『小獅子』——創四九 9 下，參箴二八 1，啓二二 5。**

創 49:9 下 …我兒啊，你抓了食便上山去。他蹲伏如公獅，又如母獅，誰敢惹他？

箴 28:1 惡人雖無人追趕也逃跑，義人卻膽壯像獅子。

啓 22:5 不再有黑夜，他們也不需要燈光日光，因為主神要光照他們；他們要作王，直到永永遠遠。

**c 無人敢惹猶大（創四九 9 下），這表徵基督復活與升天的可畏大能，征服了一切（太二八 18，腓二 9，弗一 21～23）。**

創 49:9 下 …我兒啊，你抓了食便上山去。他蹲伏如公獅，又如母獅，誰敢惹他？

太 28:18 耶穌進前來，對他們說，天上地上所有的權柄，都賜給我了。

腓 2:9 所以神將祂升為至高，又賜給祂那超乎萬名之上的名，

弗 1:21 遠超過一切執政的、掌權的、有能的、主治的、以及一切受稱之名，不但是今世的，連來世的也都在內，

弗 1:22 將萬有服在祂的腳下，並使祂向著召會作萬有的頭；

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

**2 基督在祂的權柄和君王職分中，作為帶來平安者而來；這平安者就是列國將要服從並順從的那一位——創四九 10，弗二 14～15：**

創 49:10 權杖必不離猶大，王杖必不離他兩腳之間，直到細羅來到，萬民都必歸順。

弗 2:14 因祂自己是我們的和平，將兩下作成一個，拆毀了中間隔斷的牆，就是仇恨，

弗 2:15 在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平；

**a 權杖是國度的象徵（詩四五 6，來一 8），指基督的王權；權杖必不離猶大，意思是君王職分永不離開基督（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, 啓十一 15, 二二 1、3) ; 我們必須在基督的管治之下, 為基督掌權, 勝過撒但、罪和死 (西二 19, 羅五 17) 。

詩 45:6 神啊, 你的寶座是永永遠遠的; 你國的權杖是正直的權杖。  
來 1:8 論到子卻說, 『神啊, 你的寶座是永永遠遠的, 你國的權杖是正直的權杖。

撒下 7:12 你在世的日子滿足, 與你列祖同睡的時候, 我必興起你腹中所出的後裔接續你, 我也必堅定他的國。

撒下 7:13 他必為我的名建造殿宇; 我必堅定他的國位, 直到永遠。

但 2:44 當那列王在位的日子, 天上的神必興起一國, 永不敗滅, 國權也不留歸別民, 卻要打碎滅絕那一切國; 這國必存到永遠。

但 2:45 你既看見非人手鑿出來的一塊石頭, 從山而出, 打碎鐵、銅、泥、銀、金, 那就是至大的神把後來必發生的事給王指明。這夢準是這樣, 這講解也是可信的。

但 7:13 我在夜間的異象中觀看, 見有一位像人子的, 駕著天雲而來; 祂來到亙古常在者那裏, 被領近祂面前。

但 7:14 權柄、榮耀、國度都給了祂, 使各族、各國、各方言的人都事奉祂。祂的權柄是永遠的權柄, 不能廢去, 祂的國必不毀壞。

啓 11:15 第七位天使吹號, 天上就有大聲音說, 世上的國, 成了我主和祂基督的國, 祂要作王, 直到永永遠遠。

啓 22:1 天使又指給我看在城內街道當中一道生命水的河, 明亮如水晶, 從神和羔羊的寶座流出來。

啓 22:3 一切咒詛必不再有。在城裏有神和羔羊的寶座; 祂的奴僕都要事奉祂,

西 2:19 不持定元首; 本於祂, 全身藉著節和筋, 得了豐富的供應, 並結合一起, 就以神的增長而長大。

羅 5:17 若因一人的過犯, 死就藉著這一人作了王, 那些受洋溢之恩, 並洋溢之義恩賜的, 就更要藉著耶穌基督一人, 在生命中作王了。

b 細羅, 意, 帶來平安者; 指基督在祂第二次來臨時乃是和平的君, 要給全地帶來和平—賽九 6 ~ 7, 二 4, 羅十四 17, 西三 15, 太十四 22 ~ 33, 參伯三 25 ~ 26, 箴三 25 ~ 26。

賽 9:6 因有一嬰孩為我們而生, 有一子賜給我們; 政權必擔在祂的肩頭上; 祂的名稱為奇妙的策士、全能的神、永遠的父、和平的君。

賽 9:7 祂的政權與平安必加增無窮, 祂必在大衛的寶座上, 治理祂的國, 以公平公義使國堅定穩固, 從今時直到永遠。萬軍之耶和華的熱心, 必成就這事。

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.

- 賽 2:4 祂必在列國之間施行審判，為多族的民斷定是非。他們要將刀打成犁頭，把槍打成鐮刀；這國不舉刀攻擊那國，他們也不再學習戰事。
- 羅 14:17 因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。
- 西 3:15 又要讓基督的平安在你們心裏作仲裁，你們在一個身體裏蒙召，也是為了這平安；且要感恩。
- 太 14:22 耶穌隨即催門徒上船，在祂以先到對岸去，等祂解散羣眾。
- 太 14:23 既解散了羣眾，祂就獨自上山去禱告。到了晚上，只有祂單獨在那裏。
- 太 14:24 這時船在海中，因風不順，被浪折磨。
- 太 14:25 夜裏四更天，祂在海上向他們走去。
- 太 14:26 門徒看見祂在海上走，就驚慌，說，這是個鬼怪！由於懼怕，便喊叫起來。
- 太 14:27 耶穌連忙對他們說，放心，是我，不要怕。
- 太 14:28 彼得回答說，主，若是你，請吩咐我從水上到你那裏去。
- 太 14:29 祂就說，來吧。彼得就從船上下去，在水上向耶穌走去。
- 太 14:30 只因見風甚大，就害怕，將要沉下去，便喊著說，主啊，救我！
- 太 14:31 耶穌趕緊伸手拉住他，對他說，小信的人哪，為甚麼疑惑？
- 太 14:32 他們上了船，風就止住了。
- 太 14:33 船上的人遂都拜祂說，你真是神的兒子。
- 伯 3:25 因我所恐懼的臨到我身，我所懼怕的迎我而來。
- 伯 3:26 我不得安逸，不得平靜，也不得安息；卻有攪擾來到。
- 箴 3:25 忽然來的驚恐，你不要害怕；惡人的毀滅臨到，你也不要恐懼。
- 箴 3:26 因為耶和華是你所信靠的，祂必保守你的腳不被纏住。
- 3 由於基督的得勝和君王職分，我們能享受祂作我們的安息——我們完全的平安和完滿的滿足——創四九 11 ~ 12:
- 創 49:11 猶大把小驢拴在葡萄樹上，把驢駒拴在美好的葡萄樹上。他在葡萄酒中洗了衣服，在葡萄汁中洗了袍褂。
- 創 49:12 他的眼睛因酒紅潤；他的牙齒因奶白亮。
- a 將我們的驢子或小驢拴在葡萄樹上，指明旅程結束，已經達到目的地；十一節的葡萄樹豫表活的基督，充滿了生命。
- 創 49:11 猶大把小驢拴在葡萄樹上，把驢駒拴在美好的葡萄樹上。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 將我們的驢子拴在葡萄樹上，表徵停下我們天然生命的勞苦和努力，安息在基督這活的一位裏，祂乃是生命的源頭（約十五 1、5，太十一 28～30）；因為基督已經得勝並得著國度，所以祂成為我們豐富的葡萄樹，作我們的享受、安息和滿足。

約 15:1 我是真葡萄樹，我父是栽培的人。

約 15:5 我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因為離了我，你們就不能作甚麼。

太 11:28 凡勞苦擔重擔的，可以到我這裏來，我必使你們得安息。

太 11:29 我心裏柔和謙卑，因此你們要負我的軛，且要跟我學，你們魂裏就必得安息；

太 11:30 因為我的軛是容易的，我的擔子是輕省的。

c 衣服表徵我們日常生活中的行為，酒表徵生命（創四九 11 下，約二 3）；因此，在葡萄酒中洗衣服，在葡萄汁中洗袍褂，表徵我們的行為，我們的日常行事為人，泡透在對基督生命之豐富的享受中（太九 17 與註 1）。

創 49:11 下…他在葡萄酒中洗了衣服，在葡萄汁中洗了袍褂。

約 2:3 酒用盡了，耶穌的母親對祂說，他們沒有酒了。

太 9:17 也沒有人把<sup>1</sup>新酒裝在舊皮袋裏；不然，皮袋脹裂，酒瀉出來，皮袋也就壞了。人乃是把新酒裝在新皮袋裏，兩樣就都得保全。

註 1 原文指在時間上是新的、新近的、新有的。這裏的新酒，象徵基督是新生命，滿有活力，激人振奮。君尊的救主不僅是國度子民的新郎，作他們的享受，也是他們的新衣，在外面裝備他們，使他們有資格參加婚禮。此外，祂也是他們的新生命，在裏面激動他們，好享受祂作他們的新郎。祂這屬天的王乃是新郎，作國度子民的享受；祂屬天的國度也是祂的婚筵（二二 2），使他們能享受祂。他們要在國度的筵席上，享受祂作新郎，就需要祂在外面作他們的新衣服，並在裏面作他們的新酒。

d 眼睛因酒紅潤，牙齒因奶白亮（創四九 12），表徵藉著對基督豐盛生命的享受，從死亡變化成生命（約十 10，士九 13）；牙齒的白亮指明健全、健康的功用，把神的話當作食物接受進來，並說出祂的話，使別人得著餵養（弗六 19）。

創 49:12 他的眼睛因酒紅潤；他的牙齒因奶白亮。

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 put<sup>1</sup> 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.

約 10:10 賊來了，無非是要偷竊、殺害、毀壞；我來了，是要叫羊得生命，並且得的更豐盛。

士 9:13 葡萄樹對他們說，我豈可停止生產我那使神和人喜樂的新酒，去飄飄在眾樹之上呢？

弗 6:19 也替我祈求，使我在開口的時候，有發表賜給我，好放膽講明福音的奧秘，

## 二 關於西布倫的豫言，描繪出福音的傳揚—創四九 13:

創 49:13 西布倫必住在海邊，必成為停船的海口；他的境界必延到西頓。

- 1 西布倫是海口，是加利利的一部分，是主耶穌開始盡職傳揚國度福音的地方—13 節，太四 12 ~ 23，二八 7、10、16 ~ 20。

創 49:13 西布倫必住在海邊，必成為停船的海口；他的境界必延到西頓。

太 4:12 耶穌聽見約翰下了監，就退到加利利去；

太 4:13 又離開拿撒勒，來住在西布倫和拿弗他利境內，靠海的迦百農。

太 4:14 這是要應驗那藉著申言者以賽亞所說的，說，

太 4:15 『西布倫地和拿弗他利地，沿海的路，約但河外，外邦人的加利利：

太 4:16 那坐在黑暗中的百姓，看見了大光；並且向那些坐在死亡的境域和陰影中的人，有光出現，照著他們。』

太 4:17 從那時候，耶穌開始傳道，說，你們要悔改，因為諸天的國已經臨近了。

太 4:18 耶穌在加利利海邊行走，看見兩個兄弟，就是那稱呼彼得和西門，和他的兄弟安得烈，向海裏撒網；他們本是漁夫。

太 4:19 耶穌對他們說，來跟從我，我要使你們作得人的漁夫。

太 4:20 他們就立刻撇下網，跟從了祂。

太 4:21 祂從那裏往前走，看見另外兩個兄弟，就是西庇太的兒子雅各和他的兄弟約翰，正同他們的父親西庇太在船上補網，祂就呼召他們。

太 4:22 他們立刻撇下船和他們的父親，跟從了祂。

太 4:23 耶穌走遍加利利，在他們的會堂裏施教，傳揚國度的福音，醫治百姓各樣的疾病，和各種的症候。

太 28:7 快去告訴祂的門徒，祂已經從死人中復活，並且看哪，祂在你們以先往加利利去，在那裏你們要看見祂。看哪，我已經告訴你們了。

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,

## 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 耶穌對她們說，不要怕，你們去告訴我的弟兄，叫他們往加利利去，在那裏必看見我。

太 28:16 十一個門徒往加利利去，到了耶穌給他們指定的山上。

太 28:17 他們見了耶穌，就拜祂，然而還有人疑惑。

太 28:18 耶穌進前來，對他們說，天上地上所有的權柄，都賜給我了。

太 28:19 所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏，

太 28:20 凡我所吩咐你們的，無論是甚麼，都教訓他們遵守；看哪，我天天與你們同在，直到這世代的終結。

2 西布倫豫表基督作為傳福音者的『海口』，為著傳揚神福音的輸送和擴展；基督成就了一切要當作福音傳揚的事之後，五旬節那天，至少有一百二十艘福音『船』（他們全是加利利人—徒二7，十三31），從這『海口』出發去擴展福音（申三三18上）。

徒 2:7 他們都驚訝希奇，說，看哪，這些說話的不都是加利利人麼？

徒 13:31 祂多日向那些從加利利同祂上耶路撒冷的人顯現，這些人如今向百姓作了祂的見證人。

申 33:18 上諭西布倫說，西布倫哪，你出外可以歡喜；…

3 我們能成為加利利的傳福音者，作福音的『船隻』，藉著禱告，憑著聖靈這屬天之風的能力，並帶著在話裏之基督的豐富，從基督這『海口』航行出去，達到全世界—徒一8，二2～41，四31，詩六八1、11～13、18～19、27。

徒 1:8 但聖靈降臨在你們身上，你們就必得著能力，並要在耶路撒冷、猶太全地、撒瑪利亞，直到地極，作我的見證人。

徒 2:2 忽然從天上有響聲下來，好像一陣暴風颳過，充滿了他們所坐的整個屋子。

徒 2:3 又有舌頭如火焰向他們顯現出來，分開落在他們各人身上，

徒 2:4 他們就都被聖靈充溢，並且按著那靈所賜的發表，用別種不同的語言說起話來。

徒 2:5 那時，有猶太人，就是從天下各國來的虔誠人，住在耶路撒冷。

徒 2:6 這聲音一響，許多人都來在一起，各人因聽見門徒用聽眾各人的本地話講論，就感困惑。

徒 2:7 他們都驚訝希奇，說，看哪，這些說話的不都是加利利人麼？

徒 2:8 我們各人怎麼聽見他們說我們生來所用的本地話？

徒 2:9 我們帕提亞人、瑪代人、以攔人、和住在米所波大米、猶太、加帕多家、本都、亞西亞、

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 弗呂家、旁非利亞、埃及的人，並靠近古利奈的呂彼亞一帶地方的人，以及旅居的羅馬人，或是猶太人，或是入猶太教的人，

徒 2:11 革哩底和亞拉伯人，都聽見他們用我們的語言，講說神的大作為。

徒 2:12 眾人就都驚訝猜疑，彼此說，這是甚麼意思？

徒 2:13 還有人譏諷說，他們無非是被新酒灌滿了。

徒 2:14 彼得同十一位使徒站起來，高聲對眾人說，諸位，猶太人和一切住在耶路撒冷的人哪，這件事你們當知道，也當側耳聽我的話。

徒 2:15 這些人並不是像你們所想的喝醉了，因為時候不過是上午九時；

徒 2:16 這正是藉著申言者約珥所說的，

徒 2:17 『神說，在末後的日子，我要將我的靈澆灌在一切屬肉體的人身上；你們的兒女要說豫言，你們的青年人要見異象，你們的老年人要作異夢。

徒 2:18 在那些日子，我要將我的靈澆灌在我的奴僕和婢女身上，他們就要說豫言。

徒 2:19 我要在天上顯出奇事，在地上顯出神蹟，有血、有火、有煙霧。

徒 2:20 在主大而顯赫的日子來到以前，日頭要變為黑暗，月亮要變為血。

徒 2:21 那時，凡呼求主名的，就必得救。』

徒 2:22 諸位，以色列人哪，你們要聽這些話：神藉著拿撒勒人耶穌，在你們中間施行異能、奇事、神蹟，將祂證明出來，正如你們自己所知道的。

徒 2:23 祂既按著神的定議先見被交給人，你們就藉著不法之人的手，把祂釘在十字架上殺了。

徒 2:24 神卻將死的痛苦解除，叫祂復活了，因為祂不能被死拘禁。

徒 2:25 大衛指著祂說，『我看見主常在我眼前，因祂在我右邊，我便不至搖動。

徒 2:26 所以我的心快樂，我的舌歡騰，並且我的肉身要安居在指望中；

徒 2:27 因你必不將我的魂撇在陰間，也不叫你的聖者見朽壞。

徒 2:28 你已將生命的道路指示我，你必用你的面容使我充滿快樂。』

徒 2:29 諸位，弟兄們，先祖大衛的事，我可以明明的對你們說，他死了，也葬了，並且他的墳墓直到今日還在我們這裏。

徒 2:30 大衛既是申言者，又曉得神曾用誓言向他起誓，要從他的後裔中，立一位坐在他的寶座上，

徒 2:31 就豫先看明這事，講論基督的復活說，祂不被撇在陰間，祂的肉身也不見朽壞。

徒 2:32 這位耶穌，神已經叫祂復活了，我們都是這事的見證人。

徒 2:33 祂既被高舉在神的右邊，又從父領受了所應許的聖靈，就把你們所看見所聽見的，澆灌下來。

徒 2:34 大衛並沒有升到諸天之上，但他自己說，『主對我主說，你坐在我的右邊，

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 等我使你的仇敵作你的腳凳。』  
徒 2:36 所以，以色列全家當確實的知道，你們釘在十字架上的這位耶穌，神已經立祂為主為基督了。  
徒 2:37 眾人聽了，覺得扎心，就對彼得和其餘的使徒說，諸位，弟兄們，我們當怎樣行？  
徒 2:38 彼得對他們說，你們要悔改，各人要靠耶穌基督的名受浸，叫你們的罪得赦，就必領受所賜的聖靈。  
徒 2:39 因為這應許是給你們和你們的兒女，並一切在遠方，凡是主我們的神所召來的人。  
徒 2:40 彼得還用許多別的話鄭重的作見證，勸勉他們說，你們要得救，脫離這彎曲的世代。  
徒 2:41 於是領受他話的人，就受了浸，那一天約添了三千人。  
  
徒 4:31 祈求完了，聚會的地方震動，他們就都被聖靈充溢，放膽講說神的話。  
詩 68:1 (大衛的詩，一首歌，交與歌詠長。) 願神興起；願祂的仇敵四散；願恨祂的人從祂面前逃跑。  
詩 68:11 主發命令；傳好信息的婦女成了大羣。  
詩 68:12 統兵的君王逃跑了，逃跑了！留守在家的婦女，分得了掠物。  
詩 68:13 你們雖然躺臥在羊圈之間，卻像鴿子的翅膀鍍了白銀，翎毛鍍了綠黃色的金。  
詩 68:18 你已經升上高處，擄掠了那些被擄的；你在人間，甚至在悖逆的人中間，受了恩賜，叫耶和華神可以住在他們中間。  
詩 68:19 天天加給我們美福的主，就是拯救我們的神，是當受頌讚的。〔細拉〕  
詩 68:27 在那裏，有統管他們的小便雅憫，有猶大的首領在他們的羣眾中，有西布倫的首領，有拿弗他利的首領。

### 三 關於以薩迦的豫言，是描繪召會生活——創四九 14:

創 49:14 以薩迦是個強壯的驢，臥在羊圈之間。

- 1 強壯的驢表徵天然的人；臥著乃是在滿足中安息；羊圈表徵公會和基於律法的各種宗教——14 節，參約十 1～9、16。

創 49:14 以薩迦是個強壯的驢，臥在羊圈之間。

約 10:1 我實實在在的告訴你們，不從門進羊圈，倒從別處爬進去的，那人就是賊，就是強盜。  
約 10:2 從門進去的，才是羊的牧人。

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.

### 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.

約 10:3 看門的就給他開門，羊也聽他的聲音；他按著名叫自己的羊，領牠們出來。  
約 10:4 當他把自己的羊都放出來，就在前頭走，羊也跟著他，因為認得他的聲音。  
約 10:5 羊絕不跟著生人，反要逃避，因為不認得生人的聲音。  
約 10:6 耶穌將這比喻告訴他們，但他們不明白祂所說的是甚麼意思。  
約 10:7 所以耶穌又說，我實實在在的告訴你們，我就是羊的門。  
約 10:8 凡在我以前來的，都是賊，都是強盜，羊卻不聽他們。  
約 10:9 我就是門；凡從我進來的，必要得救，並且必要入，必要出，也必要找著草場。  
約 10:16 我另外有羊，不是屬於這圈的；我必須領他們來，他們也要聽我的聲音，並且要成爲一羣，歸一個牧人了。

2 創世記四十九章十四節的詩描繪真正的召會生活乃是福音傳揚的結果，在召會生活中，我們天然的人在宗教的羊圈之間（以外），得以安息滿足；地豫表基督作爲青草場，在召會生活中爲信徒所享受—14～15 節上，約十 9。

創 49:14 以薩迦是個強壯的驢，臥在羊圈之間。

創 49:15 上他看安息之處爲佳，看那地爲美，…

約 10:9 我就是門；凡從我進來的，必要得救，並且必要入，必要出，也必要找著草場。

3 在申命記三十三章十八節下半摩西的祝福中，以薩迦在帳棚裏可以快樂；那裏帳棚表徵地方召會作基督獨一身體的彰顯（弗四 4 上），信徒在其中因對基督之豐富的享受而喜樂（腓四 4，帖前五 16）。

申 33:18 下 …以薩迦啊，你在帳棚裏可以快樂！

弗 4:4 上一個身體和一位靈，…

腓 4:4 你們要在主裏常常喜樂，我再說，你們要喜樂。

帖前 5:16 要常常喜樂，

4 這享受使我們願意受基督作頭的指派，完成我們的事奉；這樣的事奉成了貢物，獻給主人，使祂得著滿足—創四九 15 下，林前十二 4～6、18、28，弗二 10，四 11～12，參羅十五 16。

創 49:15 下…便低肩背重，成爲獻貢物的僕人。

林前 12:4 然而，恩賜雖有分別，靈卻是同一位；

林前 12:5 職事也有分別，主卻是同一位；

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 功效也有分別，神卻是同一位，在眾人裏面運行一切的事。

林前 12:18 但如今神照著自己的意思，把肢體俱各安置在身體上了。

林前 12:28 神在召會中所設立的，第一是使徒，第二是申言者，第三是教師；其次是行異能的，再次是得恩賜醫病的，幫助的，治理的，說各種方言的。

弗 2:10 我們原是神的傑作，在基督耶穌裏，為著神早先豫備好，要我們行在其中的善良事工創造的。

弗 4:11 祂所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，

弗 4:12 為要成全聖徒，目的是為著職事的工作，為著建造基督的身體，

羅 15:16 使我為外邦人作基督耶穌的僕役，作神福音勤奮的祭司，叫所獻上的外邦人，在聖靈裏得以聖別，可蒙悅納。

肆 關於猶大（四福音裏的福音）、西布倫（使徒行傳裏福音的傳揚）和以薩迦（召會生活應驗在新約其他書卷裏）的總結，見於申命記三十三章十九節，那裏說到要將萬民（列國）召到山上（表徵神的國——但二 35），在那裏他們要獻公義的祭，也要享受海裏的豐富（指召會，主要是由外邦信徒組成——太十三 1 註 1），並沙中所藏的珍寶（指隱藏在地裏的國度——44）；這表示，福音、福音的傳揚以及召會生活（福音的結果），帶進召會生活和國度生活的享受（羅十四 17）。

申 33:19 他們要將萬民召到山上，在那裏獻公義的祭；因為他們要吸取海裏的豐富，並沙中所藏的珍寶。

但 2:35 於是鐵、泥、銅、銀、金，都一同砸得粉碎，成如夏天禾場上的糠秕，被風吹散，無處可尋。打碎這像的石頭，變成一座大山，充滿全地。

太 13:1 <sup>1</sup> 那一天，耶穌從屋子裏出來，坐在海邊。

註 1 在十二章末了，屬天的王既被猶太宗教首領完全棄絕，就和他們決裂了。那一天，祂從屋子裏出來，坐在海邊，這是很有意義的。屋子象徵以色列家（十 6），海象徵外邦

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.

**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).**

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 <sup>1</sup> On 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，啓十七 15）。王從屋子裏出來，坐在海邊，表徵祂和猶太人決裂以後，就放棄以色列家，而轉向外邦人。此後，祂在海邊講論關於國度奧祕的比喻。這表徵國度的奧祕是啓示在召會裏。因此，本章所有的比喻都是對門徒說的，不是對猶太人說的。

太 13:44 諸天的國好像寶貝藏在田地裏，人找到了，就藏起來，歡歡喜喜的去變賣他一切所有的，買這田地。

羅 14:17 因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。

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.