

二〇二一年  
七月半年度訓練

約書亞記•士師記•路得記  
結晶讀經

綱要附經文

**2021**  
**JULY SEMIANNUAL TRAINING**

**Crystallization-Study of  
Joshua, Judges, and Ruth**

**Outline & Scriptures**

## 標語

- ① 我們需要認識，按豫表迦南地有兩面的意義：在積極一面，迦南豫表包羅萬有的基督同祂追測不盡的豐富；在消極一面，迦南表徵撒但黑暗國度空中、天上的部分，連同撒但的勢力。
- ② 我們要為着神的建造，完全得着並據有基督這包羅萬有的地，就必須學習受主直接的、頭手的同在之保守、掌管、管理並指引；我們若有主的同在，就有智慧、眼光、先見、以及對事物內裏的認識；主的同在對我們乃是一切。
- ③ 我們需要蒙拯救脫離不法，不作行不法的人，藉着順從事奉神的原則，行神眼中看為正的事，並征服在舊造裏撒但的混亂，且為着新造完成神聖的經綸。
- ④ 我們要做一個正常的基督徒，作今日的得勝者，答應主當前的呼召，並應付主在祂恢復裏當前的需要，就必須作今日的路得，轉向神的經綸，進入以馬內利之地，與基督成為婚配，使我們得以生出基督，來應付神與人今日的需要。

## Key Statements

- ① We need to know that the land of Canaan has a twofold significance in typology: on the positive side, Canaan typifies the all-inclusive Christ with His unsearchable riches, and on the negative side, Canaan signifies the heavenly part of the dark kingdom of Satan with its satanic forces.
- ② In order for us to fully gain and possess Christ as the all-inclusive land for God's building, we must learn to be kept, to be ruled, to be governed, and to be guided by the direct, firsthand presence of the Lord; if we have the Lord's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord's presence is everything to us.
- ③ We need to be rescued from lawlessness and from being workers of lawlessness, do what is right in the eyes of God by obeying the principle of serving God, and conquer the satanic chaos in the old creation and carry out the divine economy for the new creation.
- ④ To be a normal Christian, to be one of today's overcomers, to answer the Lord's present calling, and to meet His present need in His recovery, we need to be today's Ruths to turn to God's economy, to enter into the land of Immanuel, and to marry ourselves to Christ that we may bring forth Christ to meet today's need of both God and men.





# 約書亞記•士師記•路得記

## 結晶讀經

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- 第二篇 藉着擊敗撒但的勢力據有迦南地
- 第三篇 過約但河並豫備打仗
- 第四篇 神的子民需要尋求主的指引，有主的同在，以展示祂的得勝，好建造祂的身體並擴展祂的國度
- 第五篇 迦南地的出產以及分配美地的內在意義
- 第六篇 士師記的內在意義和以色列在敬拜神之事上的背道
- 第七篇 神興起底波拉作以色列的士師並作以色列的母，她實行女人對男人的服從，以守住神的定命，並將全以色列帶進正確的等次，服在神的作王和作頭之下
- 第八篇 基甸作神大能勇士的內在意義
- 第九篇 以色列人沒有王，各人行自己眼中看為正的事
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# Crystallization-Study of Joshua, Judges, and Ruth

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## 約書亞記、士師記、與路得記

### 隱藏的內在意義

- 一 我們研讀舊約的歷史和豫言時，需要對整本聖經中神爲着基督與召會，那終極完成於新耶路撒冷的永遠經綸，有全面的觀點，完全的看見。這會使我們對神向我們陳明舊約歷史，並給我們舊約豫言的目的，不僅有更廣闊的看見，也得着更深的內在意義。舊約一切歷史和豫言的觀點、中心、及內在的意義，必須是基督和祂的身體，這身體要終極完成於新耶路撒冷，爲着神永遠的經綸。
- 二 神要完成祂這樣一個永遠的經綸，就必須創造諸天爲着地，並創造地爲着人。（亞十二1。）神按着祂的形像，照着祂的樣式造人，使人有靈，得以接觸祂、接受祂、擁有祂、並以祂作爲人的生命和內容。可悲的是，這人從神並從神爲着祂經綸的定旨墮落了。然後，神從墮落的人類中，揀選了一個名叫亞伯拉罕的人，以及他的後裔，使他們成爲獨特的子民，在列國（外邦人）中作祂珍貴的選民。神用了四百多年，來產生、構成、形成這樣一班選民，頂替亞當的族類，以完成祂永遠的經綸。神帶祂這樣一班選民經過在埃及和曠野的試驗和苦難，使他們受訓練、受管教，而穀資格與祂配合，在這地上爲基督取得神所應許的地，並產生合式的人，好把基督生到人類中。爲基督據有神應許的地，並產生合式的人，好把基督生到人類中，乃是約書亞記、士師記、和路得記這部分舊約歷史兩個主要的點。這兩個主要的點，就是爲基督取得地，並爲基督豫備真實的先祖，乃是約書亞記至路得記之歷史的靈。

## The Hidden, Intrinsic Significance of Joshua, Judges, and Ruth

1. In studying the histories and the prophecies of the Old Testament, we need the full scope, the full view, of the entire Scriptures concerning God's eternal economy for Christ and the church, which consummates in the New Jerusalem. This will render us not only a broader view but also the deeper intrinsic significance of God's purpose in presenting to us the histories and giving us the prophecies of the Old Testament. The scope, the center, and the intrinsic significance of all the histories and the prophecies of the Old Testament must be Christ and His Body, which will ultimately consummate in the New Jerusalem for God's eternal economy.
2. For God to accomplish such an eternal economy of His, He needed to create the heavens for the earth, and the earth for man (Zech. 12:1). God created man in His own image and according to His own likeness with a spirit for man to contact Him, receive Him, keep Him, and take Him as man's life and content. It was very sad that this man became fallen from God and from God's purpose for His economy. Then out of the fallen humankind God chose a man by the name of Abraham and his descendants, and He made them a particular people as His dear elect among all the nations (the Gentiles). It took God over four hundred years to produce, constitute, and form such an elect to replace the Adamic race for the fulfilling of His eternal economy. God brought such an elect of His through trials, sufferings, in both Egypt and the wilderness that they might be trained, disciplined, and qualified to coordinate with Him in taking His promised land for Christ on this earth and in providing the proper persons to bring forth Christ into the human race. To take possession of God's promised land for Christ and to provide the proper persons to bring forth Christ into the human race are the two major points of the section of the history in the Old Testament in the three books of Joshua, Judges, and Ruth. These two main points, to take the land for Christ and to provide the bona fide ancestors for Christ, are the spirit of the history from Joshua to Ruth. They are the hidden, intrinsic significance of



這兩點是這段舊約歷史隱藏的內在意義。我們對此必須有清楚的異象；否則，我們這三卷書的結晶讀經將是徒然的，就像許多猶太或基督徒歷史學家、聖經學者、和聖經教師的研讀一樣。

三 我們若靠主的憐憫，看見這樣一個異象，這部分舊約的歷史就會像新約一樣使我們受益。這樣一個異象會幫助我們看見，神子民在地上的歷史，事實上就是作工的神在祂舊約選民中間奮力活動的歷史，甚至是運行的神在祂贖民裏奮力活動的歷史，使他們與祂一起奮力活動，為着完成神關於基督和祂擴增的永遠經綸，這要終極完成於新耶路撒冷。盼望藉着這訓練，我們都能看見並領悟，我們的生活、日常行事、求學、職業和事業，都必須是神今天在地上，在祂美妙且超絕行動中之歷史的一部分。要作一個正常的基督徒，作今日的得勝者，答應主當前的呼召，並應付主在祂恢復裏當前的需要，僅僅作一個所謂的好弟兄或好姊妹，經常參加召會聚會，行為正直，過一種在人看來相當完全的生活，根本是不敷的。當神在祂的歷史中，在愛祂的得勝者裏行動並奮力活動時，我們必須與神是一；這就是說，在生命上，在生活上，並在我們今天地上全部的行動上，我們都必須與神是一。我們必須寫神今天的歷史！我們必須與那奮力活動的神是一而一同往前！在祂裏面！同着祂！憑着祂！也是為着祂！我們必須是有活力的、活潑的、活動的！我們必須作今日的約書亞和迦勒，為基督據有神所應許之地為業，使我們得以成為祂的產業！我們必須作今日的路得，轉向神的經綸，進入以馬內利之地，與基督成為婚配，使我們得以生出基督，來應付人今日的需要。這該是約書亞記、士師記、路得記這三卷書的內在意義。這次訓練的結果，該是為基督得着神所應許之地，並生出超絕的基督，以應付神與人今日的需要。

this section of the Old Testament history. We have to have a clear vision concerning this. Otherwise, our crystallization-study on these three books will be in vain, just like the studies of so many historians, Bible students, and Scripture teachers, either Jewish or Christian.

3. If by the Lord's mercy we would see such a vision, this section of the history in the Old Testament will benefit us the same as the New Testament does. Such a vision will help us to see that the history of God's people on the earth is actually the history of the working God energizing among His chosen people in the Old Testament and even the history of the operating God energizing in His redeemed people and having them to energize together with Him for the accomplishment of His eternal economy concerning Christ and His increase, which will consummate in the New Jerusalem. I hope that through this training we all can see and realize that our living, our daily walk, our schooling, our job, and our business must be a part of God's history in His marvelous and excellent move on the earth today. To be a normal Christian, to be one of today's overcomers, to answer the Lord's present calling, and to meet the Lord's present need in His recovery, it is altogether not sufficient to just be a so-called good brother or good sister, attending the church meetings regularly, behaving rightly, and living a life that is somewhat perfect in the eyes of men. We need to be one with God in His history, moving and energizing in His loving overcomers, in life, in living, and in our entire doing today on this earth! We need to write God's today's history! We need to march on as one with the energizing God! In Him! With Him! By Him! And for Him! We need to be vital! Living! And Active! We need to be today's Joshuas and Calebs to take possession of the God-promised land for Christ that we may become His possession! We need to be today's Ruths to turn to God's economy, to enter into the land of Immanuel, and to marry ourselves to Christ that we may bring forth Christ to meet men's need today. This should be the intrinsic significance of these three books—Joshua, Judges, and Ruth. The issue of this training should be the gaining of the God-promised land for Christ and the bringing forth of the excellent Christ to meet today's need of both God and men.

# 約書亞記結晶讀經

## 第一篇

### 神對約書亞的吩咐、 應許和鼓勵

詩歌：

讀經：書一 1～9

- 書 1:1 耶和華的僕人摩西死了以後，耶和華對摩西的幫手，嫩的兒子約書亞說，
- 書 1:2 我的僕人摩西死了；現在你要起來，和眾百姓過這約但河，往我所要賜給以色列人的地去。
- 書 1:3 凡你們腳掌所踏之地，我都照着我所應許摩西的話賜給你們了。
- 書 1:4 從曠野和這利巴嫩，直到大河，就是伯拉河，赫人的全地，又到大海日落之處，都要作你們的境界。
- 書 1:5 你一生的日子，必無一人能在你面前站立得住。我怎樣與摩西同在，也必照樣與你同在；我必不撇下你，也不丟棄你。
- 書 1:6 你當剛強壯膽，因為你必使這百姓承受那地為業，就是我向他們列祖起誓要賜給他們的。
- 書 1:7 只要剛強，大大壯膽，照我僕人摩西所吩咐你的一切律法，謹守遵行，不偏離左右，使你無論往那裏去，都可以順利。
- 書 1:8 這律法書不可離開你的口，總要晝夜默想，好使你照這書上所寫的一切，謹守遵行。如此，你的道路就可以亨通，你也必凡事順利。
- 書 1:9 我豈沒有吩咐你麼？你當剛強壯膽，不要懼怕，也不要驚惶；因為你無論往那裏去，耶和華你的神必與你同在。

壹 約書亞在以下方面豫表基督：

- 一 『約書亞』這希伯來名等於希臘文的『耶穌』，（來四 8，徒七 45，）意，『耶和華救主』，或『耶和華救恩』（太一 21，民十三 16）：

# CRYSTALLIZATION-STUDY OF JOSHUA

## Message One

### God's Charge, Promise, and Encouragement to Joshua

Hymns:

Scripture Reading: Josh. 1:1-9

- Josh. 1:1 After the death of Moses the servant of Jehovah, Jehovah spoke to Joshua the son of Nun, Moses' attendant, saying,
- Josh. 1:2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.
- Josh. 1:3 Every place on which the sole of your foot treads I have given to you, as I promised Moses.
- Josh. 1:4 From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the Great Sea toward the setting of the sun will be your territory.
- Josh. 1:5 No man will be able to stand before you all the days of your life. As I was with Moses, I will be with you; I will not fail you nor forsake you.
- Josh. 1:6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.
- Josh. 1:7 Only be strong and very courageous, being certain to do according to all the law which Moses My servant commanded you. Do not turn away from it to the right or to the left, that you may have success wherever you go.
- Josh. 1:8 This book of the law shall not depart from your mouth, but you shall muse upon it day and night so that you may be certain to do according to all that is written in it. For then you will make your way prosperous and then you will have success.
- Josh. 1:9 Have I not commanded you? Be strong and take courage; do not be afraid or dismayed. For Jehovah your God is with you wherever you go.

I. Joshua is a type of Christ in the following aspects:

- A. The Greek equivalent of the Hebrew name Joshua is Jesus (Heb. 4:8; Acts 7:45), which means "Jehovah the Savior," or "the salvation of Jehovah" (Matt. 1:21; Num. 13:16):



來 4:8 若是約書亞已經使他們得了安息，此後神就不會題起別的日子了。  
徒 7:45 這帳幕，我們的祖宗相繼承受，當神在他們面前趕出外邦人的時候，他們同約書亞把帳幕搬進承受為業之地，直到大衛的日子。  
太 1:21 她將要生一個兒子，你要給祂起名叫耶穌，因祂要親自將祂的百姓從他們的罪裏救出來。  
民 13:16 這些就是摩西打發去窺探那地之人的名字。摩西稱嫩的兒子何希阿為約書亞。

## 1 作我們首領的基督是我們的真約書亞，作我們救恩的元帥，（來二 10，四 8，）要領我們進榮耀裏去，並進入神所應許之地的安息裏，以基督作我們完全的平安和完滿的滿足。（二 10，四 11，申十二 9，太十一 28～30。）

來 2:10 原來萬有因祂而有，藉祂而造的那位，為着要領許多的兒子進榮耀裏去，就藉着苦難成全他們救恩的創始者，這對祂本是合宜的。  
來 4:8 若是約書亞已經使他們得了安息，此後神就不會題起別的日子了。  
來 2:10 原來萬有因祂而有，藉祂而造的那位，為着要領許多的兒子進榮耀裏去，就藉着苦難成全他們救恩的創始者，這對祂本是合宜的。  
來 4:11 所以我們務必竭力進入那安息，免得有人隨着那不信從的樣子跌倒了。  
申 12:9 因為直到如今，你們還沒有進入耶和華你神所賜你的安息，所給你的產業。  
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。

## 2 約書亞豫表基督是恩典，頂替由摩西所表徵的律法；（書一 2 上，約一 17；）當頒賜律法的摩西死了，約書亞就進來，將百姓帶進美地；（書一 1～4；）他豫表主耶穌是我們的首領，將我們帶進對祂自己作我們安息，作美地實際的享受裏。（申八 7～10，十二 9，腓一 19，弗三 8，西一 12，二 6～7，來四 8～9，太十一 28～29。）

書 1:2 我的僕人摩西死了；現在你要起來，和眾百姓過這約但河，往我所要賜給以色列人的地去。  
約 1:17 因為律法是藉着摩西賜的，恩典和實際都是藉着耶穌基督來的。  
書 1:1 耶和華的僕人摩西死了以後，耶和華對摩西的幫手，嫩的兒子約書亞說，

Heb. 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.  
Acts 7:45 This tabernacle our fathers, having in their turn received, also brought in with Joshua when they took possession of the nations, whom God drove out before the face of our fathers until the days of David,  
Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.  
Num. 13:16 These are the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.

## 1. Christ as our Leader is our real Joshua as the Captain of our salvation (Heb. 2:10; 4:8) to lead us into glory and into the rest of the God-promised land with Christ as our perfect peace and full satisfaction (2:10; 4:11; Deut. 12:9; Matt. 11:28-30).

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.  
Heb. 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.  
Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.  
Heb. 4:11 Let us therefore be diligent to enter into that rest lest anyone fall after the same example of disobedience.  
Deut. 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.  
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.

## 2. Joshua typifies Christ as grace replacing the law, signified by Moses (Josh. 1:2a; John 1:17); it was when Moses the lawgiver died that Joshua came in to bring the people into the good land (Josh. 1:1-4); he typifies the Lord Jesus as our Leader bringing us into the enjoyment of Himself as our rest, as the reality of the good land (Deut. 8:7-10; 12:9; Phil. 1:19; Eph. 3:8; Col. 1:12; 2:6-7; Heb. 4:8-9; Matt. 11:28-29).

Josh. 1:2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.  
John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.  
Josh. 1:1 After the death of Moses the servant of Jehovah, Jehovah spoke to Joshua the son of Nun, Moses' attendant, saying,

書 1:2 我的僕人摩西死了；現在你要起來，和眾百姓過這約但河，往我所要賜給以色列人的地去。

書 1:3 凡你們腳掌所踏之地，我都照着我所應許摩西的話賜給你們了。

書 1:4 從曠野和這利巴嫩，直到大河，就是伯拉河，赫人的全地，又到大海日落之處，都要作你們的境界。

申 8:7 因為耶和華你神領你進入美地，那地有川，有泉，有源，從谷中和山上流出水來；

申 8:8 那地有小麥、大麥、葡萄樹、無花果樹、石榴樹；那地有出油的橄欖樹，有蜜。

申 8:9 你在那地不缺食物，你必一無所缺；那地的石頭是鐵，山內可以挖銅。

申 8:10 你喫得飽足，就要頌讚耶和華你的神，因祂將那美地賜給你了。

申 12:9 因為直到如今，你們還沒有進入耶和華你神所賜你的安息，所給你的產業。

腓 1:19 因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。

弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，

西 1:12 感謝父，叫你們有資格在光中同得所分給眾聖徒的分；

西 2:6 你們既然接受了基督，就是主耶穌，

西 2:7 在祂裏面已經生根，並正被建造，且照着你們所受的教導，在信心上得以堅固，洋溢着感謝，就要在祂裏面行事為人。

來 4:8 若是約書亞已經使他們得了安息，此後神就不會題起別的日子了。

來 4:9 這樣，必有一安息日的安息，為神的子民存留。

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；

## 二 在與亞瑪力人的爭戰中，（出十七 8～16，） 亞瑪力人豫表肉體，就是墮落舊人的總和；約書亞豫表現今的、實際的基督，作內住、爭戰的靈，就是與肉體爭戰並治死肉體的一位（羅八 9～13，加五 16～17，24）：

出 17:8 那時，亞瑪力人來在利非訂，和以色列人爭戰。

出 17:9 摩西對約書亞說，你為我們選出人來，出去和亞瑪力人爭戰。明天我手裏要拿着神的杖，站在山頂上。

出 17:10 於是約書亞照着摩西對他所說的話行，和亞瑪力人爭戰。摩西、亞倫與戶珥，都上了山頂。

出 17:11 摩西何時舉手，以色列人就勝；何時垂手，亞瑪力人就勝。

出 17:12 但摩西的手發沉，他們就搬一塊石頭來，放在他以下，他

Josh. 1:2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.

Josh. 1:3 Every place on which the sole of your foot treads I have given to you, as I promised Moses.

Josh. 1:4 From the wilderness and this Lebanon even to the great river, the river Euphrates, all the land of the Hittites, and to the Great Sea toward the setting of the sun will be your territory.

Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Deut. 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

Deut. 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.

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,

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Col. 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,

Col. 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

Heb. 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.

Heb. 4:9 So then there remains a Sabbath rest for the people of God.

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.

## B. In the war against Amalek (Exo. 17:8-16), Amalek typifies the flesh as the totality of the fallen old man; Joshua typifies the present and practical Christ as the indwelling, fighting Spirit, the One who fights against the flesh and puts it to death (Rom. 8:9-13; Gal. 5:16-17, 24):

Exo. 17:8 Then Amalek came and fought with Israel in Rephidim.

Exo. 17:9 And Moses said to Joshua, Choose men for us, and go out; fight with Amalek. Tomorrow I will stand on the top of the hill with the staff of God in my hand.

Exo. 17:10 So Joshua did as Moses had said to him and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.

Exo. 17:11 And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.

Exo. 17:12 But Moses' hands were heavy, so they took a stone and put it under him, and he sat on it; and

就坐在上面。亞倫與戶珥扶着他的手，一個在這邊，一個在那邊，他的手就穩住，直到日落的時候。

出 17:13 約書亞用刀擊敗了亞瑪力王和他的百姓。

出 17:14 耶和華對摩西說，我要將亞瑪力的名號從天下全然塗抹；你要將這話寫在書上作記念，又念給約書亞聽。

出 17:15 摩西築了一座壇，起名叫耶和華尼西；

出 17:16 又說，因為有手敵擋耶和華的寶座；耶和華必世世代代和亞瑪力人爭戰。

羅 8:9 但神的靈若住在你們裏面，你們就不在肉體裏，乃在靈裏了；然而人若沒有基督的靈，就不是屬基督的。

羅 8:10 但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。

羅 8:11 然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。

羅 8:12 弟兄們，這樣，我們並不是欠肉體的債，去照肉體活着。

羅 8:13 因為你們若照肉體活着，必要死；但你們若靠着那靈治死身體的行為，必要活着。

加 5:16 我說，你們當憑着靈而行，就絕不會滿足肉體的情慾了。

加 5:17 因為肉體縱任貪慾，抵抗那靈，那靈也抵抗肉體，二者彼此敵對，使你們不能作所願意的。

加 5:24 但那屬基督耶穌的人，是已經把肉體連肉體的邪情私慾，都釘了十字架。

1 肉體的目的是要攔阻我們進入對包羅萬有之基督作我們美地的完滿享受裏。

2 神的經綸將我們從肉體救到那靈，使我們能有分於三一神豐富的福—羅七 17～八 2，加三 14，弗一 3～14。

羅 7:17 其實，不是我行出來的，乃是住在我裏面的罪行出來的。

羅 7:18 我知道住在我裏面，就是我肉體之中，並沒有善，因為立志為善由得我，只是行出來由不得我。

羅 7:19 因為我所願意的善，我反不作；我所不願意的惡，我倒去作。

羅 7:20 若我去作所不願意的，就不是我行出來的，乃是住在我裏面的罪行出來的。

羅 7:21 於是我發現那律與我這願意為善的人同在，就是那惡與我同在。

羅 7:22 因為按着裏面的人，我是喜歡神的律，

羅 7:23 但我看出我肢體中另有個律，和我心思的律交戰，藉着那在我肢體中罪的律，把我擄去。

羅 7:24 我是個苦惱的人！誰要救我脫離那屬這死的身體？

羅 7:25 感謝神，藉着我們的主耶穌基督！這樣看來，我自己用心思服事神的律，卻用肉體服事罪的律。

羅 8:1 如此，現今那些在基督耶穌裏的，就沒有定罪了。

Aaron and Hur supported his hands, one on one side and one on the other side. So his hands were steady until the going down of the sun.

Exo. 17:13 And Joshua defeated Amalek and his people with the edge of the sword.

Exo. 17:14 And Jehovah said to Moses, Write this as a memorial in a book and recite it to Joshua, that I will utterly blot out the memory of Amalek from under heaven.

Exo. 17:15 And Moses built an altar and called the name of it Jehovah-nissi;

Exo. 17:16 For he said, For there is a hand against the throne of Jah! Jehovah will have war with Amalek from generation to generation.

Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Rom. 8:12 So then, brothers, we are debtors not to the flesh to live according to the flesh;

Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.

Gal. 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

1. The purpose of the flesh is to keep us from entering into the full enjoyment of the all-inclusive Christ as our good land.

2. God's economy delivers us from the flesh to the Spirit so that we may participate in the blessing of the riches of the Triune God—Rom. 7:17—8:2; Gal. 3:14; Eph. 1:3-14.

Rom. 7:17 Now then it is no longer I that work it out, but sin that dwells in me.

Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

Rom. 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.

Rom. 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.

Rom. 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.

Rom. 7:22 For I delight in the law of God according to the inner man,

Rom. 7:23 But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members.

Rom. 7:24 Wretched man that I am! Who will deliver me from the body of this death?

Rom. 7:25 Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.

Rom. 8:1 There is now then no condemnation to those who are in Christ Jesus.



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。

加 3:14 為叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。

弗 1:3 我們主耶穌基督的神與父，是當受頌讚的，祂在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們；

弗 1:4 就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵；

弗 1:5 按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己，

弗 1:6 使祂恩典的榮耀得着稱讚，這恩典是祂在那蒙愛者裏面所恩賜我們的；

弗 1:7 我們在這蒙愛者裏面，藉着祂的血，照着神恩典的豐富，得蒙救贖，就是過犯得以赦免，

弗 1:8 這恩典是神用全般的智慧和明達，使其向我們洋溢的，

弗 1:9 照着祂的喜悅，使我們知道祂意願的奧祕；這喜悅是祂在自己裏面豫先定下的，

弗 1:10 為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；

弗 1:11 我們既在祂裏面，照着那位按祂意願所決議的，行作萬事者的定旨，蒙了豫定，也就在祂裏面成了所選定的基業，

弗 1:12 以致我們這首先在基督裏有盼望的人，可使祂的榮耀得着稱讚；

弗 1:13 你們既聽了真理的話，就是那叫你們得救的福音，也在祂裏面信了，就在祂裏面受了所應許的聖靈為印記；

弗 1:14 這聖靈是我們得基業的憑質，為使神所買的產業得贖，使祂的榮耀得着稱讚。

三 約書亞四十歲時，聯同迦勒成為十二個探子中的兩個，他們二人滿有信心，接受神的話作他們的信心，顧到神的權益，使祂的百姓據有美地；在曠野裏，蒙神救贖的人中間，只有兩個得勝者，約書亞和迦勒，得着美地為獎賞—民十三 30，十四 6～9，27～30，羅十 17，加三 3，5，來十一 5～6，腓三 13～14，參徒六 5：

民 13:30 迦勒在摩西面前使百姓安靜，說，我們立刻上去得那地罷，因為我們足能得勝。

民 14:6 窺探那地的人中，嫩的兒子約書亞和耶孚尼的兒子迦勒，撕裂衣服，

民 14:7 對以色列人全會眾說，我們所經過、窺探之地是極美之地。

民 14:8 耶和華若喜悅我們，就必領我們進入那地，把那地賜給我們；那地乃是流奶與蜜之地。

民 14:9 只是你們不可背叛耶和華，也不要怕那地的民；因為他們是我們的食物。蔭庇他們的已經離開他們，有耶和華與我們同在；不要怕他們。

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.

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

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. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved;

Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

Eph. 1:8 Which He caused to abound to us in all wisdom and prudence,

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph. 1:12 That we would be to the praise of His glory who have first hoped in Christ,

Eph. 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

C. At the age of forty Joshua joined Caleb, as two of the twelve spies, as ones who had hearts full of faith by taking the word of God as their faith to care for God's interests for His people to possess the good land; only two overcomers among God's redeemed in the wilderness, Joshua and Caleb, received the prize of the good land—Num. 13:30; 14:6-9, 27-30; Rom. 10:17; Gal. 3:3, 5; Heb. 11:5-6; Phil. 3:13-14; cf. Acts 6:5:

Num. 13:30 But Caleb quieted the people before Moses and said, Let us go up at once and possess it; for we are well able to overcome it.

Num. 14:6 And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who spied out the land, tore their clothes.

Num. 14:7 And they spoke to the whole assembly of the children of Israel, saying, The land through which we passed to spy out is an exceedingly good land.

Num. 14:8 If Jehovah is pleased with us, He will bring us into this land and give it to us; a land which flows with milk and honey.

Num. 14:9 Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread. Their protection has been removed from them, and Jehovah is with us; do not fear them.

民 14:27 這惡會眾向我發怨言，我忍耐他們要到幾時呢？以色列人向我所發的怨言，我都聽見了。  
民 14:28 你們告訴他們，耶和華宣示說，我指着我的生存起誓，我必要照你們達到我耳中的話待你們。  
民 14:29 你們的屍首必倒在這曠野，並且你們中間凡被數點的，就是按所計算的數目，從二十歲以上，向我發過怨言的，  
民 14:30 必不得進我起誓要賜給你們居住的那地；惟有耶孚尼的兒子迦勒和嫩的兒子約書亞，纔能進去。  
羅 10:17 可見信是由於聽，聽是藉着基督的話。  
加 3:3 你們是這樣的無知麼？你們既靠那靈開始，如今還靠肉體成全麼？  
加 3:5 這樣，那豐富供應你們那靈，又在你們中間行異能的，是本於行律法，還是本於聽信仰？  
來 11:5 以諾因着信被接去，不至於見死，人也找不着他，因為神把他接去了；原來他被接去以前，已經得了蒙神喜悅的見證。  
來 11:6 人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神，且信祂賞賜那尋求祂的人。  
腓 3:13 弟兄們，我不是以為自己已經取得了，我只有一件事，就是忘記背後，努力面前的，  
腓 3:14 向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。  
徒 6:5 這話使眾人都喜悅，他們就揀選了司提反，乃是滿有信心和聖靈的人，又有腓利、伯羅哥羅、尼迦挪、提門、巴米拿，並入猶太教的安提阿人尼哥拉，

1 根據民數記十三和十四章的記載，以色列人有不信的惡心；約書亞和迦勒勸勉並警告百姓，說，『你們不可背叛耶和華；』（十四 9；）這話指明不相信主就是背叛祂——十三 31 ~ 33，十四 1 ~ 3，6 ~ 11，申一 26，32。

民 13:1 耶和華對摩西說，  
民 13:2 你打發人去窺探我所賜給以色列人的迦南地，他們每宗族支派中要打發一個人，都要作首領的。  
民 13:3 摩西就照耶和華的吩咐，從巴蘭的曠野打發他們去；他們都是以色列人的首領。  
民 13:4 他們的名字如下：屬流便支派的，是撒刻的兒子沙母亞；  
民 13:5 屬西緬支派的，是何利的兒子沙法；  
民 13:6 屬猶大支派的，是耶孚尼的兒子迦勒；  
民 13:7 屬以薩迦支派的，是約色的兒子以迦；  
民 13:8 屬以法蓮支派的，是嫩的兒子何希阿；  
民 13:9 屬便雅憫支派的，是拉孚的兒子帕提；  
民 13:10 屬西布倫支派的，是梭底的兒子迦疊；  
民 13:11 屬約瑟支派的，就是屬瑪拿西支派的，是蘇西的兒子迦底；

Num. 14:27 How long shall I bear with this evil assembly, which murmurs against Me? I have heard the murmurings of the children of Israel, which they are making against Me.

Num. 14:28 Say to them, As I live, declares Jehovah, just as you have spoken in My ears, so will I do to you.

Num. 14:29 Your corpses shall fall in this wilderness, and none of you who were numbered, according to the number you counted from twenty years old and upward, who have murmured against Me,

Num. 14:30 Shall come into the land, in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun.

Rom. 10:17 So faith comes out of hearing, and hearing through the word of Christ.

Gal. 3:3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

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?

Heb. 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

Phil. 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Acts 6:5 And the word pleased all the multitude; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte of Antioch,

1. According to the record in Numbers 13 and 14, the people of Israel had an evil heart of unbelief; Joshua and Caleb exhorted and warned the people by saying, “Do not rebel against Jehovah” (v. 9); these words indicate that not to believe in the Lord is to rebel against Him—Num. 13:31-33; 14:1-3, 6-11; Deut. 1:26, 32.

Num. 13:1 Then Jehovah spoke to Moses, saying,

Num. 13:2 Send men to spy out the land of Canaan, which I am giving to the children of Israel; one man from each of their fathers' tribes you shall send, every one a leader among them.

Num. 13:3 So Moses sent them from the wilderness of Paran according to the commandment of Jehovah, all of them leading men among the children of Israel.

Num. 13:4 And these were their names: from the tribe of Reuben, Shammua the son of Zaccur;

Num. 13:5 From the tribe of Simeon, Shaphat the son of Hori;

Num. 13:6 From the tribe of Judah, Caleb the son of Jephunneh;

Num. 13:7 From the tribe of Issachar, Igal the son of Joseph;

Num. 13:8 From the tribe of Ephraim, Hoshea the son of Nun;

Num. 13:9 From the tribe of Benjamin, Palti the son of Raphu;

Num. 13:10 From the tribe of Zebulun, Gaddiel the son of Sodi;

Num. 13:11 From the tribe of Joseph, that is, from the tribe of Manasseh, Gaddi the son of Susi;

民 13:12 屬但支派的，是基瑪利的兒子亞米利；  
民 13:13 屬亞設支派的，是米迦勒的兒子西帖；  
民 13:14 屬拿弗他利支派的，是縛西的兒子拿比；  
民 13:15 屬迦得支派的，是瑪基的兒子白利。  
民 13:16 這些就是摩西打發去窺探那地之人的名字。摩西稱嫩的兒子何希阿為約書亞。  
民 13:17 摩西打發他們去窺探迦南地，對他們說，你們從這裏上南地，然後上山地去，  
民 13:18 看那地如何，其中所住的民是強是弱，是多是少，  
  
民 13:19 他們所住之地是好是壞，所住之處是營盤是堅城，  
  
民 13:20 那地是肥美是貧瘠，其中有樹木沒有。你們要壯膽，把那地的果子帶些來。那時正是葡萄初熟的時候。  
民 13:21 他們就上去窺探那地，從尋的曠野到利合，靠近哈馬口。  
  
民 13:22 他們從南地上去，到了希伯崙；在那裏有亞納人的後代亞希慢、示篩、撻買。（原來希伯崙城比埃及的瑣安城早建七年。）  
民 13:23 他們到了以實各谷，從那裏砍了葡萄樹的一枝，上頭有一挂葡萄，兩個人用槓抬着，又帶了些石榴和無花果來。  
  
民 13:24 因為以色列人從那裏砍來的那挂葡萄，所以那地方叫作以實各谷。  
民 13:25 過了四十天，他們窺探那地回來，  
民 13:26 到了巴蘭曠野的加低斯，來見摩西、亞倫、並以色列人全會眾，回報摩西、亞倫、並全會眾，又把那地的果子給他們看；  
民 13:27 又告訴摩西說，我們到了你所打發我們去的那地，果然是流奶與蜜之地；這就是那地的果子。  
民 13:28 然而住那地的民強壯，城邑也堅固寬大，並且我們在那裏看見了亞納人的後代。  
民 13:29 亞瑪力人住在南地，赫人、耶布斯人、亞摩利人住在山地，迦南人住在海邊並約但河沿岸。  
民 13:30 迦勒在摩西面前使百姓安靜，說，我們立刻上去得那地罷，因為我們足能得勝。  
民 13:31 但那些和他同去的人說，我們不能上去攻擊那民，因為他們比我們強壯。  
民 13:32 那些探子論到所窺探之地，向以色列人報惡信，說，我們所經過、窺探之地，是吞喫居民之地，我們在那裏所看見的人民都身量高大。  
民 13:33 我們在那裏看見拿非利人；（亞納人的子孫就是拿非利人的一支；）我們看自己就如蚱蜢一樣，他們看我們也是如此。  
民 14:1 當下全會眾放聲喧嚷；那夜百姓都哭號。  
民 14:2 以色列眾人向摩西、亞倫發怨言；全會眾對他們說，巴不得我們早死在埃及地，或是死在這曠野。

Num. 13:12 From the tribe of Dan, Ammiel the son of Gemalli;  
Num. 13:13 From the tribe of Asher, Sethur the son of Michael;  
Num. 13:14 From the tribe of Naphtali, Nahbi the son of Vophsi;  
Num. 13:15 From the tribe of Gad, Geuel the son of Machi.  
Num. 13:16 These are the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.  
Num. 13:17 And when Moses sent them to spy out the land of Canaan, he said to them, Go up this way into the Negev, and go up into the hill country;  
Num. 13:18 And see what the land is like; and whether the people who live in it are strong or weak, whether they are few or many;  
Num. 13:19 And whether the land in which they dwell is good or bad; and whether the cities that they live in are like camps or with fortifications;  
Num. 13:20 And whether the land is fat or lean; whether there are trees in it or not. Therefore strengthen yourselves and bring some of the fruit of the land. Now the time was the time of the first ripe grapes.  
Num. 13:21 So they went up and spied out the land from the wilderness of Zin to Rehob, near the entrance of Hamath.  
Num. 13:22 And when they had gone up through the Negev, they came to Hebron; and Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Now Hebron was built seven years before Zoan in Egypt.)  
Num. 13:23 Then they came to the Valley of Eshcol, and from there they cut down a branch with a single cluster of grapes; and they carried it on a pole between two of them. They also cut off some of the pomegranates and some of the figs.  
Num. 13:24 That place was called the Valley of Eshcol, because of the cluster which the children of Israel cut down from there.  
Num. 13:25 And they returned from spying out the land at the end of forty days.  
Num. 13:26 And they proceeded to come to Moses and to Aaron and to the whole assembly of the children of Israel, to the wilderness of Paran, to Kadesh; and they brought back word to them and to the whole assembly, and showed them the fruit of the land.  
Num. 13:27 And they told him and said, We came to the land into which you sent us; and it indeed flows with milk and honey, and this is its fruit.  
Num. 13:28 However, the people who dwell in the land are strong, and the cities are fortified and very large; and we also saw the descendants of Anak there.  
Num. 13:29 The Amalekites dwell in the land of the Negev, and the Hittites and the Jebusites and the Amorites dwell in the hill country, and the Canaanites dwell by the sea and along the Jordan.  
Num. 13:30 But Caleb quieted the people before Moses and said, Let us go up at once and possess it; for we are well able to overcome it.  
Num. 13:31 But the men who went up with him said, We are not able to go up against the people, for they are stronger than we.  
Num. 13:32 And they brought to the children of Israel an evil report of the land which they had spied out, saying, The land, through which we have gone to spy it out, is a land that eats up its inhabitants; and all the people that we saw in it are men of great size.  
Num. 13:33 And there we saw the Nephilim (the descendants of Anak are part of the Nephilim); and we were like grasshoppers in our own sight, and so we were in their sight.  
Num. 14:1 Then the whole assembly lifted up their voice and cried, and the people wept that night.  
Num. 14:2 And all the children of Israel murmured against Moses and against Aaron; and the whole assembly said to them, If only we had died in the land of Egypt! Or if only we had died in this wilderness!



民 14:3 耶和華爲甚麼把我們領到這地，使我們倒在刀下？我們的妻子和孩子必被擄掠。我們回埃及去，豈不更好麼？

民 14:4 眾人彼此說，我們不如立一個首領，回埃及去罷。

民 14:5 摩西、亞倫就在以色列人全會眾前，面伏於地。

民 14:6 窺探那地的人中，嫩的兒子約書亞和耶孚尼的兒子迦勒，撕裂衣服，

民 14:7 對以色列人全會眾說，我們所經過、窺探之地是極美之地。

民 14:8 耶和華若喜悅我們，就必領我們進入那地，把那地賜給我們；那地乃是流奶與蜜之地。

民 14:9 只是你們不可背叛耶和華，也不要怕那地的民；因爲他們是我們的食物。蔭庇他們的已經離開他們，有耶和華與我們同在；不要怕他們。

民 14:10 但全會眾說要拿石頭打死他們二人。這時，耶和華的榮光在會幕中向以色列眾人顯現。

民 14:11 耶和華對摩西說，這百姓藐視我，要到幾時呢？我在他們中間行了這一切神蹟，他們還不信我，要到幾時呢？

民 14:12 我要用瘟疫擊殺他們，使他們不得承受那地；我要使你成爲大國，比他們強盛。

民 14:13 摩西對耶和華說，這樣，埃及人必聽見這事；因爲你曾用大能，將這百姓從他們中間領上來。

民 14:14 埃及人必將這事告訴這地的居民；他們已經聽見，你耶和華是在這百姓中間；因爲耶和華阿，你面對面被人看見，你的雲彩停在他們以上；你日間在雲柱中，夜間在火柱中，在他們前面行。

民 14:15 如今你若把這百姓殺了，如殺一人，那些聽見你名聲的列國必議論說，

民 14:16 耶和華因爲不能把這百姓領進祂起誓要賜給他們之地，所以在曠野把他們殺了。

民 14:17 現在求主大顯能力，照你所說過的話說，

民 14:18 耶和華不輕易發怒，並有豐盛的慈愛，赦免罪孽和過犯；但祂絕不以有罪的爲無罪，必追討他的罪孽，自父及子，直到三四代。

民 14:19 求你照你的大慈愛，饒恕這百姓的罪孽，好像你從埃及到如今，常赦免他們一樣。

民 14:20 耶和華說，我照着你的話饒恕了他們。

民 14:21 然而我指着我的生存起誓，並指着偏地要充滿耶和華的榮耀起誓，

民 14:22 這些人雖然看見我的榮耀，和我在埃及與曠野所行的神蹟，仍然試探我這十次，不聽從我的話，

民 14:23 他們斷不得看見我起誓要賜給他們祖宗之地；凡藐視我的，一個也不得看見。

民 14:24 惟獨我的僕人迦勒，因他另有一個靈，專一跟從我，我就要把他領進他所去過的那地；他的後裔也必得那地爲業。

民 14:25 如今亞瑪力人和迦南人既住在谷中，明天你們要轉回，從

Num. 14:3 And why does Jehovah bring us into this land to fall by the sword? Our wives and our little ones will become plunder. Would it not be better for us to return to Egypt?

Num. 14:4 And they said one to another, Let us appoint a captain, and let us return to Egypt.

Num. 14:5 Then Moses and Aaron fell on their faces before the whole congregation of the assembly of the children of Israel.

Num. 14:6 And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who spied out the land, tore their clothes.

Num. 14:7 And they spoke to the whole assembly of the children of Israel, saying, The land through which we passed to spy out is an exceedingly good land.

Num. 14:8 If Jehovah is pleased with us, He will bring us into this land and give it to us; a land which flows with milk and honey.

Num. 14:9 Only do not rebel against Jehovah, nor should you fear the people of the land, for they are our bread. Their protection has been removed from them, and Jehovah is with us; do not fear them.

Num. 14:10 But the whole assembly said to stone them with stones. Then the glory of Jehovah appeared in the Tent of Meeting to all the children of Israel.

Num. 14:11 And Jehovah said to Moses, How long will this people despise Me? And how long will they not believe in Me, in spite of all the signs that I have done among them?

Num. 14:12 I will strike them with pestilence and dispossess them, and I will make of you a nation greater and mightier than they.

Num. 14:13 But Moses said to Jehovah, Then the Egyptians will hear of it, for by Your might You brought this people up from their midst,

Num. 14:14 And they will tell the inhabitants of this land. They have heard that You, Jehovah, are in the midst of this people; for You, O Jehovah, are seen in plain sight, and Your cloud stands over them, and You go before them in a pillar of cloud by day and in a pillar of fire by night.

Num. 14:15 Now if You put this people to death as one man, then the nations that have heard the report about You will speak, saying,

Num. 14:16 Because Jehovah was not able to bring this people into the land which He swore to give them, He has therefore slaughtered them in the wilderness.

Num. 14:17 And now, I pray, let the power of the Lord be great, just as You have spoken, saying,

Num. 14:18 Jehovah is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers upon the children to the third and the fourth generations.

Num. 14:19 Pardon, I pray, the iniquity of this people according to the greatness of Your lovingkindness, just as You have forgiven this people from Egypt even until now.

Num. 14:20 Then Jehovah said, I have pardoned them according to your word;

Num. 14:21 But as surely as I live, and as all the earth will be filled with the glory of Jehovah,

Num. 14:22 None of those men who have seen My glory and My signs, which I did in Egypt and in the wilderness, yet have tried Me these ten times and have not listened to My voice,

Num. 14:23 Shall see the land which I swore to give to their fathers, nor shall any of those who despised Me see it.

Num. 14:24 Only My servant Caleb, because he had a different spirit and has fully followed Me, will I bring into the land which he entered; and his descendants shall take possession of it.

Num. 14:25 Now since the Amalekites and the Canaanites dwell in the valleys, turn tomorrow, and set out

通往紅海的路往前走，到曠野去。

民 14:26 耶和華對摩西、亞倫說，

民 14:27 這惡會眾向我發怨言，我忍耐他們要到幾時呢？以色列人向我所發的怨言，我都聽見了。

民 14:28 你們告訴他們，耶和華宣示說，我指着我的生存起誓，我必要照你們達到我耳中的話待你們。

民 14:29 你們的屍首必倒在這曠野，並且你們中間凡被數點的，就是按所計算的數目，從二十歲以上，向我發過怨言的，

民 14:30 必不得進我起誓要賜給你們居住的那地；惟有耶孚尼的兒子迦勒和嫩的兒子約書亞，纔能進去。

民 14:31 但你們的孩子，就是你們所說，要被擄掠的，我必把他們領進去，他們必得知你們所棄絕的那地。

民 14:32 至於你們，你們的屍首必倒在這曠野；

民 14:33 你們的兒女必在曠野飄流四十年，擔當你們不忠信的罪，直到你們的屍首在曠野消滅了。

民 14:34 按你們窺探那地的日數共四十日，一年頂一日，你們要擔當罪孽四十年，就知道我不喜悅你們了。

民 14:35 我耶和華說了，我必要這樣待這一切聚集攻擊我的惡會眾；他們必在這曠野消滅，在這裏死亡。

民 14:36 摩西打發去窺探那地的人回來，報那地的惡信，叫全會眾向摩西發怨言，

民 14:37 這些報那地惡信的人都遭瘟疫，死在耶和華面前。

民 14:38 去窺探那地的人中，惟有嫩的兒子約書亞和耶孚尼的兒子迦勒，仍然存活。

民 14:39 摩西將這些話告訴以色列眾人，百姓就甚悲哀。

民 14:40 他們清早起來，上山頂去，說，我們在這裏；我們有罪了，現在我們情願上耶和華所說的地方去。

民 14:41 摩西說，你們為何又違背耶和華的命令？這事必不成功。

民 14:42 你們不要上去，免得你們在仇敵面前被擊殺，因為耶和華不在你們中間。

民 14:43 亞瑪力人和迦南人都在那裏，在你們面前，你們必倒在刀下；因為你們退回不跟從耶和華，所以耶和華必不與你們同在。

民 14:44 他們卻擅自上山頂去，然而耶和華的約櫃和摩西都沒有出營。

民 14:45 那時住在那山地的亞瑪力人和迦南人，都下來擊打他們，把他們擊退了，直到何珥瑪。

申 1:26 你們卻不肯上去，竟違背耶和華你們神的話，

申 1:32 你們雖聽了這話，卻不信耶和華你們的神；

2 我們若要完全據有基督這美地，就必須求主拯救我們脫離有不信的惡心；有這樣剛硬的心就是從活神墜落、轉離了一25 ~ 26，28，35 ~ 39 節，九23，徒六5上，來三7 ~ 13。

申 1:25 他們手裏拿着那地的一些果子，下到我們那裏，回報說，耶和華我們的神所賜給我們的是美地。

into the wilderness by the way that leads to the Red Sea.

Num. 14:26 Then Jehovah spoke to Moses and to Aaron, saying,

Num. 14:27 How long shall I bear with this evil assembly, which murmurs against Me? I have heard the murmurings of the children of Israel, which they are making against Me.

Num. 14:28 Say to them, As I live, declares Jehovah, just as you have spoken in My ears, so will I do to you.

Num. 14:29 Your corpses shall fall in this wilderness, and none of you who were numbered, according to the number you counted from twenty years old and upward, who have murmured against Me,

Num. 14:30 Shall come into the land, in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun.

Num. 14:31 But your little ones, whom you said would become plunder, I will bring in, and they will know the land which you have rejected.

Num. 14:32 But as for you, your corpses shall fall in this wilderness.

Num. 14:33 And your children shall wander in the wilderness forty years, and they shall suffer for your unfaithfulness until your corpses have been consumed in the wilderness.

Num. 14:34 According to the number of the days which you spied out the land, forty days, a year for every day, you shall bear your iniquities, forty years; and you shall know My displeasure.

Num. 14:35 I, Jehovah, have spoken; surely I will do this to all this evil assembly who are gathered together against Me. In this wilderness they shall be consumed, and there they shall die.

Num. 14:36 And the men whom Moses sent to spy out the land, who returned and made the whole assembly to murmur against him by bringing up an evil report against the land,

Num. 14:37 That is, those men who brought up an evil report of the land, died by the plague before Jehovah.

Num. 14:38 Only Joshua the son of Nun and Caleb the son of Jephunneh remained alive out of those men who went to spy out the land.

Num. 14:39 And when Moses spoke these words to all the children of Israel, the people mourned greatly.

Num. 14:40 And they rose up early in the morning to go up to the top of the mountain, saying, Here we are; now we will go up to the place which Jehovah has spoken of, for we have sinned.

Num. 14:41 But Moses said, Why do you again transgress the commandment of Jehovah? This will not succeed.

Num. 14:42 Do not go up-for Jehovah is not among you-so that you are not struck down before your enemies.

Num. 14:43 For the Amalekites and the Canaanites are there before you, and you shall fall by the sword. Because you have turned back from following Jehovah, therefore Jehovah will not be with you.

Num. 14:44 But they presumed to go up to the top of the mountain, even though neither the Ark of the Covenant of Jehovah nor Moses had departed out of the midst of the camp.

Num. 14:45 Then the Amalekites and the Canaanites who dwelt in that hill country came down and struck them and beat them back as far as Hormah.

Deut. 1:26 Yet you would not go up. Rather you rebelled against the word of Jehovah your God;

Deut. 1:32 Yet in spite of this word you did not believe in Jehovah your God,

2.If we are going to fully possess Christ as the good land, we must ask the Lord to save us from having an evil heart of unbelief; to have such a hardened heart is to fall away, to turn away, from the living God—vv. 25-26, 28, 35-39; 9:23; Acts 6:5a; Heb. 3:7-13.

Deut. 1:25 And in their hands they took some of the fruit of the land, and they brought it down to us. And they brought word back to us and said, It is a good land which Jehovah our God is giving us.

申 1:26 你們卻不肯上去，竟違背耶和華你們神的話，  
申 1:28 我們要上那裏去呢？我們的弟兄使我們的心融化，說，那地的民比我們又大又高，城邑又寬大又堅固，高得頂天；我們在那裏還看到亞納人的子孫。  
申 1:35 這惡世代的人，連一個也不得見我起誓要賜給你們列祖的美地，  
申 1:36 惟有耶孚尼的兒子迦勒必得看見；我要將他所踏過的地賜給他和他的子孫，因為他專一跟從我耶和華。  
申 1:37 耶和華為你們的緣故也向我發怒，說，你也必不得進入那地；  
申 1:38 那伺候你的，嫩的兒子約書亞，必得進入那地；你要勉勵他，因為他要使以色列人承受那地。  
申 1:39 並且你們的孩子，就是你們所說要被擄掠的，和今日不知善惡的兒女，必進入那地。我要將那地賜給他們，他們必得為業。  
申 9:23 耶和華打發你們離開加低斯巴尼亞，說，你們上去得我所賜給你們的地；那時你們違背了耶和華你們神的話，不信祂，不聽祂的聲音。  
徒 6:5 這話使眾人都喜悅，他們就揀選了司提反，乃是滿有信心和聖靈的人，又有腓利、伯羅哥羅、尼迦挪、提門、巴米拿，並入猶太教的安提阿人尼哥拉，  
來 3:7 所以，正如聖靈所說的，『你們今日若聽見祂的聲音，  
來 3:8 就不可硬着心，像在曠野惹祂發怒時，試探祂的日子一樣；  
來 3:9 在那裏你們的祖宗以試驗試探我，並且觀看我的作為四十年。  
來 3:10 所以我厭煩那一代的人，說，他們心裏時常迷糊，竟不曉得我的法則；  
來 3:11 我就在怒中起誓說，他們絕不可進入我的安息。』  
來 3:12 弟兄們，你們要謹慎，免得你們中間，或有人存着不信的惡心，將活神離棄了。  
來 3:13 總要趁着還有稱為『今日』的時候，天天彼此相勸，免得你們中間有人被罪迷惑，心就剛硬了。

3 我們基督徒行事為人，是憑着信心，不是憑着眼見；（林後五7；）因此，我們必須持續的望斷以及於耶穌，就是我們信心的創始者與成終者；（來十二1～2；）我們的信不是出於我們自己，乃是出於那將自己作信的成分，分賜到我們裏面，替我們信者的。（加二20，彼後一1。）

林後 5:7 （因我們行事為人，是憑着信心，不是憑着眼見；）  
來 12:1 所以，我們既有這許多的見證人，如同雲彩圍着我們，就當脫去各樣的重擔，和容易纏累我們的罪，憑着忍耐奔那擺在我們前頭的賽程，  
來 12:2 望斷以及於耶穌，就是我們信心的創始者與成終者；祂為那擺在前面的喜樂，就輕看羞辱，忍受了十字架，便坐在神寶座的右邊。  
加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在

Deut. 1:26 Yet you would not go up. Rather you rebelled against the word of Jehovah your God;  
Deut. 1:28 Where shall we go up? Our brothers have made our hearts melt, saying, The people are greater and taller than we; the cities are big and fortified up to heaven; and furthermore we have seen the children of the Anakim there.  
Deut. 1:35 Not one of these men, this evil generation, shall by any means see the good land which I have sworn to give to your fathers,  
Deut. 1:36 Except Caleb the son of Jephunneh; he shall see it. And to him I will give the land on which he has trodden, and to his children, because he has fully followed Jehovah.  
Deut. 1:37 With me also Jehovah was angry on your account, saying, You also shall not enter there;  
Deut. 1:38 Joshua the son of Nun, who attends to you, he shall enter there. Strengthen him, for it is he who will cause Israel to inherit it.  
Deut. 1:39 Moreover your little ones, who you said would be prey, and your children, who this day do not know good and evil, they shall enter there. And to them I will give it, and they will possess it.  
Deut. 9:23 And when Jehovah sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you, you rebelled at the word of Jehovah your God and did not believe Him and did not listen to His voice.  
Acts 6:5 And the word pleased all the multitude; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte of Antioch,  
Heb. 3:7 Therefore, even as the Holy Spirit says, "Today if you hear His voice,  
Heb. 3:8 Do not harden your hearts as in the provocation, in the day of trial in the wilderness,  
Heb. 3:9 Where your fathers tried Me by testing Me and saw My works for forty years.  
Heb. 3:10 Therefore I was displeased with this generation, and I said, They always go astray in their heart, and they have not known My ways;  
Heb. 3:11 As I swore in My wrath, They shall not enter into My rest!"  
Heb. 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.  
Heb. 3:13 But exhort one another each day, as long as it is called "today," lest any one of you be hardened by the deceitfulness of sin--

3.Our Christian walk is by faith, not by sight (2 Cor. 5:7); thus, we must continually look away unto Jesus, the Author and Perfecter of our faith (Heb. 12:1-2); our faith is not of ourselves but of Him who imparts Himself as the believing element into us that He may believe for us (Gal. 2:20; 2 Pet. 1:1).

2 Cor. 5:7 (For we walk by faith, not by appearance)-  
Heb. 12:1 Therefore let us also, having so great a cloud of witnesses surrounding us, put away every encumbrance and the sin which so easily entangles us and run with endurance the race which is set before us,  
Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.  
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and



神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。

彼後 1:1 耶穌基督的奴僕和使徒西門彼得，寫信給那些因我們的神和救主，耶穌基督的義，與我們分得同樣寶貴之信的人：

4 我們需要領悟，對基督徒來說，最大的罪乃是不信；我們若抓住神的話並相信祂的話，就好了；當我們憑自己的感覺而活，不運用信心的靈並將我們的心轉向主，以相信神話語（祂的約，祂的遺囑）中神聖的事實時，對我們來說，我們就是背叛神的話，羞辱神，以神為說謊的一申一 25 ~ 26，來三 12，16 ~ 19，四 2，6，十一 1，羅三 4。

申 1:25 他們手裏拿着那地的一些果子，下到我們那裏，回報說，耶和華我們的神所賜給我們的是美地。

申 1:26 你們卻不肯上去，竟違背耶和華你們神的話，  
來 3:12 弟兄們，你們要謹慎，免得你們中間，或有人存着不信的惡心，將活神離棄了。

來 3:16 原來那聽見而惹祂發怒的是誰？豈不是那些藉着摩西從埃及出來的眾人麼？

來 3:17 神四十年之久，又厭煩了誰？豈不是那些犯罪，屍首倒在曠野的人麼？

來 3:18 又向誰起誓說，他們必不得進入祂的安息？豈不是向那些不信從的人麼？

來 3:19 這樣我們看出，他們不能進入，是因為不信的緣故了。

來 4:2 因為有福音傳給我們，像傳給他們一樣；只是所聽見的話與他們無益，因為這話在聽見的人裏面，沒有與信心調和。

來 4:6 這樣，這安息既留下給一些人進入，而那先前有福音傳給他們的人，因為不信從，不得進入，

來 11:1 信就是所望之事的質實，是未見之事的確證。

羅 3:4 絕對不能！神總是真實的，人都是虛謊的，如經上所記：『好叫你說話的時候，顯為公義；被人審判的時候，可以得勝。』

5 我們不該被自己的定罪、感覺、和環境等烏雲所威脅或恐嚇；我們必須活在新約之下，不信任何的失敗、軟弱、黑暗、或消極的事物；我們是有約的人，我們有一節應許的經文可以應付每一種處境—創九 8 ~ 17，啓四 2 ~ 3，哀三 22 ~ 23，羅八 1，林後十二 9，提後一 10，二 1，猶 24，約壹一 9，林前一 9。

創 9:8 神對挪亞和同他一起的兒子說，

創 9:9 看哪，我與你們和你們的後裔立約，

創 9:10 並與你們這裏的一切活物，就是飛鳥、牲畜、走獸，凡從方舟出來地上的活物立約。

gave Himself up for me.

2 Pet. 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:

4. We need to realize that for a Christian, unbelief is the greatest sin; if we grasp hold of God's Word and believe His Word, all will be well; when we live by our feelings and do not exercise our spirit of faith and turn our heart to the Lord in order to believe in the divine facts in God's Word, which is His covenant, His will, to us, we are rebelling against the Word of God, insulting God, and making Him a liar—Deut. 1:25-26; Heb. 3:12, 16-19; 4:2, 6; 11:1; Rom. 3:4.

Deut. 1:25 And in their hands they took some of the fruit of the land, and they brought it down to us. And they brought word back to us and said, It is a good land which Jehovah our God is giving us.

Deut. 1:26 Yet you would not go up. Rather you rebelled against the word of Jehovah your God;

Heb. 3:12 Beware, brothers, lest perhaps there be in any one of you an evil heart of unbelief in falling away from the living God.

Heb. 3:16 For who provoked Him when they heard? Indeed was it not all who came out of Egypt by Moses?

Heb. 3:17 And with whom was He displeased for forty years? Was it not with those who sinned, whose carcasses fell in the wilderness?

Heb. 3:18 And to whom did He swear that they should not enter into His rest, except to the disobedient?

Heb. 3:19 And we see that they were not able to enter in because of unbelief.

Heb. 4:2 For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard.

Heb. 4:6 Since therefore it remains that some should enter into it and those who formerly had the good news announced to them did not enter because of disobedience,

Heb. 11:1 Now faith is the substantiation of things hoped for, the conviction of things not seen.

Rom. 3:4 Absolutely not! But let God be true and every man a liar, as it is written, "That You may be declared righteous in Your words and may overcome when You are judged."

5. We should not be threatened or frightened by the clouds of our convictions, feelings, and environments; we must live under the new covenant and not believe in any failure, weakness, darkness, or negative thing; we are the covenanted people, and we have a verse of promise to meet every situation—Gen. 9:8-17; Rev. 4:2-3; Lam. 3:22-23; Rom. 8:1; 2 Cor. 12:9; 2 Tim. 1:10; 2:1; Jude 24; 1 John 1:9; 1 Cor. 1:9.

Gen. 9:8 Then God spoke to Noah and to his sons with him, saying,

Gen. 9:9 And I Myself now establish My covenant with you and with your seed after you

Gen. 9:10 And with every living animal that is with you: the birds, the cattle, and every animal of the earth with you, of all that came out of the ark, every animal of the earth.

創 9:11 我與你們立約，凡有血肉的，不再被洪水滅絕，也不再被洪水毀壞地了。  
創 9:12 神說，這是我與你們，並你們這裏各樣活物所立之約的記號，直到萬代：  
創 9:13 我把虹放在雲彩中，這就作我與地立約的記號。  
創 9:14 我使雲彩遮地的時候，必有虹現在雲彩中；  
創 9:15 我便記念我與你們，和各樣有血肉的活物所立的約，水就再不氾濫，毀滅一切有血肉的物了。  
創 9:16 虹必現在雲彩中，我必觀看，記念我與地上各樣有血肉的活物所立的永約。  
創 9:17 神對挪亞說，這就是我與地上一切有血肉之物立約的記號。

啓 4:2 我立刻就在靈裏；看哪，有一個寶座安置在天上，又有一位坐在寶座上。  
啓 4:3 那位坐着的，顯出來的樣子好像碧玉和紅寶石，又有虹圍着寶座，顯出來的樣子好像綠寶石。  
哀 3:22 我們不至消滅，是出於耶和華的慈愛，因祂的憐恤不至斷絕；  
哀 3:23 每早晨這些都是新的；你的信實，極其廣大。  
羅 8:1 如此，現今那些在基督耶穌裏的，就沒有定罪了。  
林後 12:9 祂對我說，我的恩典較你用的，因為我的能力，是在人的軟弱上顯得完全。所以我極其喜歡誇我的軟弱，好叫基督的能力覆庇我。  
提後 1:10 但如今藉着我們救主基督耶穌的顯現，纔顯明出來。祂已經把死廢掉，藉着福音將生命和不朽壞照耀出來；  
提後 2:1 所以，我的孩子，你要在基督耶穌裏的恩典上得着加力，  
猶 24 但願榮耀、尊大、權能和權柄，藉着我們的主耶穌基督，歸與那能保守你們不失腳，並使你們無瑕無疵，歡歡樂樂站在祂榮耀之前的，獨一的神我們的救主，  
約壹 1:9 我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。  
林前 1:9 神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。

6 我們的靈是復活、是靈之基督作新約一切遺贈之實際的『銀行賬戶』；藉着生命之靈的律，這一切遺贈都分賜到我們裏面，對我們成為真實的；因着召會人乃是在約之下的人，實際上我們可以稱為約的召會—賽四二 6，四九 8，羅八 2，10，6，11，16，來八 10，約十六 13。

賽 42:6 我是耶和華，憑公義召了你；我必緊握你的手，保守你，使你作眾民的約，作外邦人的光，  
賽 49:8 耶和華如此說，在悅納的時候，我應允了你；在拯救的日子，我濟助了你；我要保護你，使你作眾民的約，復興遍地，使人承受荒涼之地為業；

Gen. 9:11 And I establish My covenant with you, that never again will all flesh be cut off by the waters of the flood, and never again will there be a flood to destroy the earth.  
Gen. 9:12 And God said, This is the sign of the covenant which I am making between Me and you and every living animal that is with you, for perpetual generations:  
Gen. 9:13 I set My bow in the clouds, and it shall be for a sign of a covenant between Me and the earth.  
Gen. 9:14 And when I bring clouds over the earth, and the bow is seen in the clouds,  
Gen. 9:15 I will remember My covenant which is between Me and you and every living animal of all flesh, and never again will the waters become a flood to destroy all flesh.  
Gen. 9:16 And the bow will be in the clouds, and I will look upon it to remember the everlasting covenant between God and every living animal of all flesh that is upon the earth.  
Gen. 9:17 And God said to Noah, This is the sign of the covenant which I have established between Me and all flesh that is upon the earth.  
Rev. 4:2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;  
Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.  
Lam. 3:22 It is Jehovah's lovingkindness that we are not consumed, / For His compassions do not fail;  
Lam. 3:23 They are new every morning; / Great is Your faithfulness.  
Rom. 8:1 There is now then no condemnation to those who are in Christ Jesus.  
2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.  
2 Tim. 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,  
2 Tim. 2:1 You therefore, my child, be empowered in the grace which is in Christ Jesus;  
Jude 24 But to Him who is able to guard you from stumbling and to set you before His glory without blemish in exultation,  
1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.  
1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

6. Our spirit is the “bank account” of the resurrected, pneumatic Christ as the reality of all the bequests of the new covenant; by the law of the Spirit of life, all these bequests are dispensed into us and made real to us; because the church people are a people under the covenant, we can actually be called the church of the covenant—Isa. 42:6; 49:8; Rom. 8:2, 10, 6, 11, 16; Heb. 8:10; John 16:13.

Isa. 42:6 I am Jehovah; I have called You in righteousness; / I have held You by the hand; / I have kept You and I have given You / As a covenant for the people, as a light for the nations;  
Isa. 49:8 Thus says Jehovah, / In an acceptable time I have answered You, / And in a day of salvation I have helped You; / And I will preserve You and give You for a covenant of the people, / To restore the land, to apportion the desolate inheritances,

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 8:10 但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。  
羅 8:6 因為心思置於肉體，就是死；心思置於靈，乃是生命平安。  
羅 8:11 然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。  
羅 8:16 那靈自己同我們的靈見證我們是神的兒女。  
來 8:10 主又說，因為這是那些日子以後，我要與以色列家所立的約：我要將我的律法賜在他們心思裏，並且將這些律法寫在他們心上；我要作他們的神，他們要作我的子民。  
約 16:13 只等實際的靈來了，祂要引導你們進入一切的實際；因為祂不是從自己說的，乃是把祂所聽見的都說出來，並要把要來的事宣示與你們。

貳『你一生的日子，必無一人能在你面前站立得住。我怎樣與摩西同在，也必照樣與你同在；我必不撇下你，也不丟棄你。你當剛強壯膽，因為你必使這百姓承受那地為業，就是我向他們列祖起誓要賜給他們的。只要剛強，大大壯膽，照我僕人摩西所吩咐你的一切律法，謹守遵行，不偏離左右，使你無論往那裏去，都可以順利』——書一 5～7：

書 1:5 你一生的日子，必無一人能在你面前站立得住。我怎樣與摩西同在，也必照樣與你同在；我必不撇下你，也不丟棄你。  
書 1:6 你當剛強壯膽，因為你必使這百姓承受那地為業，就是我向他們列祖起誓要賜給他們的。  
書 1:7 只要剛強，大大壯膽，照我僕人摩西所吩咐你的一切律法，謹守遵行，不偏離左右，使你無論往那裏去，都可以順利。

一 耶和華告訴約書亞，祂怎樣與摩西同在，也必照樣與約書亞同在，這乃是一件大事；在一個時候，主曾告訴摩西，『我的同在必和你同去，我必使你得安息；』（出三三 14；）因着摩西是個非常接近神的心，並照着神心的人，他有神的同在到了完滿的地步。

出 33:14 耶和華說，我的同在必和你同去，我必使你得安息。

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. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

Heb. 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

John 16:13 But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming.

II. “No man will be able to stand before you all the days of your life. As I was with Moses, I will be with you; I will not fail you nor forsake you. Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them. Only be strong and very courageous, being certain to do according to all the law which Moses My servant commanded you. Do not turn away from it to the right or to the left, that you may have success wherever you go”—Josh. 1:5-7:

Josh. 1:5 No man will be able to stand before you all the days of your life. As I was with Moses, I will be with you; I will not fail you nor forsake you.

Josh. 1:6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.

Josh. 1:7 Only be strong and very courageous, being certain to do according to all the law which Moses My servant commanded you. Do not turn away from it to the right or to the left, that you may have success wherever you go.

A. For Jehovah to tell Joshua that, as He was with Moses, He would be with Joshua was a great matter; at one point the Lord told Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14); because Moses was a person very near to God’s heart and according to God’s heart, he had God’s presence to a full extent.

Exo. 33:14 And He said, My presence shall go with you, and I will give you rest.



二 在新約裏，耶穌的同在是以馬內利，意思是『神與我們同在』；（太一 23，十八 20，二八 20；）基督作為實際的靈，賜生命的靈，就是以馬內利，在我們靈裏神聖三一的同在。（提後四 22。）

太 1:23 『看哪，必有童女懷孕生子，人要稱祂的名為以馬內利。』（以馬內利繙出來，就是神與我們同在。）

太 18:20 因為無論在那裏，有兩三個人被聚集到我的名裏，那裏就有我在他們中間。

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。

提後 4:22 願主與你的靈同在。願恩典與你們同在。

三 我們該不斷運用我們信心的靈，剛強並大大壯膽，享受由美地所豫表包羅萬有的基督作我們今日產業的憑質，就是我們在來世和永世對美妙之基督完滿和永遠產業的樣本——林後四 13，弗一 14，18，林後一 22，五 5～6 上。

林後 4:13 並且照經上所記：『我信，所以我說話；』我們既有這同樣信心的靈，也就信，所以也就說話，

弗 1:14 這聖靈是我們得基業的憑質，為使神所買的產業得贖，使祂的榮耀得着稱讚。

弗 1:18 光照你們的心眼，使你們知道祂的呼召有何等盼望；祂在聖徒中之基業的榮耀，有何等豐富；

林後 1:22 祂既印了我們，又賜那靈在我們心裏作質。

林後 5:5 那為這事培植我們的乃是神，祂已將那靈賜給我們作質。

林後 5:6 所以我們常是放心振作，並且曉得我們居家在身內，便是離家與主分開；

四 我們該接受主作我們的力量和膽量，好在任何境遇下顯大基督，就是經歷基督而有最高的享受；（腓一 20，四 11～13；）我們能一直宣告：『耶和華是我的亮光，是我的拯救；我還怕誰呢？耶和華是我生命的力量；我還懼怕誰呢？』——詩二七 1。

腓 1:20 這是照着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，

腓 4:11 我並不是因缺乏說這話，因為我已經學會了，無論在甚麼景況，都可以知足。

腓 4:12 我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣。

B. In the New Testament the presence of Jesus is Emmanuel, meaning “God with us” (Matt. 1:23; 18:20; 28:20); Christ as the Spirit of reality, the life-giving Spirit, is Emmanuel, the presence of the Divine Trinity in our spirit (2 Tim. 4:22).

Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

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 Tim. 4:22 The Lord be with your spirit. Grace be with you.

C. We should continually exercise our spirit of faith to be strong and very courageous to enjoy the all-inclusive Christ, signified by the good land, as the pledge of our inheritance today, which is a sample of our full and eternal inheritance of the wonderful Christ in the next age and for eternity—2 Cor. 4:13; Eph. 1:14, 18; 2 Cor. 1:22; 5:5-6a.

2 Cor. 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

Eph. 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

2 Cor. 1:22 He who has also sealed us and given the Spirit in our hearts as a pledge.

2 Cor. 5:5 Now He who has wrought us for this very thing is God, who has given to us the Spirit as a pledge.

2 Cor. 5:6 Therefore being always of good courage and knowing that while we are at home in the body, we are abroad from the Lord

D. We should take the Lord as our strength and our courage to magnify Christ under any circumstances, which is to experience Him with the topmost enjoyment (Phil. 1:20; 4:11-13); we can always declare, “Jehovah is my light and my salvation; / Whom shall I fear? / Jehovah is the strength of my life; / Whom shall I dread?”—Psa. 27:1.

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.

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.

腓 4:13 我在那加我能力者的裏面，凡事都能作。

詩 27:1 耶和華是我的亮光，是我的拯救；我還怕誰呢？耶和華是我生命的力量；我還懼怕誰呢？

五 從前死作王管轄我們，（羅五 14，）我們因怕死而一直在其奴役之下；主既廢除了魔鬼，又把死廢掉，（來二 14～15，提後一 10，）現今我們就不再怕死，並從死的奴役下得了釋放。

羅 5:14 然而從亞當到摩西，死就作了王，連那些不照亞當過犯樣式犯罪的，也在它的權下；亞當乃是那以後要來者的豫像。

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

來 2:15 並要釋放那些一生因怕死而受挾於奴役的人。

提後 1:10 但如今藉着我們救主基督耶穌的顯現，纔顯明出來。祂已經把死廢掉，藉着福音將生命和不朽壞照耀出來；

六 『因為耶和華必不丟棄祂的百姓，也不離棄祂的產業；』（詩九四 14；）『主是幫助我的，我必不懼怕；人能把我怎麼樣？』（來十三 6；）『神若幫助我們，誰能抵擋我們？』（羅八 31。）

詩 94:14 因為耶和華必不丟棄祂的百姓，也不離棄祂的產業。

來 13:6 所以我們放膽說，『主是幫助我的，我必不懼怕；人能把我怎麼樣？』

羅 8:31 這樣，對這些事，我們可說甚麼？神若幫助我們，誰能抵擋我們？

七 我們需要是那些將神賜給我們的靈，如火挑旺起來的人，神賜給我們的靈，不是膽怯的靈，乃是能力、愛、並清明自守的靈；（提後一 6～7；）我們的感覺全都是謊言；我們該一直相信並宣告，我們是剛強的，我們是滿了愛的，我們是非常清明的；這樣，我們就能『剛強壯膽』（書一 6，）進入並享受包羅萬有的基督作美地的實際。

提後 1:6 為這緣故，我題醒你，將那藉我按手，在你裏面神的恩賜，再如火挑旺起來。

提後 1:7 因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。

書 1:6 你當剛強壯膽，因為你必使這百姓承受那地為業，就是我向他們列祖起誓要賜給他們的。

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

Psa. 27:1 Jehovah is my light and my salvation; / Whom shall I fear? / Jehovah is the strength of my life; / Whom shall I dread?

E. Death once reigned over us (Rom. 5:14), and we were under its slavery, continually fearing death; since the Lord destroyed the devil and nullified death (Heb. 2:14-15; 2 Tim. 1:10), we now have no more fear of death and are released from its slavery.

Rom. 5:14 But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.

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,

Heb. 2:15 And might release those who because of the fear of death through all their life were held in slavery.

2 Tim. 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,

F. "Jehovah will not abandon His people, / Nor will He forsake His inheritance" (Psa. 94:14); "The Lord is my Helper, and I will not fear. What shall man do to me?" (Heb. 13:6); "If God is for us, who can be against us?" (Rom. 8:31).

Psa. 94:14 For Jehovah will not abandon His people, / Nor will He forsake His inheritance.

Heb. 13:6 So that being of good courage, we say, "The Lord is my Helper, and I will not fear. What shall man do to me?"

Rom. 8:31 What then shall we say to these things? If God is for us, who can be against us?

G. We need to be those who fan into flame our God-given spirit, which is not a spirit of cowardice but of power and of love and of sobermindedness (2 Tim. 1:6-7); our feelings are altogether a lie; we should always believe and declare that we are strong, that we are full of love, and that we are very clear; then we can "be strong and take courage" (Josh. 1:6) to enter into and enjoy the all-inclusive Christ as the reality of the good land.

2 Tim. 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

2 Tim. 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

Josh. 1:6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.

八 我們不該從關於神永遠經綸屬天異象的聖言『偏離左右』，（7，）使我們無論往那裏去，都可以順利，行事為人配得過主，『以致凡事蒙祂喜悅』（西一10；）因此，在我們被接去以前，我們能藉着不斷相信神是，我們不是，而得着『蒙神喜悅』的見證。（來十一5～6，創五21～24。）

書 1:7 只要剛強，大大壯膽，照我僕人摩西所吩咐你的一切律法，謹守遵行，不偏離左右，使你無論往那裏去，都可以順利。

西 1:10 行事為人配得過主，以致凡事蒙祂喜悅，在一切善工上結果子，藉着認識神而長大，

來 11:5 以諾因着信被接去，不至於見死，人也找不着他，因為神把他接去了；原來他被接去以前，已經得了蒙神喜悅的見證。

來 11:6 人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神，且信祂賞賜那尋求祂的人。

創 5:21 以諾活到六十五歲，生了瑪土撒拉。

創 5:22 以諾生瑪土撒拉之後，與神同行三百年，並且生兒生女。

創 5:23 以諾共活了三百六十五歲。

創 5:24 以諾與神同行，神將他取去，他就不在世了。

叁 『這律法書不可離開你的口，總要晝夜默想，好使你照這書上所寫的一切，謹守遵行。如此，你的道路就可以亨通，你也必凡事順利。我豈沒有吩咐你麼？你當剛強壯膽，不要懼怕，也不要驚惶；因為你無論往那裏去，耶和華你的神必與你同在』——書一8～9：

書 1:8 這律法書不可離開你的口，總要晝夜默想，好使你照這書上所寫的一切，謹守遵行。如此，你的道路就可以亨通，你也必凡事順利。

書 1:9 我豈沒有吩咐你麼？你當剛強壯膽，不要懼怕，也不要驚惶；因為你無論往那裏去，耶和華你的神必與你同在。

一 約書亞要被神的話佔有，也要讓神的話佔有他；（參西三16；）藉着被話佔有並充滿，他就能順利並成功的取得神應許之地。

H. We should not turn away “to the right or to the left” (v. 7) from the holy Word concerning the heavenly vision of God’s eternal economy, so that we may have success wherever we go by walking worthily of the Lord “to please Him in all things” (Col. 1:10); thus, before our translation we can obtain the testimony that we have been “well pleasing to God” by continually believing that God is and we are not (Heb. 11:5-6; Gen. 5:21-24).

Josh. 1:7 Only be strong and very courageous, being certain to do according to all the law which Moses My servant commanded you. Do not turn away from it to the right or to the left, that you may have success wherever you go.

Col. 1:10 To walk worthily of the Lord to please Him in all things, bearing fruit in every good work and growing by the full knowledge of God,

Heb. 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

Gen. 5:21 And Enoch lived sixty-five years and begot Methuselah.

Gen. 5:22 And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters.

Gen. 5:23 And all the days of Enoch were three hundred sixty-five years.

Gen. 5:24 And Enoch walked with God, and he was not, for God took him.

III. **“This book of the law shall not depart from your mouth, but you shall muse upon it day and night so that you may be certain to do according to all that is written in it. For then you will make your way prosperous and then you will have success. Have I not commanded you? Be strong and take courage; do not be afraid or dismayed. For Jehovah your God is with you wherever you go”—Josh. 1:8-9:**

Josh. 1:8 This book of the law shall not depart from your mouth, but you shall muse upon it day and night so that you may be certain to do according to all that is written in it. For then you will make your way prosperous and then you will have success.

Josh. 1:9 Have I not commanded you? Be strong and take courage; do not be afraid or dismayed. For Jehovah your God is with you wherever you go.

A. Joshua was to be occupied with God’s word and let the word occupy him (cf. Col. 3:16); by being occupied and filled with the word, he would have prosperity and success in taking the God-promised land.



西 3:16 當用各樣的智慧，讓基督的話豐富富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神；

二 約書亞能實行神的話上所寫之一切的訣竅，以及他能亨通、順利、剛強、壯膽，取得神應許之地的訣竅，乃是他晝夜默想神的話，不讓神的話離開他的口；『你的口』這話表明默想主要是藉着大聲說話來實行：

1 『默想』這辭意義豐富，原文含示敬拜、與自己交談、以及大聲說話；默想話乃是藉着仔細揣摩而品嚐、享受它——詩一一九 15，23，48，78，97～104，148。

詩 119:15 我要默想你的訓辭，看重你的道路。

詩 119:23 雖有首領坐着妄論我，你僕人卻默想你的律例。

詩 119:48 我要向你的誠命舉手，這些誠命是我所愛的；我也要默想你的律例。

詩 119:78 願驕傲人蒙羞，因為他們以謊言屈枉我；但我要默想你的訓辭。

詩 119:97 我何等愛你的律法，終日不住的默想。

詩 119:98 你的誠命使我比仇敵有智慧，因這些誠命常與我同在。

詩 119:99 我比我所有的師傅更通達，因我默想你的法度。

詩 119:100 我比年老的更明白，因我守了你的訓辭。

詩 119:101 我禁止我的腳走一切的邪路，為要遵守你的話。

詩 119:102 我沒有偏離你的典章，因為你教訓了我。

詩 119:103 你的言語在我上膛何等甘美！在我口中比蜜更甜！

詩 119:104 我藉着你的訓辭，得以明白；所以我恨一切虛假的行徑。

詩 119:148 我趁夜更未換，將眼睜開，為要默想你的話語。

詩 119:9 少年人用甚麼使他的行徑純潔呢？是要遵行你的話。

詩 119:10 我全心尋求了你，求你不要叫我偏離你的誠命。

詩 119:11 我將你的話珍藏在心裏，免得我得罪你。

2 禱告、對自己說話和讚美主，也可包括在默想話中；默想神的話乃是享受祂的話作為祂的氣，（提後三 16，）因而被神注入、將神吸入、並接受屬靈的滋養。

提後 3:16 聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的，

3 默想主的話乃是『反芻』，如同牛喫草；（利十一 3；）我們默想神的話時，就藉着反覆加以思想而接

Col. 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

B. The key to Joshua's carrying out all that is written in God's Word and the key to his prosperity, success, strength, and courage in taking the God-promised land were for him to not let God's word depart from his mouth by musing upon it day and night; the words your mouth show that musing was mainly practiced by speaking aloud:

1. The Hebrew word for muse is rich in meaning; it implies to worship, to converse with oneself, and to speak aloud; to muse on the word is to taste and enjoy it through careful considering—Psa. 119:15, 23, 48, 78, 97-100, 148, cf. vv. 9-11.

Psa. 119:15 I will muse upon Your precepts / And regard Your ways.

Psa. 119:23 Princes as well have sat and spoken against me, / But Your servant mused upon Your statutes.

Psa. 119:48 And I will lift up my hand to Your commandments, which I love; / And I will muse upon Your statutes.

Psa. 119:78 Let the proud be put to shame, for they have subverted my cause with a lie; / But I will muse upon Your precepts.

Psa. 119:97 Oh, how I love Your law! / All day long it is my musing.

Psa. 119:98 Your commandments make me wiser than my enemies, / For they are always with me.

Psa. 119:99 I have more insight than all my teachers, / For Your testimonies are my musing.

Psa. 119:100 I understand more than the aged, / For I have kept Your precepts.

Psa. 119:101 I have withheld my feet from every evil way, / That I might keep Your word.

Psa. 119:102 I have not turned aside from Your ordinances, / For You have taught me.

Psa. 119:103 How sweet are Your words to my taste! / Sweeter than honey to my mouth!

Psa. 119:104 Through Your precepts I gain understanding; / Therefore I hate every false way.

Psa. 119:148 My eyes anticipated the night watches, / That I might muse upon Your word.

Psa. 119:9 With what should a young man keep his way pure? / By guarding it according to Your word.

Psa. 119:10 With all my heart I have sought You; / Do not let me wander from Your commandments.

Psa. 119:11 In my heart I have treasured up Your word / That I might not sin against You.

2. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word; to muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment.

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

3. To muse upon the Word is to “chew the cud,” like a cow eating grass (Lev. 11:3); when we muse upon the word of God, we receive it with much

受神的話，如同牛咀嚼反芻的食物；我們早晨禱讀主的話時，可以這樣作，使我們藉着反覆思想從神的話所領受的，來得着滋養。

利 11:3 凡分蹄，就是蹄裂兩瓣，並且反芻的走獸，你們都可以喫。

### 三 詩人說，『我要默想你的訓辭，看重你的道路。我要在你的律例中自樂；我不忘記你的話』——詩一一九 15～16：

詩 119:15 我要默想你的訓辭，看重你的道路。

詩 119:16 我要在你的律例中自樂；我不忘記你的話。

- 1 詩人默想神的話時，這話就成為他的歡樂，他的歡喜快樂，（耶十五 16，）並且他不忘記神的話；因此，這話成了他常時和永遠的滋養。（詩一一九 105，130。）

耶 15:16 耶和華萬軍之神阿，我得着你的言語，就當食物喫了；你的言語成了我心中的歡喜快樂；因我是稱為你名下的人。

詩 119:105 你的話是我腳前的燈，是我路上的光。

詩 119:130 你的言語一解開，就發出亮光，使愚蒙人通達。

- 2 我們藉着默想神的話，記念祂的話並被祂的話救活——『求你記念向你僕人所說的話，你曾使我在這話中有盼望。這是在患難中的安慰，因為你的話將我救活』——49～50 節。

詩 119:49 求你記念向你僕人所說的話，你曾使我在這話中有盼望。

詩 119:50 這是在患難中的安慰，因為你的話將我救活。

### 四 默想神的話，甚至比禱讀更豐富、更廣闊、更包羅，因這包含禱告、敬拜、享受、交談、下拜、甚至舉手接受神的話；（48；）向神的話舉手，指我們熱誠歡樂的接受它，並對它說，阿們。（尼八 5～6。）

詩 119:48 我要向你的誠命舉手，這些誠命是我所愛的；我也要默想你的律例。

尼 8:5 以斯拉站在眾民以上，在眾民眼前展開這書；他一展開，眾民就都站起來。

尼 8:6 以斯拉頌讚耶和華至大的神；眾民都舉手應聲說，阿們，阿們；就低頭，面伏於地，敬拜耶和華。

consideration and reconsideration; just as a cow chews its cud, we may do this while we are pray-reading the word early in the morning so that we may receive nourishment by reconsidering what we receive from God's word.

Lev. 11:3 Whatever has a divided hoof, that is, has its hoof split in two, and chews the cud among the beasts, that you may eat.

### C. The psalmist said, “I will muse upon Your precepts / And regard Your ways. / I will take delight in Your statutes; / I will not forget Your word”—Psa. 119:15-16:

Psa. 119:15 I will muse upon Your precepts / And regard Your ways.

Psa. 119:16 I will take delight in Your statutes; / I will not forget Your word.

1. When the psalmist mused upon God's word, it became his delight, his gladness and joy (Jer. 15:16), and he would not forget God's word; thus, it became a constant and eternal nourishment to him (Psa. 119:105, 130).

Jer. 15:16 Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts.

Psa. 119:105 Your word is a lamp to my feet / And a light to my path.

Psa. 119:130 The opening of Your words gives light, / Imparting understanding to the simple.

2. By musing upon God's word, we remember His word and are enlivened by it—“Remember the word to Your servant / In which You have made me hope. / This is my comfort in my affliction, / For Your word has enlivened me”—vv. 49-50.

Psa. 119:49 Remember the word to Your servant / In which You have made me hope.

Psa. 119:50 This is my comfort in my affliction, / For Your word has enlivened me.

### D. Musing upon the word is even richer, broader, and more inclusive than pray-reading, for it includes prayer, worship, enjoyment, conversation, bowing down, and even lifting up our hand to receive God's word (v. 48); to lift up our hand unto the word of God is to indicate that we receive it warmly and gladly and that we say Amen to it (Neh. 8:5-6).

Psa. 119:48 And I will lift up my hand to Your commandments, which I love; / And I will muse upon Your statutes.

Neh. 8:5 And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it, all the people stood up.

Neh. 8:6 And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen, lifting up their hands. And they bowed their heads and worshipped Jehovah with their faces to the ground.

五 當我們這樣用我們的靈接觸主的話，並且和主不斷交通的時候，我們必定會感覺到在聖經話語裏的沐浴、溫暖、新鮮、滋潤和供應；我們惟一該作的上好之事，就是摸着神、敬拜祂、相信祂、吸取祂、享受祂、追求祂並贏得祂——詩二七4，腓三8，14。

詩 27:4 有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿裏求問。

腓 3:8 不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督，

腓 3:14 向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。

六 我們真實花時間默想神的話時，就被神注入，因神發光，並將神照耀出來；（林後三15～18；）這就是為甚麼我們唱：『禱告與主來往交通，沐浴在祂面光中；讓祂榮美將你浸透，使你返照祂面容。』（詩歌五六八首，第六節。）

林後 3:15 是的，直到今日，每逢誦讀摩西書的時候，帕子還留在他們心上；

林後 3:16 但他們的心幾時轉向主，帕子就幾時除去了。

林後 3:17 而且主就是那靈；主的靈在那裏，那裏就有自由。

林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。

詩歌五六八首，第六節 禱告與主來往交通，沐浴在祂面光中；  
讓祂榮美將你浸透，使你返照祂面容。

七 因着我們的主和我們的神已經吩咐我們進到祂裏面，並享受祂這包羅萬有之美地的實際，我們該對祂的話說阿們，剛強壯膽，不要懼怕，也不要驚惶，因為當我們使萬民作主的門徒，使他們成為國度的子民時，我們無論往那裏去，耶和華我們的神都必與我們同在，直到這世代的終結，就是祂來臨的時候——書一9，太二八20。

書 1:9 我豈沒有吩咐你麼？你當剛強壯膽，不要懼怕，也不要驚惶；因為你無論往那裏去，耶和華你的神必與你同在。

E. When we touch the Lord's word with our spirit in this way and remain in continual fellowship with Him, we should have a feeling of being bathed, warmed, refreshed, moistened, and supplied by the word in the Bible; the one thing, the best thing, we should do is to touch Him, worship Him, believe in Him, absorb Him, enjoy Him, pursue Him, and gain Him—Psa. 27:4; Phil. 3:8, 14.

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.

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

F. When we truly take time to muse upon God's word, we are being infused with God to glow with God and to shine forth God (2 Cor. 3:15-18); this is why we sing, "Pray to fellowship with Jesus, / Bathing in His countenance; / Saturated with His beauty, / Radiate His excellence" (Hymns, #784, stanza 6).

2 Cor. 3:15 Indeed unto this day, whenever Moses is read, a veil lies on their heart;

2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Hymns, #784, stanza 6

Pray to fellowship with Jesus, / Bathing in His countenance; /  
Saturated with His beauty, / Radiate His excellence

G. Because our Lord and our God has commanded us to enter into and enjoy Him as the reality of the all-inclusive good land, we should say Amen to His word to be strong, to take courage, and to not be afraid or dismayed, for Jehovah our God is with us wherever we go, as we disciple all the nations to make them the kingdom people until the end of this age, the time of His coming—Josh. 1:9; Matt. 28:20.

Josh. 1:9 Have I not commanded you? Be strong and take courage; do not be afraid or dismayed. For Jehovah your God is with you wherever you go.



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。

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.

# 約書亞記結晶讀經

## 第二篇

### 藉着擊敗撒但的勢力 據有迦南地

詩歌：

讀經：書五 13～15，六 1～21

- 書 1:2 我的僕人摩西死了；現在你要起來，和眾百姓過這約但河，往我所要賜給以色列人的地去。
- 書 1:6 你當剛強壯膽，因為你必使這百姓承受那地為業，就是我向他們列祖起誓要賜給他們的。
- 書 1:11 你們要走遍營中，吩咐百姓說，當豫備食物，因為三日之內你們要過這約但河，進去得耶和華你們神賜你們為業之地。
- 書 5:13 約書亞靠近耶利哥的時候，舉目觀看；看哪，有一個人手裏有拔出來的刀，對面站立。約書亞到祂那裏，對祂說，你是幫助我們呢，還是幫助我們的敵人？
- 書 5:14 祂說，都不是，我現在來，是作耶和華軍隊的元帥。約書亞就面伏於地下拜，說，我主有甚麼話告訴僕人？
- 書 5:15 耶和華軍隊的元帥對約書亞說，把你腳上的鞋脫下來，因為你所站的地方是聖的。約書亞就照着行了。
- 書 6:1 耶利哥的城門因以色列人就關得嚴緊，無人出入。
- 書 6:2 耶和華對約書亞說，看哪，我已經把耶利哥和耶利哥的王，並大能的勇士，都交在你手中。
- 書 6:3 你們的一切兵丁要圍繞這城，一日圍繞一次，六日都要這樣行。
- 書 6:4 七個祭司要拿着七個羊角號走在約櫃前。到第七日，你們要繞城七次，祭司也要吹號。
- 書 6:5 他們吹羊角的聲音拖長，你們聽見號聲時，眾百姓要大聲呼喊，城牆就必塌陷，百姓個個都要往前直上。
- 書 6:6 嫩的兒子約書亞召了祭司來，對他們說，你們抬起約櫃，

# CRYSTALLIZATION-STUDY OF JOSHUA

## Message Two

### Possessing the Land of Canaan by Defeating the Satanic Forces

Hymns:

Scripture Reading: Josh. 1:2, 6, 11; 5:13-15; 6:1

- Josh. 1:2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.
- Josh. 1:6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.
- Josh. 1:11 Go through the midst of the camp, and command the people, saying, Prepare provisions for yourselves, for in three days you are to cross this Jordan to enter and possess the land which Jehovah your God is giving you to possess.
- Josh. 5:13 Now once, when Joshua was by Jericho, he lifted up his eyes and looked; and behold, there was a man standing opposite him, and His sword was drawn in His hand. And Joshua went to Him and said to Him, Are You for us or for our adversaries?
- Josh. 5:14 And He said, Neither, but as the Captain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?
- Josh. 5:15 And the Captain of Jehovah's army said to Joshua, Remove your sandals from your feet, for the place on which you are standing is holy. And Joshua did so.
- Josh. 6:1 Now Jericho was shut up so tight because of the children of Israel that no one went out and no one went in.
- Josh. 6:2 And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your hand.
- Josh. 6:3 And you shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.
- Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.
- Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.
- Josh. 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant,

要有七個祭司拿着七個羊角號走在耶和華的約櫃前；  
書 6:7 又對百姓說，你們前去繞城，帶兵器的要走在耶和華的約櫃前。  
書 6:8 約書亞對百姓說完了話，七個祭司拿着七個羊角號走在耶和華面前吹號；耶和華的約櫃在他們後面跟隨。  
  
書 6:9 帶兵器的走在吹號的祭司前面，後隊走在約櫃後面，祭司不住的吹號。  
書 6:10 約書亞吩咐百姓說，你們不可呼喊，不可出聲，連一句話也不可出你們的口，等到我叫你們呼喊的日子，那時纔可以呼喊。  
書 6:11 這樣，他使耶和華的約櫃繞城，繞了一次；眾人回到營裏，就在營裏住宿。  
書 6:12 約書亞清早起來，祭司又抬起耶和華的約櫃。  
書 6:13 七個祭司拿着七個羊角號走在耶和華的約櫃前，不住的吹號；帶兵器的在他們前面走，後隊走在耶和華的約櫃後面，祭司不住的吹號。  
書 6:14 第二日，眾人把城繞了一次，就回營裏去。六日都是這樣行。  
書 6:15 第七日清早，黎明的時候，他們起來，照樣繞城七次；惟獨這日把城繞了七次。  
書 6:16 到了第七次，祭司吹號的時候，約書亞對百姓說，呼喊罷，因為耶和華已經把城交給你們了。  
書 6:17 這城和其中所有的，都要在耶和華面前毀滅；只有妓女喇合和所有與她在家中的，可以存活，因為她隱藏了我們所打發的使者。  
書 6:18 至於你們，務要謹慎，不可取那當滅的物，恐怕你們取了那當滅的物，就使自己成為當滅的，並且叫以色列全營遭禍，使全營成為當滅的。  
書 6:19 惟有銀子、金子、和銅鐵的器皿，都要歸耶和華為聖，必入耶和華的庫中。  
書 6:20 於是百姓呼喊，祭司也吹號。百姓聽見號聲，便大聲呼喊，城牆就塌陷。百姓便上去進城，個個往前直上，將城奪取。  
  
書 6:21 又將城中所有的，不拘男女老少，牛羊和驢，都用刀殺盡。

## 壹 舊約裏有一套豫表；新約裏有那套關於神經綸之豫表的全部應驗—林前 10:3-4, 1, 11。

林前 10:3 並且都喫了一樣的靈食，  
林前 10:4 也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。  
林前 10:1 因為弟兄們，我不願意你們不知道，我們的祖宗從前都在雲下，都從海中經過；

and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.  
Josh. 6:7 And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.  
Josh. 6:8 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.  
Josh. 6:9 And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.  
Josh. 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.  
Josh. 6:11 So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.  
Josh. 6:12 And Joshua rose early in the morning, and the priests took up the Ark of Jehovah.  
Josh. 6:13 And the seven priests carrying the seven trumpets of rams' horns went before the Ark of Jehovah, continually blowing the trumpets; and the armed men went before them, and the rearguard went after the Ark of Jehovah, the trumpets continually blowing.  
Josh. 6:14 And they circled the city on the second day one time and returned to the camp. This they did for six days.  
Josh. 6:15 Then on the seventh day they rose early, at the break of dawn, and circled the city in the same manner seven times. Only on that day did they circle the city seven times.  
Josh. 6:16 And at the seventh time the priests blew the trumpets, and Joshua said to the people, Shout! For Jehovah has given you the city.  
Josh. 6:17 And the city shall be devoted to Jehovah for destruction, it and all that is in it. Only Rahab the harlot shall live, she and all who are with her in her house, because she hid the messengers we sent.  
Josh. 6:18 But as for you, keep yourselves from what has been devoted to destruction, lest you devote yourselves to destruction by taking of what has been devoted and you make the camp of Israel something devoted to destruction and bring trouble to it.  
Josh. 6:19 But all the silver and the gold and the vessels of bronze and iron, these are holy to Jehovah; they shall come into the treasury of Jehovah.  
Josh. 6:20 So the people shouted and the trumpets were blown; and when the people heard the trumpet sound, the people shouted with a great shout, and the wall fell down flat. And the people went up into the city, each straight ahead, and they captured the city.  
Josh. 6:21 And they utterly destroyed all that was in the city with the edge of the sword: both men and women, young and old, and oxen and sheep and donkeys.

## I. In the Old Testament there is a typology, a set of types, and in the New Testament there is a complete fulfillment of that typology concerning God's economy—1 Cor. 10:3-4, 1, 11.

1 Cor. 10:3 And all ate the same spiritual food,  
1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.  
1 Cor. 10:1 For I do not want you to be ignorant, brothers, that all our fathers were under the cloud, and all passed through the sea;

林前 10:11 這些發生在他們身上的事，都是鑑戒，並且寫在經上，正是為警戒我們這生在諸世代終局的人。

## 貳 約書亞記是一卷有深奧豫表的書——13, 二 18, 三 3, 10～11, 五 12, 六 6。

- 書 1:13 你們當記得耶和華的僕人摩西所吩咐你們的話，說，耶和華你們的神使你們得享安息，也必將這地賜給你們。
- 書 2:18 我們來到這地的時候，你要把這條朱紅線繩繫在縫我們下去的窗戶上，並要使你的父母、兄弟、和你父的全家，都聚集在你家中。
- 書 3:3 吩咐百姓說，你們看見耶和華你們神的約櫃，又見祭司利未人抬着，就要從所在的地方起行，跟着約櫃去。
- 書 3:10～11 約書亞說，看哪，全地之主的約櫃必在你們前頭過去，到約但河裏，藉此你們就知道，活神是在你們中間，並且祂必在你們面前趕出迦南人、赫人、希未人、比利洗人、革迦撒人、亞摩利人、耶布斯人。
- 書 5:12 他們喫了那地的出產，當日嗎哪就止住了，以色列人也不再有了；那一年，他們卻喫迦南地的出產。
- 書 6:6 嫩的兒子約書亞召了祭司來，對他們說，你們抬起約櫃，要有七個祭司拿着七個羊角號走在耶和華的約櫃前；

## 參 約書亞記這卷書的內在意義是取得那地——2, 6, 五 12。

- 書 1:2 我的僕人摩西死了；現在你要起來，和眾百姓過這約但河，往我所要賜給以色列人的地去。
- 書 1:6 你當剛強壯膽，因為你必使這百姓承受那地為業，就是我向他們列祖起誓要賜給他們的。
- 書 5:12 他們喫了那地的出產，當日嗎哪就止住了，以色列人也不再有了；那一年，他們卻喫迦南地的出產。

## 肆 我們要領會以色列人進迦南和在迦南爭戰的意義，就需要認識，按豫表迦南有兩面的意義——西 12, 弗 1:3, 二 2, 六 12:

- 西 1:12 感謝父，叫你們較資格在光中同得所分給眾聖徒的分；
- 弗 1:3 我們主耶穌基督的神與父，是當受頌讚的，祂在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們；
- 弗 2:2 那時，你們在其中行事為人，隨着這世界的世代，順着空中掌權者的首領，就是那現今在悖逆之子裏面運行之靈的首領；
- 弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

1 Cor. 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

## II. The book of Joshua is a book with profound types—1:13; 2:18; 3:3, 10-11; 5:12; 6:6.

- Josh. 1:13 Remember the word which Moses the servant of Jehovah commanded you, saying, Jehovah your God has given you rest and will give you this land.
- Josh. 2:18 Unless, when we enter the land, you tie this line of scarlet thread in the window through which you let us down, and gather your father and your mother and your brothers and all your father's house to you in your house.
- Josh. 3:3 And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.
- Josh. 3:10 And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites. (11) The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.
- Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.
- Josh. 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.

## III. The intrinsic significance of the book of Joshua is the taking of the land—1:2, 6; 5:12.

- Josh. 1:2 Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel.
- Josh. 1:6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.
- Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

## IV. In order to understand the significance of the Israelites entering Canaan and the warfare in Canaan, we need to know that Canaan has a twofold significance in typology—Col. 1:12; Eph. 1:3; 2:2; 6:12:

- Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- 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. 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;
- Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.



## 一 在積極一面，迦南是豐富之地，豫表包羅萬有的基督同祂追測不盡的豐富—申八7～10，西一12，弗三8：

- 申 8:7 因為耶和華你神領你進入美地，那地有川，有泉，有源，從谷中和山上流出水來；
- 申 8:8 那地有小麥、大麥、葡萄樹、無花果樹、石榴樹；那地有出油的橄欖樹，有蜜。
- 申 8:9 你在那地不缺食物，你必一無所缺；那地的石頭是鐵，山內可以挖銅。
- 申 8:10 你喫得飽足，就要頌讚耶和華你的神，因祂將那美地賜給你了。
- 西 1:12 感謝父，叫你們殷資格在光中同得所分給眾聖徒的分；
- 弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，

### 1 美地是聖經裏所看到基督終極的豫表—申八7。

- 申 8:7 因為耶和華你神領你進入美地，那地有川，有泉，有源，從谷中和山上流出水來；

### 2 美地，迦南地，豫表基督是一切，又在一切之內，祂對我們乃是一切—弗三8。

- 弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，

### 3 在聖經裏，地是基督的表號，象徵一創一9，彼後三5：

- 創 1:9 神說，天以下的水要聚在一處，使旱地露出來；事就這樣成了。
- 彼後 3:5 他們故意不理這件事，就是從太古憑神的話有了諸天，和出於水並藉着水存立的地。

#### a 創世記一章九至十節和十三節裏第三日從死水出來的地，豫表第三日從死裏出來的復活基督。

- 創 1:9 神說，天以下的水要聚在一處，使旱地露出來；事就這樣成了。
- 創 1:10 神稱旱地為地，稱水的聚處為海；神看是好的。

- 創 1:13 有晚上，有早晨，是第三日。

#### b 在創世記一章十一至十二節，二十四至二十五節，許多不同種類的生命從地裏出來；這表徵基督是各種生命的源頭。

## A. On the positive side, Canaan, a land of riches, typifies the all-inclusive Christ with His unsearchable riches—Deut. 8:7-10; Col. 1:12; Eph. 3:8:

- Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
- Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
- Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
- Deut. 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.
- Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;
- Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

### 1. The good land is the ultimate type of Christ found in the Scriptures—Deut. 8:7.

- Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

### 2. The good land, the land of Canaan, is a type of the Christ who is all and in all and who is everything to us—Eph. 3:8.

- Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

### 3. In the Bible the land is a figure, a symbol, of Christ—Gen. 1:9; 2 Pet. 3:5:

- Gen. 1:9 And God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear; and it was so.
- 2 Pet. 3:5 For this escapes them by their own choosing, that by the word of God the heavens were of old and the earth was compacted out of water and through water,

#### a. The land that came out of the death water on the third day in Genesis 1:9-10 and 13 is a type of the resurrected Christ who came out of death on the third day.

- Gen. 1:9 And God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear; and it was so.
- Gen. 1:10 And God called the dry land Earth, and the gathering together of the waters He called Seas; and God saw that it was good.
- Gen. 1:13 And there was evening and there was morning, a third day.

#### b. Many different kinds of life in Genesis 1:11-12 and 24-25 came out of the land; this signifies that Christ is the source of all kinds of life.

創 1:11 神說，地要長出青草，和結種子的菜蔬，並結果子的樹木，各從其類，果子都包着核；事就這樣成了。  
創 1:12 於是地生出青草，和結種子的菜蔬，各從其類，並結果子的樹木，各從其類，果子都包着核；神看是好的。  
創 1:24 神說，地要生出有生命的物，各從其類；牲畜、爬物、走獸，各從其類；事就這樣成了。  
創 1:25 於是神造出走獸，各從其類；牲畜各從其類；地上一切爬物，各從其類；神看是好的。

### c 聖經裏所啓示神的心意，乃是基督該作我們的地——申八 7～10。

申 8:7 因為耶和華你神領你進入美地，那地有川，有泉，有源，從谷中和山上流出水來；  
申 8:8 那地有小麥、大麥、葡萄樹、無花果樹、石榴樹；那地有出油的橄欖樹，有蜜。  
申 8:9 你在那地不缺食物，你必一無所缺；那地的石頭是鐵，山內可以挖銅。  
申 8:10 你喫得飽足，就要頌讚耶和華你的神，因祂將那美地賜給你了。

### 4 基督作美地，從死水出來的地，由迦南地所描述——創一 9，書一 13。

創 1:9 神說，天以下的水要聚在一處，使旱地露出來；事就這樣成了。  
書 1:13 你們當記得耶和華的僕人摩西所吩咐你們的話，說，耶和華你們的神使你們得享安息，也必將這地賜給你們。

## 二 在消極一面，迦南表徵撒但黑暗國度空中、天上的部分，就是滿了撒但勢力的諸天界——弗二 2，六 12：

弗 2:2 那時，你們在其中行事為人，隨着這世界的世代，順着空中掌權者的首領，就是那現今在悖逆之子裏面運行之靈的首領；  
弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

### 1 撒但有他的權勢和他的使者，這些使者是他的從屬，就是那些執政的、掌權的、和管轄這黑暗世界的；因此，撒但有他的國，就是黑暗的權勢——徒二六 18，太十二 26，二五 41，弗六 12，西一 13。

徒 26:18 我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一一切聖別的人中得着基業。  
太 12:26 若撒但趕逐撒但，他就自相分爭，他的國怎能站住？

Gen. 1:11 And God said, Let the earth sprout grass, herbs yielding seed, and fruit trees bearing fruit according to their kind with their seed in them upon the earth; and it was so.  
Gen. 1:12 And the earth brought forth grass, herbs yielding seed according to their kind, and trees bearing fruit with their seed in them according to their kind; and God saw that it was good.  
Gen. 1:24 And God said, Let the earth bring forth living animals according to their kind, cattle and creeping things and animals of the earth according to their kind; and it was so.  
Gen. 1:25 And God made the animals of the earth according to their kind and the cattle according to their kind and everything that creeps on the ground according to its kind, and God saw that it was good.

### c. God's intention revealed in the Scriptures is that Christ should be our land—Deut. 8:7-10.

Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;  
Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;  
Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.  
Deut. 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

### 4. Christ as the good land, the land that came out of the death water, is depicted by the land of Canaan—Gen. 1:9; Josh. 1:13.

Gen. 1:9 And God said, Let the waters under the heavens be gathered together into one place, and let the dry land appear; and it was so.  
Josh. 1:13 Remember the word which Moses the servant of Jehovah commanded you, saying, Jehovah your God has given you rest and will give you this land.

## B. On the negative side, Canaan signifies the aerial part, the heavenly part, of the dark kingdom of Satan, the heavenlies that are full of Satan's forces—Eph. 2:2; 6:12:

Eph. 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;  
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

### 1. Satan has his authority and his angels, who are his subordinates as principalities, powers, and rulers of the darkness of this world; hence, he has his kingdom, the authority of darkness—Acts 26:18; Matt. 12:26; 25:41; Eph. 6:12; Col. 1:13.

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.  
Matt. 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?



太 25:41 然後祂又要對那左邊的說，你們這被咒詛的，離開我，進入那為魔鬼和他的使者所豫備的永火裏去。  
弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。  
西 1:13 祂拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏；

## 2 神的仇敵撒但一直竭力攔阻神的子民享受包羅萬有的基督作美地；直到今天邪惡的勢力還是一直蒙蔽神的子民，使其無法看見基督的包羅萬有一二 8，18，林後四 3～4。

西 2:8 你們要謹慎，恐怕有人用他的哲學，和虛空的欺騙，照着人的傳統，照着世上的蒙學，不照着基督，把你們擄去；  
西 2:18 不可讓人憑故意卑微，並敬拜天使，所作反對你們的判斷，騙取你們的獎賞；這等人留戀於所見過的，隨着自己肉體的心思，徒然自高自大，  
林後 4:3 如果我們的福音真的受蒙蔽，也是蒙蔽在滅亡的人身上；  
林後 4:4 在他們裏面，這世代的神弄瞎了他們這不信者的心思，叫基督榮耀之福音的光照，不照亮他們；基督本是神的像。

## 3 以弗所書指明，諸天界裏有好幾層——3，二 2，六 12：

弗 1:3 我們主耶穌基督的神與父，是當受頌讚的，祂在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們；  
弗 2:2 那時，你們在其中行事為人，隨着這世界的世代，順着空中掌權者的首領，就是那現今在悖逆之子裏面運行之靈的首領；  
弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

### a 基督是在最高的一層，就是三層天上，作我們的一切，就是我們的美地——申 8 7～10。

申 8:7 因為耶和華你神領你進入美地，那地有川，有泉，有源，從谷中和山上流出水來；  
申 8:8 那地有小麥、大麥、葡萄樹、無花果樹、石榴樹；那地有出油的橄欖樹，有蜜。  
申 8:9 你在那地不缺食物，你必一無所缺；那地的石頭是鐵，山內可以挖銅。  
申 8:10 你喫得飽足，就要頌讚耶和華你的神，因祂將那美地賜給你了。

### b 諸天界裏還有較低的一層，就是空中，在那裏撒但就是空中掌權者的首領，阻撓地上的人接觸神並接受基督；這是由那些阻撓以色列人進入美地的迦南人

Matt. 25:41 Then He will say also to those on the left, Go away from Me, you who are cursed, into the eternal fire prepared for the devil and his angels.  
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.  
Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

## 2. Satan, the enemy of God, has been doing his utmost to hinder the people of God from enjoying the all-inclusive Christ as the good land; to this day, evil forces are veiling the all-inclusiveness of Christ from God's people—2:8, 18; 2 Cor. 4:3-4.

Col. 2:8 Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ;  
Col. 2:18 Let no one defraud you by judging you unworthy of your prize, in self-chosen lowliness and the worship of the angels, dwelling on the things which he has seen, vainly puffed up by his mind set on the flesh,  
2 Cor. 4:3 And even if our gospel is veiled, it is veiled in those who are perishing,  
2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

## 3. The book of Ephesians indicates that in the heavenlies there are different layers—1:3; 2:2; 6:12:

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. 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;  
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

### a. Christ is in the highest layer, the third heaven, to be our everything as our good land—Deut. 8:7-10.

Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;  
Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;  
Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.  
Deut. 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

### b. There is a lower layer of the heavenlies—the air, where Satan as the ruler of the authority of the air is frustrating the people on earth from contacting God and receiving Christ; this is typified by the Canaanites,

所豫表的一弗二 2。

弗 2:2 那時，你們在其中行事為人，隨着這世界的世代，順着空中掌權者的首領，就是那現今在悖逆之子裏面運行之靈的首領；

4 迦南人豫表跟隨撒但的墮落天使，背叛的天使，他們成了撒但國裏執政的、掌權的和有權勢的，就是諸天界裏邪惡的屬靈勢力一啓十二 4，7，弗六 12。

啓 12:4 牠的尾巴拖拉着天上星辰的三分之一，摔在地上；龍站在那將要生產的婦人面前，等她生產之後，要吞喫她的孩子。

啓 12:7 天上起了爭戰，米迦勒和他的使者與龍爭戰，龍和牠的使者也爭戰，

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

三 迦南在豫表上兩面的意義在以弗所書裏說到；就這面意義說，舊約的約書亞記，就好比新約的以弗所書，因為兩卷書所記載的都是『迦南』：

1 以色列人一進入迦南，就得享迦南的豐富，並從事爭戰—書五 12，六 1～21。

書 5:12 他們喫了那地的出產，當日嗎哪就止住了，以色列人也不再有了；那一年，他們卻喫迦南地的出產。

書 6:1 耶利哥的城門因以色列人就關得嚴緊，無人出入。

書 6:2 耶和華對約書亞說，看哪，我已經把耶利哥和耶利哥的王，並大能的勇士，都交在你手中。

書 6:3 你們的一切兵丁要圍繞這城，一日圍繞一次，六日都要這樣行。

書 6:4 七個祭司要拿着七個羊角號走在約櫃前。到第七日，你們要繞城七次，祭司也要吹號。

書 6:5 他們吹羊角的聲音拖長，你們聽見號聲時，眾百姓要大聲呼喊，城牆就必塌陷，百姓個個都要往前直上。

書 6:6 嫩的兒子約書亞召了祭司來，對他們說，你們抬起約櫃，要有七個祭司拿着七個羊角號走在耶和華的約櫃前；

書 6:7 又對百姓說，你們前去繞城，帶兵器的要走在耶和華的約櫃前。

書 6:8 約書亞對百姓說完了話，七個祭司拿着七個羊角號走在耶和華面前吹號；耶和華的約櫃在他們後面跟隨。

書 6:9 帶兵器的走在吹號的祭司前面，後隊走在約櫃後面，祭司不住的吹號。

who were frustrating Israel from entering into the good land—Eph. 2:2.

Eph. 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;

4. The Canaanites typify the fallen angels, the rebellious angels who follow Satan, who have become the powers, rulers, and authorities in Satan's kingdom, the spiritual forces of evil in the heavenlies—Rev. 12:4, 7; Eph. 6:12.

Rev. 12:4 And his tail drags away the third part of the stars of heaven, and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.

Rev. 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

C. The two aspects of the significance of Canaan in typology are spoken of in Ephesians; in this sense, the book of Joshua in the Old Testament is comparable to Ephesians because both books are a record of “Canaan”:

1. As soon as the children of Israel entered Canaan, they enjoyed the riches of Christ and engaged in warfare—Josh. 5:12; 6:1-21.

Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

Josh. 6:1 Now Jericho was shut up so tight because of the children of Israel that no one went out and no one went in.

Josh. 6:2 And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your hand.

Josh. 6:3 And you shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.

Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.

Josh. 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.

Josh. 6:7 And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.

Josh. 6:8 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.

Josh. 6:9 And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.

書 6:10 約書亞吩咐百姓說，你們不可呼喊，不可出聲，連一句話也不可出你們的口，等到我叫你們呼喊的日子，那時纔可以呼喊。

書 6:11 這樣，他使耶和華的約櫃繞城，繞了一次；眾人回到營裏，就在營裏住宿。

書 6:12 約書亞清早起來，祭司又抬起耶和華的約櫃。

書 6:13 七個祭司拿着七個羊角號走在耶和華的約櫃前，不住的吹號；帶兵器的在他們前面走，後隊走在耶和華的約櫃後面，祭司不住的吹號。

書 6:14 第二日，眾人把城繞了一次，就回營裏去。六日都是這樣行。

書 6:15 第七日清早，黎明的時候，他們起來，照樣繞城七次；惟獨這日把城繞了七次。

書 6:16 到了第七次，祭司吹號的時候，約書亞對百姓說，呼喊罷，因為耶和華已經把城交給你們了。

書 6:17 這城和其中所有的，都要在耶和華面前毀滅；只有妓女喇合和所有與她在家中的，可以存活，因為她隱藏了我們所打發的使者。

書 6:18 至於你們，務要謹慎，不可取那當滅的物，恐怕你們取了那當滅的物，就使自己成為當滅的，並且叫以色列全營遭禍，使全營成為當滅的。

書 6:19 惟有銀子、金子、和銅鐵的器皿，都要歸耶和華為聖，必入耶和華的庫中。

書 6:20 於是百姓呼喊，祭司也吹號。百姓聽見號聲，便大聲呼喊，城牆就塌陷。百姓便上去進城，個個往前直上，將城奪取。

書 6:21 又將城中所有的，不拘男女老少，牛羊和驢，都用刀殺盡。

## 2 以弗所三章八節說到基督的豐富，一章三節，二章六節和六章十二節說到諸天界；這指明在召會中，我們該享受基督的豐富並從事屬靈的爭戰。

弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，

弗 1:3 我們主耶穌基督的神與父，是當受頌讚的，祂在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們；

弗 2:6 祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏，

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

## 3 若沒有約書亞記，我們就無法完全領會以弗所六章十至二十節的屬靈爭戰。

弗 6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。

弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

Josh. 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

Josh. 6:11 So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

Josh. 6:12 And Joshua rose early in the morning, and the priests took up the Ark of Jehovah.

Josh. 6:13 And the seven priests carrying the seven trumpets of rams' horns went before the Ark of Jehovah, continually blowing the trumpets; and the armed men went before them, and the rearguard went after the Ark of Jehovah, the trumpets continually blowing.

Josh. 6:14 And they circled the city on the second day one time and returned to the camp. This they did for six days.

Josh. 6:15 Then on the seventh day they rose early, at the break of dawn, and circled the city in the same manner seven times. Only on that day did they circle the city seven times.

Josh. 6:16 And at the seventh time the priests blew the trumpets, and Joshua said to the people, Shout! For Jehovah has given you the city.

Josh. 6:17 And the city shall be devoted to Jehovah for destruction, it and all that is in it. Only Rahab the harlot shall live, she and all who are with her in her house, because she hid the messengers we sent.

Josh. 6:18 But as for you, keep yourselves from what has been devoted to destruction, lest you devote yourselves to destruction by taking of what has been devoted and you make the camp of Israel something devoted to destruction and bring trouble to it.

Josh. 6:19 But all the silver and the gold and the vessels of bronze and iron, these are holy to Jehovah; they shall come into the treasury of Jehovah.

Josh. 6:20 So the people shouted and the trumpets were blown; and when the people heard the trumpet sound, the people shouted with a great shout, and the wall fell down flat. And the people went up into the city, each straight ahead, and they captured the city.

Josh. 6:21 And they utterly destroyed all that was in the city with the edge of the sword: both men and women, young and old, and oxen and sheep and donkeys.

## 2. Ephesians 3:8 speaks of the riches of Christ, and 1:3; 2:6; and 6:12 speak of the heavenlies; this indicates that in the church we should enjoy the riches of Christ and engage in spiritual warfare.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

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. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

## 3. Without the book of Joshua we cannot fully understand the spiritual warfare in Ephesians 6:10-20.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.



弗 6:13 所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。

弗 6:14 所以要站住，用真理束你們的腰，穿上義的胸甲，

弗 6:15 且以和平福音的穩固根基，當作鞋穿在腳上；

弗 6:16 此外，拿起信的盾牌，藉此就能銷滅那惡者一切火燒的箭。

弗 6:17 還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；

弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求，

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祕，

弗 6:20 （我為這奧祕作了帶鎖鍊的大使，）使我在這奧祕上，照我所當講的，放膽講說。

## 伍 我們若要據有美地，以成就神的定旨，就必須從事屬靈的爭戰，擊敗撒但的勢力——書六 21：

書 6:21 又將城中所有的，不拘男女老少，牛羊和驢，都用刀殺盡。

## 一 我們需要認識屬靈的爭戰——撒但的國與神的國之間的爭戰——的需要——太六 10，七 21，十二 26，28，賽十四 12～14。

太 6:10 願你的國來臨，願你的旨意行在地上，如同行在天上。

太 7:21 不是每一個對我說，主阿，主阿的人，都能進諸天的國，惟獨實行我諸天之上父旨意的人，纔能進去。

太 12:26 若撒但趕逐撒但，他就自相分爭，他的國怎能站住？

太 12:28 我若靠着神的靈趕鬼，這就是神的國臨到你們了。

賽 14:12 明亮之星，清晨之子阿，你何竟從天墜落！你這攻敗列國的，何竟被砍倒在地上！

賽 14:13 你心裏曾說，我要升到天上；我要高舉我的寶座在神眾星以上。我要坐在聚會的山上，在北方的極處。

賽 14:14 我要升到高雲之上；我要使自己與至高者一樣。

## 二 當以色列人豫備好要據有迦南地時，那地滿了鬼附的人、拜偶像的人和拿非利人——民十三 33。

民 13:33 我們在那裏看見拿非利人；（亞納人的子孫就是拿非利人的一支；）我們看自己就如蚱蜢一樣，他們看我們也是如此。

## 三 因着拿非利人（墮落天使和墮落人類的混雜）

Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness

Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;

Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

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,

Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

## V. If we would possess the good land for the fulfillment of God's purpose, we must engage in spiritual warfare to defeat the satanic forces—Josh. 6:21:

Josh. 6:21 And they utterly destroyed all that was in the city with the edge of the sword: both men and women, young and old, and oxen and sheep and donkeys.

## A. We need to realize the necessity of spiritual warfare—a warfare between the kingdom of Satan and the kingdom of God—Matt. 6:10; 7:21; 12:26, 28; Isa. 14:12-14.

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

Matt. 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Isa. 14:12 How you have fallen from heaven, / O Daystar, son of the dawn! / How you have been hewn down to earth, / You who made nations fall prostrate!

Isa. 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.

Isa. 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.

## B. When Israel was ready to take possession of the land of Canaan, the land was filled with demon-possessed people, idol worshippers, and the Nephilim—Num. 13:33.

Num. 13:33 And there we saw the Nephilim (the descendants of Anak are part of the Nephilim); and we were like grasshoppers in our own sight, and so we were in their sight.

## C. Because the Nephilim, a mixture of fallen angels and fallen man, dwelt in

住在迦南地，所以神命令以色列人要取得這地，並毀壞其上所有的人，使人類得着清理——申 7:1-2:

- 申 7:1 耶和華你神領你進入要得為業之地，從你面前除掉許多國民，就是赫人、革迦撒人、亞摩利人、迦南人、比利洗人、希未人、耶布斯人，共七國的民，都比你多、比你強。
- 申 7:2 耶和華你神將他們交給你擊殺，那時你要把他們滅絕淨盡，不可與他們立約，也不可恩待他們。

1 按照神聖的思想，迦南地的國民必須消滅，因為他們是屬魔鬼的，並且與鬼調和——2 節，書 11:21-22，十四 6-14。

- 申 7:2 耶和華你神將他們交給你擊殺，那時你要把他們滅絕淨盡，不可與他們立約，也不可恩待他們。
- 書 11:21 當時約書亞來到，將住山地、希伯崙、底璧、亞拿伯、猶大全山地、以色列全山地，所有的亞納人剪除了；約書亞將他們和他們的城邑盡都毀滅。
- 書 11:22 在以色列人的地沒有留下一個亞納人，只在迦薩、迦特、和亞實突有留下的。
- 書 14:6 那時，猶大人來到吉甲見約書亞；基尼洗人耶孚尼的兒子迦勒對約書亞說，耶和華在加低斯巴尼亞對神人摩西所說關於我和你的話，你都知道了。
- 書 14:7 耶和華的僕人摩西從加低斯巴尼亞打發我窺探這地，那時我正四十歲；我按着心裏的真誠向他回報。
- 書 14:8 然而，同我上去的眾弟兄使百姓的心融化；但我專一跟從耶和華我的神。
- 書 14:9 當日摩西起誓說，你腳所踏之地必定歸你和你的子孫永遠為業，因為你專一跟從耶和華我的神。
- 書 14:10 現在，看哪，自從耶和華對摩西說這話的時候，耶和華照祂所說的使我存活這四十五年；其間以色列人在曠野行走。看哪，現今我八十五歲了。
- 書 14:11 今天我還是強壯，像摩西打發我去的那天一樣；無論是爭戰，是出入，我的力量那時如何，現在還是如何。
- 書 14:12 現在求你將耶和華那日所說的這山地給我；因為那日你也曾聽見那裏有亞納人，並寬大堅固的城邑。或者耶和華與我同在，我就把他們趕出去，正如耶和華所說的。
- 書 14:13 於是約書亞為耶孚尼的兒子迦勒祝福，將希伯崙給他為業。
- 書 14:14 所以希伯崙作了基尼洗人耶孚尼的兒子迦勒的產業，直到今日，因為他專一跟從耶和華以色列的神。

2 迦南人不僅表徵墮落的天使，也表徵與邪靈，與空中撒但黑暗權勢聯結的人類——民 14:45。

the land of Canaan, God commanded the children of Israel to take over this land and to destroy every living being there so that the human race could be cleared up—Deut. 7:1-2:

- Deut. 7:1 When Jehovah your God brings you into the land which you are about to enter to possess, and clears away many nations from before you—the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, the Jebusites, seven nations more numerous and mightier than you—
- Deut. 7:2 And Jehovah your God delivers them up before you and you defeat them, you shall utterly destroy them; you shall make no covenant with them, nor shall you show them any favor.

1. According to the divine thought, the nations in the land of Canaan had to be exterminated because they were devilish and mingled with demons—v. 2; Josh. 11:21-22; 14:6-14.

- Deut. 7:2 And Jehovah your God delivers them up before you and you defeat them, you shall utterly destroy them; you shall make no covenant with them, nor shall you show them any favor.
- Josh. 11:21 And Joshua went at that time and cut off the Anakim from the hill country, from Hebron, from Debir, from Anab, and from all the hill country of Judah and all the hill country of Israel; Joshua utterly destroyed them with their cities.
- Josh. 11:22 None of the Anakim were left in the land of the children of Israel; only in Gaza, Gath, and Ashdod did some remain.
- Josh. 14:6 Then the children of Judah approached Joshua in Gilgal; and Caleb the son of Jephunneh the Kenizzite said to him, You know the word that Jehovah spoke to Moses the man of God concerning me and concerning you in Kadesh-barnea.
- Josh. 14:7 I was forty years old when Moses the servant of Jehovah sent me out from Kadesh-barnea to spy out the land; and I returned such a word to him as was genuinely upon my heart.
- Josh. 14:8 However my brothers who went up with me made the people's heart melt, but I fully followed Jehovah my God.
- Josh. 14:9 And Moses swore on that day, saying, Surely the land on which your foot has trodden will be an inheritance to you and to your children forever, for you have fully followed Jehovah my God.
- Josh. 14:10 And now, look, Jehovah has kept me alive, as He said, for these forty-five years, since the time Jehovah spoke this word to Moses while Israel walked through the wilderness. And now, look, today I am eighty-five years old.
- Josh. 14:11 Today I am still as strong as I was on the day Moses sent me out; as my strength was then, so my strength is now, for battle and for going out and coming in.
- Josh. 14:12 Now therefore give me this hill country, of which Jehovah spoke on that day, for you heard on that day that the Anakim were there with great fortified cities. It may be that Jehovah will be with me, and I will dispossess them, as Jehovah said.
- Josh. 14:13 So Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh as an inheritance.
- Josh. 14:14 Therefore Hebron has become the inheritance of Caleb the son of Jephunneh the Kenizzite to this day because he fully followed Jehovah the God of Israel.

2. The Canaanites signify not only the fallen angels but also human beings who have joined themselves to the evil spirits, to the satanic power of darkness in the air—Num. 14:45.

民 14:45 那時住在那山地的亞瑪力人和迦南人，都下來擊打他們，把他們擊退了，直到何珥瑪。

#### 四 以色列人與那地居民的爭戰，描繪在地上那看得見的景象背後，正進行着看不見的屬靈爭戰——但十 10～21，弗六 10～20：

但 10:10 忽然有一隻手摸我，使我用膝和手掌，戰抖着支起來。

但 10:11 他對我說，大蒙眷愛的但以理阿，要明白我與你所說的話，只管在原地站起，因為我現在奉差遣來到你這裏。他對我說這話，我便戰戰兢兢的立起來。

但 10:12 他說，但以理阿，不要懼怕，因為從你第一日專心求明白這事，又在你神面前刻苦自己，你的言語已蒙垂聽；我是因你的言語而來。

但 10:13 但波斯國的魔君，攔阻我二十一日；然而大君中的一位米迦勒來幫助我，因我單獨滯留在波斯諸王那裏。

但 10:14 現在我要使你明白你的民在末後日子必遭遇的事，而這異象是關於許多日子以後的事。

但 10:15 他向我說這些話時，我臉面朝地，啞口無聲。

但 10:16 不料，有一位像人子的，摸我的嘴唇；我便開口說話，向那站在我面前的說，我主阿，因這景象，我大受痛苦，毫無力氣。

但 10:17 我主的僕人怎能與我主說話呢？至於我，現今我渾身無力，毫無氣息。

但 10:18 有一位樣子像人的，又摸我使我有力量；

但 10:19 他說，大蒙眷愛的人哪，不要懼怕，願你平安。你要剛強，要剛強。他一向我說話，我便覺得有力量，說，我主請說，因你使我有力量。

但 10:20 他就說，你知道我為何來見你麼？現在我要回去與波斯的魔君爭戰，我出去後雅完的魔君必來。

但 10:21 但我要將那記錄在真理書上的事告訴你。除了你們的君米迦勒之外，沒有剛強幫助我抵擋這兩魔君的。

弗 6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。

弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

弗 6:13 所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。

弗 6:14 所以要站住，用真理束你們的腰，穿上義的胸甲，

弗 6:15 且以和平福音的穩固根基，當作鞋穿在腳上；

弗 6:16 此外，拿起信的盾牌，藉此就能銷滅那惡者一切火燒的箭。

弗 6:17 還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；

Num. 14:45 Then the Amalekites and the Canaanites who dwelt in that hill country came down and struck them and beat them back as far as Hormah.

#### D. Israel's fighting against the inhabitants of the land portrays the invisible spiritual warfare that is taking place behind the visible scene on earth—Dan. 10:10-21; Eph. 6:10-20:

Dan. 10:10 And at that moment a hand touched me and sent me trembling on my knees and the palms of my hands.

Dan. 10:11 And he said to me, Daniel, man of preciousness, understand the words that I am about to tell you and stand in your place, for I have now been sent to you. And when he had spoken this word to me, I stood up trembling.

Dan. 10:12 And he said to me, Do not be afraid, Daniel, for from the first day that you set your heart to understand this matter and to afflict yourself before your God, your words were heard; and I have come because of your words.

Dan. 10:13 But the prince of the kingdom of Persia withstood me for twenty-one days; but now Michael, one of the chief princes, came to help me, for I remained there alone with the kings of Persia.

Dan. 10:14 Thus I have come to make you understand what will happen to your people in the last days, yet the vision pertains to something many days from now.

Dan. 10:15 And when he had spoken to me according to these words, I turned my face to the ground and was dumb.

Dan. 10:16 And at that moment one who resembled the sons of men touched my lips; and I opened my mouth and spoke, and I said to him who stood before me, Sir, because of the vision my anguish has turned upon me, and I have retained no strength.

Dan. 10:17 For how can such a servant of my lord speak with such as my lord? For as for me, just now there is no strength in me, nor has there been breath left in me.

Dan. 10:18 Then the one who was in appearance like a man touched me again and strengthened me;

Dan. 10:19 And he said, Do not be afraid, man of preciousness. Peace to you. Be strong, yes, be strong. And when he spoke to me, I received strength and said, Speak, sir, for you have strengthened me.

Dan. 10:20 Then he said, Do you know why I have come to you? And now I will return to fight with the prince of Persia; so I go forth, and the prince of Javan is now about to come.

Dan. 10:21 However I will tell you what is inscribed in the writing of truth. Yet there is no one who holds strongly with me against these ones except Michael your prince.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness

Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;

Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,



弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求，  
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祕，  
弗 6:20 （我為這奧祕作了帶鎖鍊的大使，）使我在這奧祕上，照我所當講的，放膽講說。

1 極其重要的是，我們要看見，在景物的背後正進行着屬靈的爭鬪，這爭鬪不是人的眼睛所能看見的。

2 除了在地上的爭戰以外，在空中還有神與撒但勢力之間的爭戰——2:2，六 12。

弗 2:2 那時，你們在其中行事為人，隨着這世界的世代，順着空中掌權者的首領，就是那現今在悖逆之子裏面運行之靈的首領；  
弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

五 以色列人與迦南人爭戰，為要據有並享受美地，這豫表整個召會，包括所有的肢體，都有分於屬靈的爭戰，抵擋『諸天界裏那邪惡的屬靈勢力』（12，）使聖徒能享受基督作包羅萬有的地。

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

六 基督是我們的美地，神要我們贏得基督，但在我們和美地之間，有一層屬魔鬼、鬼魔的勢力；我們若要據有美地作我們的享受，就必須擊敗這些撒但的勢力——西 12～13，二 15，弗 3:18，六 11～12：

西 1:12 感謝父，叫你們覓資格在光中同得所分給眾聖徒的分；

西 1:13 祂拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏；

西 2:15 既將執政的和掌權的脫下，神就把他們公然示眾，仗着十字架在凱旋中向他們誇勝。

弗 3:18 使你們滿有力量，能和眾聖徒一同領受何為那闊、長、高、深，

弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

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,

Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

1. It is crucial for us to see that behind the scene a spiritual struggle is taking place, a struggle not seen with human eyes.

2. In addition to the war on earth, there is a war between God and the satanic forces in the air—2:2; 6:12.

Eph. 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

E. The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against “the spiritual forces of evil in the heavenlies” (v. 12) that the saints may enjoy Christ as the all-inclusive land.

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

F. Christ is our good land, and God wants us to gain Christ, but there is a layer of devilish, demonic forces between us and the good land; if we would take possession of the good land for our enjoyment, we must defeat these satanic forces—Col. 1:12-13; 2:15; Eph. 3:18; 6:11-12:

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

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

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.



1 在這裏有一個非常真實的屬靈爭戰是我們需要參與的；我們必須爭戰以得着包羅萬有的基督，為着建造召會作基督的身體、新人和神的國—10～12節，提前六12上，提後二3～4，西一13，18，二19，三10～11。

弗6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。  
弗6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，  
弗6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。  
提前6:12 你要為信仰打那美好的仗，持定永遠的生命；你已蒙召進入這永遠的生命，也在許多見證人面前，作了美好的承認。  
提後2:3 你要和我同受苦難，好像基督耶穌的精兵。  
提後2:4 凡當兵的，不讓今生的事務纏身，好叫那招他入伍的人喜悅。  
西1:13 祂拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏；  
西1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；  
西2:19 不持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。  
西3:10 並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；  
西3:11 在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。

2 我們若要據有基督作我們的享受，就必須是一個團體的戰士，就是作基督身體的召會，與撒但的勢力爭戰，擊敗撒但的勢力，使我們更多得着基督，以建造基督的身體，建立並擴展神的國，使基督能回來承受這地—弗三8，四16，太二四14，啓十一15。

弗3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，  
弗4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。  
太24:14 這國度的福音要傳遍天下，對萬民作見證，然後末期纔來到。  
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。

1. There is an exceedingly real spiritual warfare in which we must engage; we must fight the battle to gain the all-inclusive Christ for the building up of the church as the Body of Christ, the new man, and the kingdom of God—vv. 10-12; 1 Tim. 6:12a; 2 Tim. 2:3-4; Col. 1:13, 18; 2:19; 3:10-11.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.  
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,  
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.  
1 Tim. 6:12 Fight the good fight of the faith; lay hold on the eternal life, to which you were called and have confessed the good confession before many witnesses.  
2 Tim. 2:3 Suffer evil with me as a good soldier of Christ Jesus.  
2 Tim. 2:4 No one serving as a soldier entangles himself with the affairs of this life, that he may please the one who enlisted him.  
Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,  
Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;  
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.  
Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,  
Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

2. If we would take possession of Christ for our enjoyment, we must be a corporate warrior, the church as the Body of Christ, fighting against and defeating the satanic forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth—Eph. 3:8; 4:16; Matt. 24:14; Rev. 11:15.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel  
Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.  
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.  
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.

## 陸 我們要從事屬靈的爭戰，就需要看見那揭示基督是耶和華軍隊之元帥的異象——書五 13～14：

書 5:13 約書亞靠近耶利哥的時候，舉目觀看；看哪，有一個人手裏有拔出來的刀，對面站立。約書亞到祂那裏，對祂說，你是幫助我們呢，還是幫助我們的敵人？

書 5:14 祂說，都不是，我現在來，是作耶和華軍隊的元帥。約書亞就面伏於地下拜，說，我主有甚麼話告訴僕人？

### 一 約書亞是耶和華軍隊看得見的元帥，而基督是那看不見的元帥，為以色列人與迦南七族爭戰——14 節。

書 5:14 祂說，都不是，我現在來，是作耶和華軍隊的元帥。約書亞就面伏於地下拜，說，我主有甚麼話告訴僕人？

### 二 因着基督是耶和華軍隊的元帥這異象，約書亞需要一直站在聖別的地位上——15 節：

書 5:15 耶和華軍隊的元帥對約書亞說，把你腳上的鞋脫下來，因為你所站的地方是聖的。約書亞就照着行了。

#### 1 聖別指聖別的性情和品質——羅一 2。

羅 1:2 這福音是神從前藉着祂的眾申言者，在聖經上所應許的，

#### 2 『聖別』（歸神）是聖別所產生的實際果效、行動特點、以及終極情形——六 19，22。

羅 6:19 我因你們肉體的軟弱，就照着人的常情說，你們從前怎樣將肢體獻給不潔不法作奴僕，以至於不法，現今也要照樣將肢體獻給義作奴僕，以至於聖別。

羅 6:22 但現今你們既從罪裏得了釋放，作了神的奴僕，就有聖別的果子，結局就是永遠的生命。

## 柒 我們需要認識以色列人在第一次爭戰中能以得勝的極重要因素——書六 1～20：

書 6:1 耶利哥的城門因以色列人就關得嚴緊，無人出入。

書 6:2 耶和華對約書亞說，看哪，我已經把耶利哥和耶利哥的王，並大能的勇士，都交在你手中。

書 6:3 你們的一切兵丁要圍繞這城，一日圍繞一次，六日都要這樣行。

書 6:4 七個祭司要拿着七個羊角號走在約櫃前。到第七日，你們要繞城七次，祭司也要吹號。

## VI. In order to engage in spiritual warfare, we need to see the vision that unveils Christ as the Captain of Jehovah's army—Josh. 5:13-14:

Josh. 5:13 Now once, when Joshua was by Jericho, he lifted up his eyes and looked; and behold, there was a man standing opposite him, and His sword was drawn in His hand. And Joshua went to Him and said to Him, Are You for us or for our adversaries?

Josh. 5:14 And He said, Neither, but as the Captain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?

### A. Whereas Joshua was the visible captain of Jehovah's army, Christ was the invisible Captain to fight against the seven tribes of Canaan for Israel—v. 14.

Josh. 5:14 And He said, Neither, but as the Captain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?

### B. Because of the vision of Christ as the Captain of Jehovah's army, Joshua needed to stand on the position of sanctification (holiness) all the time—v. 15:

Josh. 5:15 And the Captain of Jehovah's army said to Joshua, Remove your sandals from your feet, for the place on which you are standing is holy. And Joshua did so.

#### 1. Holiness is the nature and quality of being holy—Rom. 1:2.

Rom. 1:2 Which He promised beforehand through His prophets in the holy Scriptures,

#### 2. Sanctification (to God) is the practical effect, the character in activity, and the consummate state produced by being sanctified—6:19, 22.

Rom. 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.

Rom. 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.

## VII. We need to know the vital factors that enabled the people of Israel to be victorious in their first warfare—Josh. 6:1-20:

Josh. 6:1 Now Jericho was shut up so tight because of the children of Israel that no one went out and no one went in.

Josh. 6:2 And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your hand.

Josh. 6:3 And you shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.

Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

書 6:5 他們吹羊角的聲音拖長，你們聽見號聲時，眾百姓要大聲呼喊，城牆就必塌陷，百姓個個都要往前直上。

書 6:6 嫩的兒子約書亞召了祭司來，對他們說，你們抬起約櫃，要有七個祭司拿着七個羊角號走在耶和華的約櫃前；

書 6:7 又對百姓說，你們前去繞城，帶兵器的要走在耶和華的約櫃前。

書 6:8 約書亞對百姓說完了話，七個祭司拿着七個羊角號走在耶和華面前吹號；耶和華的約櫃在他們後面跟隨。

書 6:9 帶兵器的走在吹號的祭司前面，後隊走在約櫃後面，祭司不住的吹號。

書 6:10 約書亞吩咐百姓說，你們不可呼喊，不可出聲，連一句話也不可出你們的口，等到我叫你們呼喊的日子，那時纔可以呼喊。

書 6:11 這樣，他使耶和華的約櫃繞城，繞了一次；眾人回到營裏，就在營裏住宿。

書 6:12 約書亞清早起來，祭司又抬起耶和華的約櫃。

書 6:13 七個祭司拿着七個羊角號走在耶和華的約櫃前，不住的吹號；帶兵器的在他們前面走，後隊走在耶和華的約櫃後面，祭司不住的吹號。

書 6:14 第二日，眾人把城繞了一次，就回營裏去。六日都是這樣行。

書 6:15 第七日清早，黎明的時候，他們起來，照樣繞城七次；惟獨這日把城繞了七次。

書 6:16 到了第七次，祭司吹號的時候，約書亞對百姓說，呼喊罷，因為耶和華已經把城交給你們了。

書 6:17 這城和其中所有的，都要在耶和華面前毀滅；只有妓女喇合和所有與她在家中的，可以存活，因為她隱藏了我們所打發的使者。

書 6:18 至於你們，務要謹慎，不可取那當滅的物，恐怕你們取了那當滅的物，就使自己成為當滅的，並且叫以色列全營遭禍，使全營成為當滅的。

書 6:19 惟有銀子、金子、和銅鐵的器皿，都要歸耶和華為聖，必入耶和華的庫中。

書 6:20 於是百姓呼喊，祭司也吹號。百姓聽見號聲，便大聲呼喊，城牆就塌陷。百姓便上去進城，個個往前直上，將城奪取。

## 一 耶利哥關得嚴緊，沒有交通，沒有進出往來；這表徵黑暗的權勢，就是在諸天界裏邪惡的屬靈勢力，受到了捆綁—太十二 29，弗六 12。

太 12:29 人怎能進壯者家裏，搶奪他的家具？除非先捆綁那壯者，纔能洗劫他的家。

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.

Josh. 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.

Josh. 6:7 And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.

Josh. 6:8 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.

Josh. 6:9 And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.

Josh. 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

Josh. 6:11 So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

Josh. 6:12 And Joshua rose early in the morning, and the priests took up the Ark of Jehovah.

Josh. 6:13 And the seven priests carrying the seven trumpets of rams' horns went before the Ark of Jehovah, continually blowing the trumpets; and the armed men went before them, and the rearguard went after the Ark of Jehovah, the trumpets continually blowing.

Josh. 6:14 And they circled the city on the second day one time and returned to the camp. This they did for six days.

Josh. 6:15 Then on the seventh day they rose early, at the break of dawn, and circled the city in the same manner seven times. Only on that day did they circle the city seven times.

Josh. 6:16 And at the seventh time the priests blew the trumpets, and Joshua said to the people, Shout! For Jehovah has given you the city.

Josh. 6:17 And the city shall be devoted to Jehovah for destruction, it and all that is in it. Only Rahab the harlot shall live, she and all who are with her in her house, because she hid the messengers we sent.

Josh. 6:18 But as for you, keep yourselves from what has been devoted to destruction, lest you devote yourselves to destruction by taking of what has been devoted and you make the camp of Israel something devoted to destruction and bring trouble to it.

Josh. 6:19 But all the silver and the gold and the vessels of bronze and iron, these are holy to Jehovah; they shall come into the treasury of Jehovah.

Josh. 6:20 So the people shouted and the trumpets were blown; and when the people heard the trumpet sound, the people shouted with a great shout, and the wall fell down flat. And the people went up into the city, each straight ahead, and they captured the city.

## A. The shutting up of Jericho, with no traffic coming in or going out, signifies that the powers of darkness, the spiritual forces of evil in the heavenlies, were bound—Matt. 12:29; Eph. 6:12.

Matt. 12:29 Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house.

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.



二 神的百姓不需要作任何事來毀滅耶利哥。

三 他們只需要相信並信靠神，聽從以色列軍隊元帥的指示，並抬着約櫃高舉基督——書六 3～11。

- 書 6:3 你們的一切兵丁要圍繞這城，一日圍繞一次，六日都要這樣行。
- 書 6:4 七個祭司要拿着七個羊角號走在約櫃前。到第七日，你們要繞城七次，祭司也要吹號。
- 書 6:5 他們吹羊角的聲音拖長，你們聽見號聲時，眾百姓要大聲呼喊，城牆就必塌陷，百姓個個都要往前直上。
- 書 6:6 嫩的兒子約書亞召了祭司來，對他們說，你們抬起約櫃，要有七個祭司拿着七個羊角號走在耶和華的約櫃前；
- 書 6:7 又對百姓說，你們前去繞城，帶兵器的要走在耶和華的約櫃前。
- 書 6:8 約書亞對百姓說完了話，七個祭司拿着七個羊角號走在耶和華面前吹號；耶和華的約櫃在他們後面跟隨。
- 書 6:9 帶兵器的走在吹號的祭司前面，後隊走在約櫃後面，祭司不住的吹號。
- 書 6:10 約書亞吩咐百姓說，你們不可呼喊，不可出聲，連一句話也不可出你們的口，等到我叫你們呼喊的日子，那時纔可以呼喊。
- 書 6:11 這樣，他使耶和華的約櫃繞城，繞了一次；眾人回到營裏，就在營裏住宿。

四 這裏祭司抬着約櫃，表明在屬靈的爭戰裏，我們該作的第一件事乃是高舉基督，在凡事上讓祂居第一位，居首位——4，7～11 節，西一 18：

- 書 6:4 七個祭司要拿着七個羊角號走在約櫃前。到第七日，你們要繞城七次，祭司也要吹號。
- 書 6:7 又對百姓說，你們前去繞城，帶兵器的要走在耶和華的約櫃前。
- 書 6:8 約書亞對百姓說完了話，七個祭司拿着七個羊角號走在耶和華面前吹號；耶和華的約櫃在他們後面跟隨。
- 書 6:9 帶兵器的走在吹號的祭司前面，後隊走在約櫃後面，祭司不住的吹號。
- 書 6:10 約書亞吩咐百姓說，你們不可呼喊，不可出聲，連一句話也不可出你們的口，等到我叫你們呼喊的日子，那時纔可以呼喊。
- 書 6:11 這樣，他使耶和華的約櫃繞城，繞了一次；眾人回到營裏，就在營裏住宿。
- 西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；

B. God's people did not need to do anything to destroy Jericho.

C. They only needed to believe and trust in God, to listen to the instruction from the Captain of the army of Israel, and to exalt Christ by bearing the Ark—Josh. 6:3-11.

- Josh. 6:3 And you shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.
- Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.
- Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.
- Josh. 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.
- Josh. 6:7 And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.
- Josh. 6:8 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.
- Josh. 6:9 And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.
- Josh. 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.
- Josh. 6:11 So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

D. The bearing of the Ark here by the priests shows that in the spiritual warfare the first thing we should do is exalt Christ, giving Him the first place, the preeminence, in all things—vv. 4, 7-11; Col. 1:18:

- Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.
- Josh. 6:7 And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.
- Josh. 6:8 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.
- Josh. 6:9 And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.
- Josh. 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.
- Josh. 6:11 So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.
- Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;



## 1 以色列人攻擊耶利哥時，是在約櫃所豫表之基督的吩咐下作這事—書五 14，六 3～11。

- 書 5:14 祂說，都不是，我現在來，是作耶和華軍隊的元帥。約書亞就面伏於地下拜，說，我主有甚麼話告訴僕人？
- 書 6:3 你們的一切兵丁要圍繞這城，一日圍繞一次，六日都要這樣行。
- 書 6:4 七個祭司要拿着七個羊角號走在約櫃前。到第七日，你們要繞城七次，祭司也要吹號。
- 書 6:5 他們吹羊角的聲音拖長，你們聽見號聲時，眾百姓要大聲呼喊，城牆就必塌陷，百姓個個都要往前直上。
- 書 6:6 嫩的兒子約書亞召了祭司來，對他們說，你們抬起約櫃，要有七個祭司拿着七個羊角號走在耶和華的約櫃前；
- 書 6:7 又對百姓說，你們前去繞城，帶兵器的要走在耶和華的約櫃前。
- 書 6:8 約書亞對百姓說完了話，七個祭司拿着七個羊角號走在耶和華面前吹號；耶和華的約櫃在他們後面跟隨。
- 書 6:9 帶兵器的走在吹號的祭司前面，後隊走在約櫃後面，祭司不住的吹號。
- 書 6:10 約書亞吩咐百姓說，你們不可呼喊，不可出聲，連一句話也不可出你們的口，等到我叫你們呼喊的日子，那時纔可以呼喊。
- 書 6:11 這樣，他使耶和華的約櫃繞城，繞了一次；眾人回到營裏，就在營裏住宿。

## 2 約櫃豫表作他們元帥的基督，領頭攻擊仇敵—4 節。

- 書 6:4 七個祭司要拿着七個羊角號走在約櫃前。到第七日，你們要繞城七次，祭司也要吹號。

## 五 要保持靜默，直到聽見吩咐纔呼喊，意即以主的方式完成事情，不發表任何想法、意見或感覺—10 節。

- 書 6:10 約書亞吩咐百姓說，你們不可呼喊，不可出聲，連一句話也不可出你們的口，等到我叫你們呼喊的日子，那時纔可以呼喊。

## 六 以色列人在過約但河之後，在第一次爭戰中勝過耶利哥，不是憑着爭戰，乃是藉着吹號並呼喊；這表徵他們相信神指示的話，見證並宣揚神和基督（約櫃）—2～5 節。

- 書 6:2 耶和華對約書亞說，看哪，我已經把耶利哥和耶利哥的王，並大能的勇士，都交在你手中。

## 1. When the people of Israel attacked Jericho, they did this under the commanding of Christ typified by the Ark—Josh. 5:14; 6:3-11.

- Josh. 5:14 And He said, Neither, but as the Captain of Jehovah's army have I now come. Then Joshua fell to the ground upon his face and worshipped. And he said to Him, What does my Lord speak to His servant?
- Josh. 6:3 And you shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.
- Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.
- Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.
- Josh. 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.
- Josh. 6:7 And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.
- Josh. 6:8 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.
- Josh. 6:9 And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.
- Josh. 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.
- Josh. 6:11 So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

## 2. The Ark, a type of Christ, who was their Commander in chief, took the lead to attack the enemies—v. 4.

- Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

## E. To remain silent until the command was given to shout means to carry out the matter in the Lord's way without expressing any thought, opinion, or feeling—v. 10.

- Josh. 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

## F. The victory over Jericho in Israel's first battle after crossing the Jordan was won not by Israel's fighting but by their blowing the trumpets and shouting, signifying the testifying and proclaiming of God with Christ (the Ark) through faith in God's word of instruction—vv. 2-5.

- Josh. 6:2 And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your hand.

書 6:3 你們的一切兵丁要圍繞這城，一日圍繞一次，六日都要這樣行。  
書 6:4 七個祭司要拿着七個羊角號走在約櫃前。到第七日，你們要繞城七次，祭司也要吹號。  
書 6:5 他們吹羊角的聲音拖長，你們聽見號聲時，眾百姓要大聲呼喊，城牆就必塌陷，百姓個個都要往前直上。

## 捌 一個獨特的原則乃是：屬靈的得勝不是靠着爭戰，乃是靠着讚美——代下 20～22：

代下 20:20 次日清早，眾人起來出到提哥亞的曠野去。出去的時候，約沙法站着說，猶大人和耶路撒冷的居民哪，你們聽我說；相信耶和華你們的神，就必穩固；相信祂的申言者，就必亨通。  
代下 20:21 約沙法既與民商議了，就設立一些人，穿着聖別的禮服走在軍前，向耶和華歌唱，稱謝說，當稱謝耶和華，因祂的慈愛永遠長存。  
代下 20:22 眾人一開始歡呼歌唱讚美，耶和華就派伏兵擊殺那來攻擊猶大人的亞捫人、摩押人、和西珥山人，他們就被打敗了。

### 一 我們要學習藉着讚美去勝過撒但。

### 二 一個讚美神的人，乃是超越過一切的；他能藉着讚美一直得勝；這是原則，這也是事實——來 11:30, 33～34, 十三 15。

來 11:30 因着信，耶利哥的城牆被圍繞七日，就倒塌了。  
來 11:33 他們藉着信，制伏了列國，行了公義，得了應許，堵了獅子的口，  
來 11:34 滅了烈火的猛勢，脫了刀劍的鋒刃，軟弱得着加力，爭戰顯出大能，打退外邦的軍隊。  
來 13:15 所以我們應當藉着耶穌，常常向神獻上讚美的祭，這就是承認主名之嘴唇的果子。

Josh. 6:3 And you shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.  
Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.  
Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.

## VIII. A unique principle is that spiritual victory does not depend on warfare—it depends on praise—2 Chron. 20:20-22:

2 Chron. 20:20 And they rose up early in the morning and went out to the wilderness of Tekoa. And as they went out, Jehoshaphat stood up and said, Hear me, O Judah and you inhabitants of Jerusalem. Believe in Jehovah your God, and you will be established; believe in His prophets, and you will succeed.  
2 Chron. 20:21 And when he had taken counsel with the people, he appointed them to sing to Jehovah and give thanks in holy array as they went out before the army and say, Give thanks to Jehovah, for His lovingkindness endures forever.  
2 Chron. 20:22 And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.

### A. We need to learn to overcome Satan by our praise.

### B. A person who praises God transcends everything and overcomes continually by his praise; this is a principle, and this is a fact—Heb. 11:30, 33-34; 13:15.

Heb. 11:30 By faith the walls of Jericho fell, having been encircled for a period of seven days.  
Heb. 11:33 Who through faith overcame kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,  
Heb. 11:34 Quenched the power of fire, escaped the edge of the sword, were made strong in weakness, became mighty in war, routed the armies of foreigners.  
Heb. 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

# 約書亞記結晶讀經

## 第三篇

### 過約但河 並豫備打仗

詩歌：

讀經：書三 1～四 24，五 1～10

- 書 3:1 約書亞清早起來，和以色列眾人都從甚亭起行，來到約但河，就住宿在那裏，等候過河。
- 書 3:2 過了三天，官長走遍營中，
- 書 3:3 吩咐百姓說，你們看見耶和華你們神的約櫃，又見祭司利未人抬着，就要從所在的地方起行，跟着約櫃去。
- 書 3:4 只是你們和約櫃相離要量約二千肘，不可與約櫃相近，使你們知道所當走的路，因為這條路你們向來沒有走過。
- 書 3:5 約書亞對百姓說，你們要使自己分別為聖，因為明天耶和華必在你們中間行奇事。
- 書 3:6 約書亞又對祭司說，你們抬起約櫃，在百姓前頭過去。於是他們抬起約櫃，在百姓前頭走。
- 書 3:7 耶和華對約書亞說，從今日起，我必使你在以色列眾人眼前尊大，使他們知道我怎樣與摩西同在，也必照樣與你同在。
- 書 3:8 你要吩咐抬約櫃的祭司說，你們到了約但河的水邊，就要在約但河裏站住。
- 書 3:9 約書亞對以色列人說，你們近前來，聽耶和華你們神的話。
- 書 3:10～11 約書亞說，看哪，全地之主的約櫃必在你們前頭過去，到約但河裏，藉此你們就知道，活神是在你們中間，並且祂必在你們面前趕出迦南人、赫人、希未人、比利洗人、革迦撒人、亞摩利人、耶布斯人。
- 書 3:12 你們現在要從以色列支派中選取十二個人，每支派一人，
- 書 3:13 等到抬全地之主耶和華約櫃的祭司，把腳掌踏在約但河水裏，約但河的水，就是從上往下流的水，必然斷絕，立成壘。
- 書 3:14 百姓離開帳棚要過約但河的時候，抬約櫃的祭司乃在百姓的前頭。

# CRYSTALLIZATION-STUDY OF JOSHUA

## Message Three

### Crossing the Jordan River and Being Prepared for Battle

Hymns:

Scripture Reading: Josh. 3:1—4:24; 5:1-10

- Josh. 3:1 Then Joshua rose early in the morning; and they set out from Shittim and came to the Jordan, he and all the children of Israel; and they stayed there overnight, before they crossed over.
- Josh. 3:2 And at the end of three days the officers went through the midst of the camp,
- Josh. 3:3 And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.
- Josh. 3:4 But there shall be a space between you and it of about two thousand cubits by measure. Do not come near it, so that you may know the way by which you must go; for you have not passed this way before.
- Josh. 3:5 And Joshua said to the people, Sanctify yourselves, for tomorrow Jehovah will do wondrous things in your midst.
- Josh. 3:6 Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people. And they took up the Ark of the Covenant and went before the people.
- Josh. 3:7 And Jehovah said to Joshua, On this day I will begin to magnify you in the sight of all Israel, that they may know that as I was with Moses, I will be with you.
- Josh. 3:8 And you shall command the priests who carry the Ark of the Covenant, saying, When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.
- Josh. 3:9 Then Joshua said to the children of Israel, Come here and hear the words of Jehovah your God.
- Josh. 3:10-11 And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites. (11) The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.
- Josh. 3:12 Therefore now take twelve men for yourselves out of the tribes of Israel, one man for each tribe.
- Josh. 3:13 And when the soles of the feet of the priests who carry the Ark of Jehovah, the Lord of all the earth, come to rest in the waters of the Jordan; the waters of the Jordan, the waters that flow down from upstream, will be cut off, and they will stand in a heap.
- Josh. 3:14 And so it happened that when the people set out from their tents to cross over the Jordan, the priests who carried the Ark of the Covenant were before the people.



書 3:15 抬櫃的祭司到了約但河，腳一沾到水邊，（原來約但河水在收割的日子漲過兩岸，）

書 3:16 那從上往下流的水便在極遠之地，撒拉但旁的亞當城那裏停住，立起成壘；那往亞拉巴的海，就是鹽海，下流的水全然斷絕。於是百姓在耶利哥的對面過去了。

書 3:17 抬耶和華約櫃的祭司在約但河中的乾地上站定，以色列眾人就從乾地上過去，直到國民盡都過了約但河。

書 4:1 國民盡都過了約但河，耶和華就對約書亞說，

書 4:2 你要從民中選取十二個人，每支派一人，

書 4:3 吩咐他們說，你們從這裏，從約但河中，祭司的腳站定的地方，取十二塊石頭帶過去，放在你們今夜要住宿的地方。

書 4:4 於是，約書亞將他從以色列人中所派定的那十二個人，每支派一人，都召了來。

書 4:5 對他們說，你們下約但河中，遇到耶和華你們神的約櫃前頭，按着以色列人支派的數目，每人取一塊石頭扛在肩上；

書 4:6 這些石頭在你們中間可以作為記號。日後，你們的子孫問你們說，這些石頭對你們有甚麼意思？

書 4:7 你們就要對他們說，這是因為約但河的水在耶和華的約櫃前斷絕；約櫃過約但河的時候，約但河的水就斷絕了。這些石頭要給以色列人作為記念，直到永遠。

書 4:8 以色列人就照約書亞所吩咐的去行，照耶和華所告訴約書亞的，按着以色列人支派的數目，從約但河中取了十二塊石頭。他們把石頭帶過去，到他們所住宿的地方，就放在那裏。

書 4:9 約書亞另把十二塊石頭立在約但河中，在抬約櫃的祭司腳站立的地方；直到今日，那些石頭還在那裏。

書 4:10 抬約櫃的祭司站在約但河中，直到耶和華吩咐約書亞告訴百姓的事辦完了，是照摩西所吩咐約書亞的一切話。於是百姓急速過去了。

書 4:11 眾百姓盡都過了河，耶和華的約櫃和祭司就在百姓面前過去。

書 4:12 流便子孫、迦得子孫、瑪拿西半支派的人，都照摩西所告訴他們的，列隊在以色列人前頭過去；

書 4:13 約有四萬人都裝備好，準備打仗，在耶和華面前過去，到耶利哥的平原，等候上陣。

書 4:14 當那日，耶和華使約書亞在以色列眾人眼前尊大；在他一生的日子，百姓敬畏他，像從前敬畏摩西一樣。

書 4:15 耶和華對約書亞說，

書 4:16 你吩咐抬見證櫃的祭司從約但河裏上來。

書 4:17 約書亞就吩咐祭司說，你們從約但河裏上來。

書 4:18 抬耶和華約櫃的祭司從約但河中上來，腳掌剛落旱地，約但河的水就流到原處，像先前一樣漲過兩岸。

Josh. 3:15 And when those who carried the Ark came to the Jordan, and the feet of the priests who carried the Ark dipped into the edge of the water (now the Jordan overflowed all its banks throughout all the days of the harvest),

Josh. 3:16 The waters that flowed down from upstream stood and rose up in a heap a great distance away, at Adam, the city that is beside Zarethan; and those that flowed down toward the sea of the Arabah, the Salt Sea, were completely cut off. And the people crossed over from opposite Jericho.

Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan.

Josh. 4:1 And when all the nation had completely crossed over the Jordan, Jehovah spoke to Joshua, saying,

Josh. 4:2 Take for yourselves twelve men from among the people, one man from each tribe;

Josh. 4:3 And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, twelve stones; and bring them over with you, and lay them down in the place where you lodge tonight.

Josh. 4:4 So Joshua called the twelve men whom he had appointed from among the children of Israel, one man from each tribe.

Josh. 4:5 And Joshua said to them, Pass on before the Ark of Jehovah your God into the middle of the Jordan, and every one of you lift up one stone upon his shoulder, according to the number of the tribes of the children of Israel,

Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

Josh. 4:8 And the children of Israel did as Joshua commanded and took up twelve stones from the middle of the Jordan, as Jehovah told Joshua to do, according to the number of the tribes of the children of Israel. And they brought them over with them to the place where they were to lodge, and they laid them down there.

Josh. 4:9 Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.

Josh. 4:10 And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed over.

Josh. 4:11 And when all the people had completely crossed over, the Ark of Jehovah with the priests crossed over before the people.

Josh. 4:12 And the sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the children of Israel, as Moses had told them to do;

Josh. 4:13 About forty thousand equipped for war crossed over before Jehovah into the plains of Jericho for battle.

Josh. 4:14 On that day Jehovah magnified Joshua in the sight of all Israel, and they revered him as they had revered Moses all the days of his life.

Josh. 4:15 Then Jehovah spoke to Joshua, saying,

Josh. 4:16 Command the priests who carry the Ark of the Testimony to come up out of the Jordan.

Josh. 4:17 And Joshua commanded the priests, saying, Come up out of the Jordan.

Josh. 4:18 And when the priests who carried the Ark of the Covenant of Jehovah came up out from the middle of the Jordan, when the soles of the priests' feet were lifted up onto the dry land, the



書 4:19 正月初十日，百姓從約但河裏上來，就在吉甲，在耶利哥的東邊安營。

書 4:20 他們從約但河裏取來的那十二塊石頭，約書亞就立在吉甲。

書 4:21 他對以色列人說，日後你們的子孫問他們的父親說，這些石頭是甚麼意思？

書 4:22 你們就要告訴你們的子孫說，以色列人曾走乾地過這約但河；

書 4:23 因為耶和華你們的神在你們面前使約但河的水乾了，直到你們過來，就如耶和華你們的神從前在我們面前使紅海乾了，直到我們過來一樣，

書 4:24 要使地上萬民都知道，耶和華的手大有能力，也要使你們永遠敬畏耶和華你們的神。

書 5:1 約但河西亞摩利人的諸王和靠海迦南人的諸王，聽見耶和華在以色列人面前使約但河的水乾了，直到他們過去，諸王的心因以色列人的緣故就融化了，不再有膽氣。

書 5:2 那時，耶和華對約書亞說，你要製造火石刀，第二次給以色列人行割禮。

書 5:3 約書亞就製造了火石刀，在阿拉洛山那裏給以色列人行割禮。

書 5:4 約書亞給他們行割禮的緣故，是因為從埃及出來的眾民，就是一切能打仗的男丁，出了埃及以後，都死在曠野的路上。

書 5:5 雖然出來的眾民都受過割禮，但他們出埃及以後，在曠野的路上所生的眾民，都沒有受過割禮。

書 5:6 以色列人在曠野走了四十年，直到國民，就是出埃及的兵丁，盡都消滅了，因為他們沒有聽從耶和華的話；耶和華曾向他們起誓，必不容他們看見耶和華向他們列祖起誓要賜給我們的地，就是流奶與蜜之地。

書 5:7 他們的子孫，就是耶和華所興起來接替他們的，約書亞給他們行了割禮；他們本沒有受過割禮，因為在路上沒有給他們行割禮。

書 5:8 國民都受完了割禮，就住在營中自己的地方，等到痊愈了。

書 5:9 耶和華對約書亞說，我今日將埃及的羞辱從你們身上輟去了。因此，那地方名叫吉甲，直到今日。

書 5:10 以色列人在吉甲安營；正月十四日晚上，他們在耶利哥的平原守逾越節。

## 壹 約書亞三章一節至四章二十四節記載以色列人過約但河：

書三 1～四 24 見本篇篇首讀經部分。

一 當以色列人看見他們神的約櫃，又見祭司利未人抬着，就要從所在的地方起行，跟着約櫃去——三 3, 6:

waters of the Jordan returned to their place and went over all its banks as before.

Josh. 4:19 And the people came up from the Jordan on the tenth day of the first month, and they camped in Gilgal, at the eastern edge of Jericho.

Josh. 4:20 And those twelve stones, which they had taken from the Jordan, Joshua erected in Gilgal.

Josh. 4:21 And he spoke to the children of Israel, saying, When your children ask their fathers in time to come, saying, What do these stones mean?

Josh. 4:22 You shall let your children know, saying, On dry ground Israel crossed over this Jordan.

Josh. 4:23 For Jehovah your God dried up the waters of the Jordan before you until you crossed over, as Jehovah your God did to the Red Sea, which He dried up before us until we crossed over;

Josh. 4:24 That all the peoples of the earth may know the hand of Jehovah, that it is mighty; that you may fear Jehovah your God always.

Josh. 5:1 Now when all the kings of the Amorites, who were beyond the Jordan westward, and all the kings of the Canaanites, who were by the sea, heard that Jehovah had dried up the waters of the Jordan before the children of Israel until they crossed over, their hearts melted, and there was no longer any spirit in them because of the children of Israel.

Josh. 5:2 At that time Jehovah said to Joshua, Make knives of flint, and circumcise again the children of Israel a second time.

Josh. 5:3 And Joshua made knives of flint and circumcised the children of Israel at Gibeath-haaraloth.

Josh. 5:4 And this is the reason Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, died in the wilderness on the way, after they had come out of Egypt.

Josh. 5:5 Although all the people who came out were circumcised, all the people who were born in the wilderness on the way, after the others had come out of Egypt, had not been circumcised.

Josh. 5:6 For the children of Israel went for forty years through the wilderness until all the nation, the men of war who had come out of Egypt, were consumed, because they did not listen to the voice of Jehovah, they to whom Jehovah swore that they would not see the land that Jehovah had sworn to their fathers to give us, a land flowing with milk and honey.

Josh. 5:7 And their children, whom He had raised up in place of them, these Joshua circumcised; for they were uncircumcised, because they had not circumcised them on the way.

Josh. 5:8 And when they had finished circumcising the whole nation, they remained in their place at the camp until they recovered.

Josh. 5:9 Then Jehovah said to Joshua, Today I have rolled away the reproach of Egypt from off you. So the name of that place has been called Gilgal to this day.

Josh. 5:10 And the children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho.

## I. Joshua 3:1—4:24 is a record of the people of Israel crossing the Jordan River:

Josh. 3:1—4:24 See the verses listed under *Scripture Reading* of this message.

A. When the people of Israel saw the Ark of the Covenant of their God and the Levitical priests bearing the Ark, they set out from their place and followed it—3:3, 6:

書 3:3 吩咐百姓說，你們看見耶和華你們神的約櫃，又見祭司利未人抬着，就要從所在的地方起行，跟着約櫃去。  
書 3:6 約書亞又對祭司說，你們抬起約櫃，在百姓前頭過去。於是他們抬起約櫃，在百姓前頭走。

## 1 約櫃豫表基督作三一神的具體化身一出二五 10 ~ 22。

出 25:10 他們要用皂莢木作一個櫃，長二肘半，寬一肘半，高一肘半。  
出 25:11 你要把櫃裏外包上純金，四圍鑲上金牙邊。

出 25:12 也要鑄四個金環，安在櫃的四腳上；這邊兩環，那邊兩環。

出 25:13 要用皂莢木作兩根槓，用金包裹。  
出 25:14 要把槓穿在櫃旁的環內，用以抬櫃。  
出 25:15 槓要常在櫃的環內，不可抽出來。  
出 25:16 必將我所要賜給你的見證版，放在櫃裏。  
出 25:17 要用純金作遮罪蓋，長二肘半，寬一肘半。

出 25:18 要用金子錘出兩個基路伯，安在遮罪蓋的兩端。

出 25:19 這端作一個基路伯，那端作一個基路伯，兩端的基路伯要與遮罪蓋接連一塊。  
出 25:20 兩個基路伯要在蓋上展開翅膀，遮掩遮罪蓋；基路伯要臉對臉，朝着遮罪蓋。

出 25:21 要將遮罪蓋安在櫃的上邊，又將我所要賜給你的見證版放在櫃裏。

出 25:22 我要在那裏與你相會，又要從見證的櫃遮罪蓋上兩個基路伯中間，和你說我所要吩咐你傳給以色列人的一切事。

## 2 當神的約櫃與以色列人一同前行時，三一神與他們同行，在前面領導，因此三一神是頭一個踏入水中的一書三 8，10 ~ 11。

書 3:8 你要吩咐抬約櫃的祭司說，你們到了約但河的水邊，就要在約但河裏站住。

書 3:10 ~ 11 約書亞說，看哪，全地之主的約櫃必在你們前頭過去，到約但河裏，藉此你們就知道，活神是在你們中間，並且祂必在你們面前趕出迦南人、赫人、希未人、比利洗人、革迦撒人、亞摩利人、耶布斯人。

## 3 約櫃扛在祭司的肩頭上，指明抬約櫃的祭司按豫表是與三一神成爲一個實體—3 節：

Josh. 3:3 And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.

Josh. 3:6 Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people. And they took up the Ark of the Covenant and went before the people.

## 1. The Ark was a type of Christ as the embodiment of the Triune God—Exo. 25:10-22.

Exo. 25:10 And they shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height.

Exo. 25:11 And you shall overlay it with pure gold; inside and outside you shall overlay it; and you shall make a rim of gold upon it all around.

Exo. 25:12 And you shall cast four rings of gold for it, and put them on its four feet; and two rings shall be on one side of it, and two rings on the other side of it.

Exo. 25:13 And you shall make poles of acacia wood and overlay them with gold.

Exo. 25:14 And you shall put the poles into the rings on the sides of the Ark to carry the Ark with them.

Exo. 25:15 The poles shall be in the rings of the Ark; they shall not be taken from it.

Exo. 25:16 And you shall put into the Ark the Testimony which I shall give you.

Exo. 25:17 And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width.

Exo. 25:18 And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.

Exo. 25:19 And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends.

Exo. 25:20 And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover.

Exo. 25:21 And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I will give you.

Exo. 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

## 2. When the Ark of God went with the children of Israel, the Triune God went with them, taking the lead and thus being the first to step into the water—Josh. 3:8, 11.

Josh. 3:8 And you shall command the priests who carry the Ark of the Covenant, saying, When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.

Josh. 3:10 And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites. (11) The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.

## 3. That the Ark was on the shoulders of the priests indicates that, in type, the priests who bore the Ark became one entity with the Triune God—v. 3:

書 3:3 吩咐百姓說，你們看見耶和華你們神的約櫃，又見祭司利未人抬着，就要從所在的地方起行，跟着約櫃去。

a 他們與神乃是一個團體人—團體的神人。

b 神在他們的行走裏行走，他們在神的行走裏行走。

## 二 約但河豫表基督的死與復活—徒二 23 ~ 24, 三 15:

徒 2:23 祂既按着神的定議先見被交給人，你們就藉着不法之人的手，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 3:15 你們殺了那生命的創始者，神卻叫祂從死人中復活了，我們都是這事的見證人。

1 主的約櫃在百姓前頭過去，到約但河裏—書三 10 ~ 11。

書 3:10 ~ 11 約書亞說，看哪，全地之主的約櫃必在你們前頭過去，到約但河裏，藉此你們就知道，活神是在你們中間，並且祂必在你們面前趕出迦南人、赫人、希未人、比利洗人、革迦撒人、亞摩利人、耶布斯人。

2 約櫃進入約但河，並從約但河上來，就是指明基督的死與復活—15 節，四 11。

書 3:15 抬櫃的祭司到了約但河，腳一沾到水邊，（原來約但河水在收割的日子漲過兩岸，）

書 4:11 眾百姓盡都過了河，耶和華的約櫃和祭司就在百姓面前過去。

## 三 以色列人過約但河，不是豫表信徒肉身的死亡，乃是豫表信徒經歷基督的死，在這死裏舊人被結並埋葬—羅六 3 ~ 6, 加二 20:

羅 6:3 豈不知我們這浸入基督耶穌的人，是浸入祂的死麼？

羅 6:4 所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督藉着父的榮耀，從死人中復活一樣。

羅 6:5 我們若在祂死的樣式裏與祂聯合生長，也必要在祂復活的樣式裏與祂聯合生長；

羅 6:6 知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕，

加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基

Josh. 3:3 And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.

a. They and God were one corporate person—a corporate God-man.

b. God walked in their walking, and they walked in God's walking.

## B. The Jordan River typifies the death and resurrection of Christ—Acts 2:23-24; 3:15:

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 3:15 And the Author of life you killed, whom God has raised from the dead, of which we are witnesses.

1. The Ark of the Covenant of the Lord crossed over before the people into the Jordan—Josh. 3:11.

Josh. 3:10 And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites. (11) The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.

2. The Ark's entering into and coming out of the Jordan indicates Christ's death and resurrection—v. 15; 4:11.

Josh. 3:15 And when those who carried the Ark came to the Jordan, and the feet of the priests who carried the Ark dipped into the edge of the water (now the Jordan overflowed all its banks throughout all the days of the harvest),

Josh. 4:11 And when all the people had completely crossed over, the Ark of Jehovah with the priests crossed over before the people.

## C. Israel's crossing of the river Jordan typifies not the believers' physical death but the believers' experience of the death of Christ, in which the old man is terminated and buried—Rom. 6:3-6; Gal. 2:20:

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and



督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，爲我捨了自己。

## 1 約但河就豫表的意義說，乃是指信徒受浸所浸入之基督的死—羅六 3 ~ 4。

羅 6:3 豈不知我們這浸入基督耶穌的人，是浸入祂的死麼？

羅 6:4 所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督藉着父的榮耀，從死人中復活一樣。

## 2 以色列人經過基督的死，以埋葬他們的舊人，並成爲在基督裏的新人—林後五 17：

林後 5:17 因此，若有人在基督裏，他就是新造；舊事已過，看哪，都變成新的了。

a 他們已豫備好進入美地，要取得那地作他們的產業，並與迦南人打仗；然而，他們在舊人裏無法取得勝利。

b 按豫表，他們在基督的死裏埋葬，然後在基督的復活裏復活，成爲在基督裏的新人，爲着打屬靈的仗—弗六 10 ~ 20。

弗 6:10 末了的話，你們要在主裏，靠着祂力量的權能，得着加力。

弗 6:11 要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

弗 6:13 所以要拿起神全副的軍裝，使你們在邪惡的日子能以抵擋，並且作成了一切，還能站立得住。

弗 6:14 所以要站住，用真理束你們的腰，穿上義的胸甲，

弗 6:15 且以和平福音的穩固根基，當作鞋穿在腳上；

弗 6:16 此外，拿起信的盾牌，藉此就能銷滅那惡者一切火燒的箭。

弗 6:17 還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；

弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上儆醒，且爲眾聖徒祈求，

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祕，

弗 6:20 （我爲這奧祕作了帶鎖鍊的大使，）使我在這奧祕上，照我所當講的，放膽講說。

c 我們必須看見，我們的舊人，我們天然的人，是完

the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

## 1. According to typology, the Jordan River denotes the death of Christ into which the believers have been baptized—Rom. 6:3-4.

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

## 2. The children of Israel passed through the death of Christ to bury their old man and become a new man in Christ—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.

a. They were ready to enter into the good land, take the land as their possession, and engage in warfare against the Canaanites; however, in their old man they could not gain the victory.

b. In type, they were buried in the death of Christ, and then they were resurrected in the resurrection of Christ to become a new man in Christ for the fighting of the spiritual warfare—Eph. 6:10-20.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness

Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;

Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

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,

Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

c. We need to realize that our old man, our natural man, is not qualified

全不合格為得着基督打屬靈的仗；在基督裏，我們就不再是舊人，乃是新人了一四 22 ~ 24。

- 弗 4:22 在從前的生活樣式上，脫去了舊人，這舊人是照着那迷惑的情慾敗壞的；
- 弗 4:23 而在你們心思的靈裏得以更新，
- 弗 4:24 並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。

### 3 信徒浸入基督的死，乃是過約但河，這引領信徒進入基督的復活—羅六 3 ~ 6，西二 12：

- 羅 6:3 豈不知我們這浸入基督耶穌的人，是浸入祂的死麼？
- 羅 6:4 所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督藉着父的榮耀，從死人中復活一樣。
- 羅 6:5 我們若在祂死的樣式裏與祂聯合生長，也必要在祂復活的樣式裏與祂聯合生長；
- 羅 6:6 知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕，
- 西 2:12 在受浸中與祂一同埋葬，也在受浸中，藉着那叫祂從死人中復活之神所運行的信心，與祂一同復活。

a 受浸在埋葬的一面，是了結我們的舊人。

b 受浸在復活一面，使我們的靈有新生的起頭，好叫我們在基督裏憑神聖的生命活過來—約三 6，15，羅八 10。

- 約 3:6 從肉體生的，就是肉體；從那靈生的，就是靈。
- 約 3:15 叫一切信入祂的都得永遠的生命。
- 羅 8:10 但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。

c 在這復活的境地裏，我們就得享基督作包羅萬有的美地，而在其中生活行動；甚至在其中生根、建造，以完成神的經綸—六 4，西二 7。

- 羅 6:4 所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督藉着父的榮耀，從死人中復活一樣。
- 西 2:7 在祂裏面已經生根，並正被建造，且照着你們所受的教導，在信心上得以堅固，洋溢着感謝，就要在祂裏面行事為人。

to fight the spiritual warfare for the gaining of Christ; in Christ we are no longer the old man but a new man—4:22-24.

- Eph. 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
- Eph. 4:23 And that you be renewed in the spirit of your mind
- Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

### 3. The believers' baptism into the death of Christ, as the crossing of the Jordan River, leads the believers into the resurrection of Christ—Rom. 6:3-6; Col. 2:12:

- Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
- Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
- Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,
- Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- Col. 2:12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.

a. In the aspect of burial, baptism is the termination of our old man.

b. In the aspect of resurrection, baptism is the germination of our spirit so that we may be made alive in Christ with the divine life—John 3:6, 15; Rom. 8:10.

- John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
- John 3:15 That everyone who believes into Him may have eternal life.
- Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

c. In the realm of resurrection we enjoy Christ as the all-inclusive good land in which we walk and even are being rooted and built up for the accomplishment of the economy of God—6:4; Col. 2:7.

- Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
- Col. 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

四 以色列人過約但河並進入美地，與以色列人據有並享受美地有關；這樣的據有並享受美地，豫表信徒實際的經歷在基督裏各樣福分的豐富，如以弗所書中所啓示的一書四 1。

書 4:1 國民盡都過了約但河，耶和華就對約書亞說，

五 以色列人過約但河之後進入美地，乃是豫表信徒經歷接管諸天界，就是撒但和他黑暗權勢所在的地方—弗二 2，六 12。

弗 2:2 那時，你們在其中行事為人，隨着這世界的世代，順着空中掌權者的首領，就是那現今在悖逆之子裏面運行之靈的首領；

弗 6:12 因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。

貳 從約但河中取十二塊石頭，另把十二塊石頭立在約但河中—書四 3～9：

書 4:3 吩咐他們說，你們從這裏，從約但河中，祭司的腳站定的地方，取十二塊石頭帶過去，放在你們今夜要住宿的地方。

書 4:4 於是，約書亞將他從以色列人中所派定的那十二個人，每支派一人，都召了來。

書 4:5 對他們說，你們下約但河中，遇到耶和華你們神的約櫃前頭，按着以色列人支派的數目，每人取一塊石頭扛在肩上；

書 4:6 這些石頭在你們中間可以作為記號。日後，你們的子孫問你們說，這些石頭對你們有甚麼意思？

書 4:7 你們就要對他們說，這是因為約但河的水在耶和華的約櫃前斷絕；約櫃過約但河的時候，約但河的水就斷絕了。這些石頭要給以色列人作為記念，直到永遠。

書 4:8 以色列人就照約書亞所吩咐的去行，照耶和華所告訴約書亞的，按着以色列人支派的數目，從約但河中取了十二塊石頭。他們把石頭帶過去，到他們所住宿的地方，就放在那裏。

書 4:9 約書亞另把十二塊石頭立在約但河中，在抬約櫃的祭司腳站立的地方；直到今日，那些石頭還在那裏。

一 從約但河中取出的十二塊石頭，表徵新以色列的十二支派—3～7 節。

書 4:3 吩咐他們說，你們從這裏，從約但河中，祭司的腳站定的地方，取十二塊石頭帶過去，放在你們今夜要住宿的地方。

D. Israel's crossing the Jordan and entering into the good land are related to Israel's possessing and enjoying the good land, which typifies the believers' practical experience of the riches of the blessings in Christ as revealed in the book of Ephesians—Josh. 4:1.

Josh. 4:1 And when all the nation had completely crossed over the Jordan, Jehovah spoke to Joshua, saying,

E. Israel's entering into the good land after crossing the Jordan typifies the believers' experience of taking over the heavenlies, where Satan and his power of darkness are—Eph. 2:2; 6:12.

Eph. 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

II. Twelve stones were taken out of the Jordan, and another twelve stones were erected in the Jordan—Josh. 4:3-9:

Josh. 4:3 And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, twelve stones; and bring them over with you, and lay them down in the place where you lodge tonight.

Josh. 4:4 So Joshua called the twelve men whom he had appointed from among the children of Israel, one man from each tribe.

Josh. 4:5 And Joshua said to them, Pass on before the Ark of Jehovah your God into the middle of the Jordan, and every one of you lift up one stone upon his shoulder, according to the number of the tribes of the children of Israel,

Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

Josh. 4:8 And the children of Israel did as Joshua commanded and took up twelve stones from the middle of the Jordan, as Jehovah told Joshua to do, according to the number of the tribes of the children of Israel. And they brought them over with them to the place where they were to lodge, and they laid them down there.

Josh. 4:9 Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.

A. The twelve stones taken from the Jordan signify the twelve tribes of the new Israel—vv. 3-7.

Josh. 4:3 And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, twelve stones; and bring them over with you, and lay them down in the place where you lodge tonight.



書 4:4 於是，約書亞將他從以色列人中所派定的那十二個人，每支派一人，都召了來。

書 4:5 對他們說，你們下約但河中，遇到耶和華你們神的約櫃前頭，按着以色列人支派的數目，每人取一塊石頭扛在肩上；

書 4:6 這些石頭在你們中間可以作為記號。日後，你們的子孫問你們說，這些石頭對你們有甚麼意思？

書 4:7 你們就要對他們說，這是因為約但河的水在耶和華的約櫃前斷絕；約櫃過約但河的時候，約但河的水就斷絕了。這些石頭要給以色列人作為記念，直到永遠。

## 二 這些石頭從約但河的水中被拿起來，表徵從死裏復活—7 節：

書 4:7 你們就要對他們說，這是因為約但河的水在耶和華的約櫃前斷絕；約櫃過約但河的時候，約但河的水就斷絕了。這些石頭要給以色列人作為記念，直到永遠。

### 1 這十二塊石頭是一個記號，表明『復活的』新以色列人乃是越過死水的見證—6 ~ 7，21 ~ 24 節。

書 4:6 這些石頭在你們中間可以作為記號。日後，你們的子孫問你們說，這些石頭對你們有甚麼意思？

書 4:7 你們就要對他們說，這是因為約但河的水在耶和華的約櫃前斷絕；約櫃過約但河的時候，約但河的水就斷絕了。這些石頭要給以色列人作為記念，直到永遠。

書 4:21 他對以色列人說，日後你們的子孫問他們的父親說，這些石頭是甚麼意思？

書 4:22 你們就要告訴你們的子孫說，以色列人曾走乾地過這約但河；

書 4:23 因為耶和華你們的神在你們面前使約但河的水乾了，直到你們過來，就如耶和華你們的神從前在我們面前使紅海乾了，直到我們過來一樣，

書 4:24 要使地上萬民都知道，耶和華的手大有能力，也要使你們永遠敬畏耶和華你們的神。

### 2 這豫表信徒與基督一同經歷從死裏復活—羅六 3 ~ 4。

羅 6:3 豈不知我們這浸入基督耶穌的人，是浸入祂的死麼？

羅 6:4 所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督藉着父的榮耀，從死人中復活一樣。

## 三 立在約但河中另外的十二塊石頭，表徵在舊生命和舊性情裏的以色列十二支派—書四 9：

書 4:9 約書亞另把十二塊石頭立在約但河中，在抬約櫃的祭司腳

Josh. 4:4 So Joshua called the twelve men whom he had appointed from among the children of Israel, one man from each tribe.

Josh. 4:5 And Joshua said to them, Pass on before the Ark of Jehovah your God into the middle of the Jordan, and every one of you lift up one stone upon his shoulder, according to the number of the tribes of the children of Israel,

Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

## B. The stones' being raised up from the waters of the Jordan signifies resurrection from death—v. 7:

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

### 1. These twelve stones were a sign, showing that the “resurrected” new Israel would be a testimony of the crossing of the death water—vv. 6-7, 21-24.

Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

Josh. 4:21 And he spoke to the children of Israel, saying, When your children ask their fathers in time to come, saying, What do these stones mean?

Josh. 4:22 You shall let your children know, saying, On dry ground Israel crossed over this Jordan.

Josh. 4:23 For Jehovah your God dried up the waters of the Jordan before you until you crossed over, as Jehovah your God did to the Red Sea, which He dried up before us until we crossed over;

Josh. 4:24 That all the peoples of the earth may know the hand of Jehovah, that it is mighty; that you may fear Jehovah your God always.

### 2. This typifies the believers' experiencing with Christ the resurrection from death—Rom. 6:3-4.

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

## C. The other twelve stones erected in the middle of the Jordan signify the twelve tribes of Israel in their old life and in their old nature—Josh. 4:9:

Josh. 4:9 Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the

站立的地方；直到今日，那些石頭還在那裏。

1 約書亞把這十二塊石頭立在約但河中約櫃所在的地方，表徵主要把在舊性情裏的以色列人留在約但河的死水下。

2 這豫表信徒的舊人應當留在基督的死裏—羅六 6，加二 20，腓三 10。

- 羅 6:6 知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕，
- 加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。
- 腓 3:10 使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，

四 兩組各十二塊的石頭，表徵我們的舊人已經埋葬，我們復活的新人與三一神一同活着並作工，如同一人；這與以弗所二章一節、四至六節、十五節、十節的啓示相符。

- 弗 2:1 而你們原是死在過犯並罪之中，
- 弗 2:4 然而神富於憐憫，因祂愛我們的大愛，
- 弗 2:5 竟然在我們因過犯死了的時候，便叫我們一同與基督活過來，（你們得救是靠着恩典，）
- 弗 2:6 祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏，
- 弗 2:15 在祂的肉體裏，廢掉了那規條中誡命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平；
- 弗 2:10 我們原是神的傑作，在基督耶穌裏，為着神早先豫備好，要我們行在其中的善良事工創造的。

叁 抬見證櫃的祭司在約但河中的乾地上站定，直到國民盡都過了約但河—書三 8，13～15，17，四 10～11，15～18：

- 書 3:8 你要吩咐抬約櫃的祭司說，你們到了約但河的水邊，就要在約但河裏站住。
- 書 3:13 等到抬全地之主耶和華約櫃的祭司，把腳掌踏在約但河水裏，約但河的水，就是從上往下流的水，必然斷絕，立起成壘。
- 書 3:14 百姓離開帳棚要過約但河的時候，抬約櫃的祭司乃在百姓的前頭。

priests who carried the Ark of the Covenant had stood; and they are there to this day.

1. Joshua erected these twelve stones in the middle of the Jordan where the Ark was, signifying that the Lord wanted Israel in their old nature to remain under the death water of the Jordan.

2. This typifies that the old man of the believers should remain in the death of Christ—Rom. 6:6; Gal. 2:20; Phil. 3:10.

- Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
- Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.
- Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

D. The two sets of twelve stones signify that our old man has been buried and our resurrected new man is living and working with the Triune God as one; this corresponds with the revelation in Ephesians 2:1, 4-6, 15, and 10.

- Eph. 2:1 And you, though dead in your offenses and sins,
- Eph. 2:4 But God, being rich in mercy, because of His great love with which He loved us,
- Eph. 2:5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)
- Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,
- 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,
- 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.

III. The priests carrying the Ark of the Testimony stood firmly on dry ground at the bottom of the river Jordan until all the nation had completely crossed over the Jordan—Josh. 3:8, 13-15, 17; 4:10-11, 15-18:

- Josh. 3:8 And you shall command the priests who carry the Ark of the Covenant, saying, When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.
- Josh. 3:13 And when the soles of the feet of the priests who carry the Ark of Jehovah, the Lord of all the earth, come to rest in the waters of the Jordan; the waters of the Jordan, the waters that flow down from upstream, will be cut off, and they will stand in a heap.
- Josh. 3:14 And so it happened that when the people set out from their tents to cross over the Jordan, the priests who carried the Ark of the Covenant were before the people.

書 3:15 抬櫃的祭司到了約但河，腳一沾到水邊，（原來約但河水在收割的日子漲過兩岸，）

書 3:17 抬耶和華約櫃的祭司在約但河中的乾地上站定，以色列眾人就從乾地上過去，直到國民盡都過了約但河。

書 4:10 抬約櫃的祭司站在約但河中，直到耶和華吩咐約書亞告訴百姓的事辦完了，是照摩西所吩咐約書亞的一切話。於是百姓急速過去了。

書 4:11 眾百姓盡都過了河，耶和華的約櫃和祭司就在百姓面前過去。

書 4:15 耶和華對約書亞說，

書 4:16 你吩咐抬見證櫃的祭司從約但河裏上來。

書 4:17 約書亞就吩咐祭司說，你們從約但河裏上來。

書 4:18 抬耶和華約櫃的祭司從約但河中上來，腳掌剛落旱地，約但河的水就流到原處，像先前一樣漲過兩岸。

## 一 抬約櫃的祭司是首先下水去，末後從水裏上來的；他們在河底，直等到神的百姓都過了河，纔能出來—三 17，四 15～16。

書 3:17 抬耶和華約櫃的祭司在約但河中的乾地上站定，以色列眾人就從乾地上過去，直到國民盡都過了約但河。

書 4:15 耶和華對約書亞說，

書 4:16 你吩咐抬見證櫃的祭司從約但河裏上來。

## 二 神把祭司放在死裏，好叫以色列人有一條路，到生命之地—10 節：

書 4:10 抬約櫃的祭司站在約但河中，直到耶和華吩咐約書亞告訴百姓的事辦完了，是照摩西所吩咐約書亞的一切話。於是百姓急速過去了。

- 1 在河底是死的地位，不是舒服的，不是好看的。
- 2 在河底抬見證的櫃，是頂苦的。
- 3 主今日找一班像約書亞三至四章裏的祭司的人，叫他們先下水，先進入死—三 8，17：

書 3:1 約書亞清早起來，和以色列眾人都從甚亭起行，來到約但河，就住宿在那裏，等候過河。

Josh. 3:15 And when those who carried the Ark came to the Jordan, and the feet of the priests who carried the Ark dipped into the edge of the water (now the Jordan overflowed all its banks throughout all the days of the harvest),

Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan.

Josh. 4:10 And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed over.

Josh. 4:11 And when all the people had completely crossed over, the Ark of Jehovah with the priests crossed over before the people.

Josh. 4:15 Then Jehovah spoke to Joshua, saying,

Josh. 4:16 Command the priests who carry the Ark of the Testimony to come up out of the Jordan.

Josh. 4:17 And Joshua commanded the priests, saying, Come up out of the Jordan.

Josh. 4:18 And when the priests who carried the Ark of the Covenant of Jehovah came up out from the middle of the Jordan, when the soles of the priests' feet were lifted up onto the dry land, the waters of the Jordan returned to their place and went over all its banks as before.

## A. The priests bearing the Ark were the first ones to go into the water and the last ones to come up out from the water; they waited at the bottom of the river for all of God's people to cross over—3:17; 4:15-16.

Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan.

Josh. 4:15 Then Jehovah spoke to Joshua, saying,

Josh. 4:16 Command the priests who carry the Ark of the Testimony to come up out of the Jordan.

## B. God put the priests in the place of death so that the Israelites would have a way to the land of life—v. 10:

Josh. 4:10 And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed over.

1. The bottom of the river is the position of death; it is not comfortable or attractive.
2. To bear the Ark of the Testimony at the bottom of the river is a great suffering.
3. The Lord is seeking for a group of people who, like the priests in Joshua 3 and 4, step into the water, that is, walk into death first—3:8, 17:

Josh. 3:1 Then Joshua rose early in the morning; and they set out from Shittim and came to the Jordan, he and all the children of Israel; and they stayed there overnight, before they crossed over.



書 3:2 過了三天，官長走遍營中，  
書 3:3 吩咐百姓說，你們看見耶和華你們神的約櫃，又見祭司利未人抬着，就要從所在的地方起行，跟着約櫃去。  
書 3:4 只是你們和約櫃相離要量約二千肘，不可與約櫃相近，使你們知道所當走的路，因為這條路你們向來沒有走過。

書 3:5 約書亞對百姓說，你們要使自己分別為聖，因為明天耶和華必在你們中間行奇事。  
書 3:6 約書亞又對祭司說，你們抬起約櫃，在百姓前頭過去。於是他們抬起約櫃，在百姓前頭走。  
書 3:7 耶和華對約書亞說，從今日起，我必使你在以色列眾人眼前尊大，使他們知道我怎樣與摩西同在，也必照樣與你同在。  
書 3:8 你要吩咐抬約櫃的祭司說，你們到了約但河的水邊，就要在約但河裏站住。  
書 3:9 約書亞對以色列人說，你們近前來，聽耶和華你們神的話。  
書 3:10 ~ 11 約書亞說，看哪，全地之主的約櫃必在你們前頭過去，到約但河裏，藉此你們就知道，活神是在你們中間，並且祂必在你們面前趕出迦南人、赫人、希未人、比利洗人、革迦撒人、亞摩利人、耶布斯人。  
書 3:12 你們現在要從以色列支派中選取十二個人，每支派一人，  
書 3:13 等到抬全地之主耶和華約櫃的祭司，把腳掌踏在約但河水裏，約但河的水，就是從上往下流的水，必然斷絕，立起成壘。  
書 3:14 百姓離開帳棚要過約但河的時候，抬約櫃的祭司乃在百姓的前頭。  
書 3:15 抬櫃的祭司到了約但河，腳一沾到水邊，（原來約但河水在收割的日子漲過兩岸，）  
書 3:16 那從上往下流的水便在極遠之地，撒拉但旁的亞當城那裏停住，立起成壘；那往亞拉巴的海，就是鹽海，下流的水全然斷絕。於是百姓在耶利哥的對面過去了。  
書 3:17 抬耶和華約櫃的祭司在約但河中的乾地上站定，以色列眾人就從乾地上過去，直到國民盡都過了約但河。

書 4:1 國民盡都過了約但河，耶和華就對約書亞說，  
書 4:2 你要從民中選取十二個人，每支派一人，  
書 4:3 吩咐他們說，你們從這裏，從約但河中，祭司的腳站定的地方，取十二塊石頭帶過去，放在你們今夜要住宿的地方。

書 4:4 於是，約書亞將他從以色列人中所派定的那十二個人，每支派一人，都召了來。  
書 4:5 對他們說，你們下約但河中，過到耶和華你們神的約櫃前頭，按着以色列人支派的數目，每人取一塊石頭扛在肩上；  
書 4:6 這些石頭在你們中間可以作為記號。日後，你們的子孫問你們說，這些石頭對你們有甚麼意思？

Josh. 3:2 And at the end of three days the officers went through the midst of the camp,  
Josh. 3:3 And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.  
Josh. 3:4 But there shall be a space between you and it of about two thousand cubits by measure. Do not come near it, so that you may know the way by which you must go; for you have not passed this way before.  
Josh. 3:5 And Joshua said to the people, Sanctify yourselves, for tomorrow Jehovah will do wondrous things in your midst.  
Josh. 3:6 Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people. And they took up the Ark of the Covenant and went before the people.  
Josh. 3:7 And Jehovah said to Joshua, On this day I will begin to magnify you in the sight of all Israel, that they may know that as I was with Moses, I will be with you.  
Josh. 3:8 And you shall command the priests who carry the Ark of the Covenant, saying, When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.  
Josh. 3:9 Then Joshua said to the children of Israel, Come here and hear the words of Jehovah your God.  
Josh. 3:10-11 And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites. (11) The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.  
Josh. 3:12 Therefore now take twelve men for yourselves out of the tribes of Israel, one man for each tribe.  
Josh. 3:13 And when the soles of the feet of the priests who carry the Ark of Jehovah, the Lord of all the earth, come to rest in the waters of the Jordan; the waters of the Jordan, the waters that flow down from upstream, will be cut off, and they will stand in a heap.  
Josh. 3:14 And so it happened that when the people set out from their tents to cross over the Jordan, the priests who carried the Ark of the Covenant were before the people.  
Josh. 3:15 And when those who carried the Ark came to the Jordan, and the feet of the priests who carried the Ark dipped into the edge of the water (now the Jordan overflowed all its banks throughout all the days of the harvest),  
Josh. 3:16 The waters that flowed down from upstream stood and rose up in a heap a great distance away, at Adam, the city that is beside Zarethan; and those that flowed down toward the sea of the Arabah, the Salt Sea, were completely cut off. And the people crossed over from opposite Jericho.  
Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan.

Josh. 4:1 And when all the nation had completely crossed over the Jordan, Jehovah spoke to Joshua, saying,  
Josh. 4:2 Take for yourselves twelve men from among the people, one man from each tribe;  
Josh. 4:3 And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, twelve stones; and bring them over with you, and lay them down in the place where you lodge tonight.  
Josh. 4:4 So Joshua called the twelve men whom he had appointed from among the children of Israel, one man from each tribe.  
Josh. 4:5 And Joshua said to them, Pass on before the Ark of Jehovah your God into the middle of the Jordan, and every one of you lift up one stone upon his shoulder, according to the number of the tribes of the children of Israel,  
Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?

書 4:7 你們就要對他們說，這是因為約但河的水在耶和華的約櫃前斷絕；約櫃過約但河的時候，約但河的水就斷絕了。這些石頭要給以色列人作為記念，直到永遠。

書 4:8 以色列人就照約書亞所吩咐的去行，照耶和華所告訴約書亞的，按着以色列人支派的數目，從約但河中取了十二塊石頭。他們把石頭帶過去，到他們所住宿的地方，就放在那裏。

書 4:9 約書亞另把十二塊石頭立在約但河中，在抬約櫃的祭司腳站立的地方；直到今日，那些石頭還在那裏。

書 4:10 抬約櫃的祭司站在約但河中，直到耶和華吩咐約書亞告訴百姓的事辦完了，是照摩西所吩咐約書亞的一切話。於是百姓急速過去了。

書 4:11 眾百姓盡都過了河，耶和華的約櫃和祭司就在百姓面前過去。

書 4:12 流便子孫、迦得子孫、瑪拿西半支派的人，都照摩西所告訴他們的，列隊在以色列人前頭過去；

書 4:13 約有四萬人都裝備好，準備打仗，在耶和華面前過去，到耶利哥的平原，等候上陣。

書 4:14 當那日，耶和華使約書亞在以色列眾人眼前尊大；在他一生的日子，百姓敬畏他，像從前敬畏摩西一樣。

書 4:15 耶和華對約書亞說，

書 4:16 你吩咐抬見證櫃的祭司從約但河裏上來。

書 4:17 約書亞就吩咐祭司說，你們從約但河裏上來。

書 4:18 抬耶和華約櫃的祭司從約但河中上來，腳掌剛落旱地，約但河的水就流到原處，像先前一樣漲過兩岸。

書 4:19 正月初十日，百姓從約但河裏上來，就在吉甲，在耶利哥的東邊安營。

書 4:20 他們從約但河裏取來的那十二塊石頭，約書亞就立在吉甲。

書 4:21 他對以色列人說，日後你們的子孫問他們的父親說，這些石頭是甚麼意思？

書 4:22 你們就要告訴你們的子孫說，以色列人曾走乾地過這約但河；

書 4:23 因為耶和華你們的神在你們面前使約但河的水乾了，直到你們過來，就如耶和華你們的神從前在我們面前使紅海乾了，直到我們過來一樣，

書 4:24 要使地上萬民都知道，耶和華的手大有能力，也要使你們永遠敬畏耶和華你們的神。

a 他們樂意先受十字架的對付，站在死裏，好叫召會有一條生命的路—林後四 10 ~ 12。

林後 4:10 身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。

林後 4:11 因為我們這活着的人，是常為耶穌被交於死，使耶穌的生命，也在我們這必死的肉身上顯明出來。

林後 4:12 這樣，死是在我們身上發動，生命卻在你們身上發動。

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

Josh. 4:8 And the children of Israel did as Joshua commanded and took up twelve stones from the middle of the Jordan, as Jehovah told Joshua to do, according to the number of the tribes of the children of Israel. And they brought them over with them to the place where they were to lodge, and they laid them down there.

Josh. 4:9 Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.

Josh. 4:10 And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed over.

Josh. 4:11 And when all the people had completely crossed over, the Ark of Jehovah with the priests crossed over before the people.

Josh. 4:12 And the sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the children of Israel, as Moses had told them to do;

Josh. 4:13 About forty thousand equipped for war crossed over before Jehovah into the plains of Jericho for battle.

Josh. 4:14 On that day Jehovah magnified Joshua in the sight of all Israel, and they revered him as they had revered Moses all the days of his life.

Josh. 4:15 Then Jehovah spoke to Joshua, saying,

Josh. 4:16 Command the priests who carry the Ark of the Testimony to come up out of the Jordan.

Josh. 4:17 And Joshua commanded the priests, saying, Come up out of the Jordan.

Josh. 4:18 And when the priests who carried the Ark of the Covenant of Jehovah came up out from the middle of the Jordan, when the soles of the priests' feet were lifted up onto the dry land, the waters of the Jordan returned to their place and went over all its banks as before.

Josh. 4:19 And the people came up from the Jordan on the tenth day of the first month, and they camped in Gilgal, at the eastern edge of Jericho.

Josh. 4:20 And those twelve stones, which they had taken from the Jordan, Joshua erected in Gilgal.

Josh. 4:21 And he spoke to the children of Israel, saying, When your children ask their fathers in time to come, saying, What do these stones mean?

Josh. 4:22 You shall let your children know, saying, On dry ground Israel crossed over this Jordan.

Josh. 4:23 For Jehovah your God dried up the waters of the Jordan before you until you crossed over, as Jehovah your God did to the Red Sea, which He dried up before us until we crossed over;

Josh. 4:24 That all the peoples of the earth may know the hand of Jehovah, that it is mighty; that you may fear Jehovah your God always.

a. They are willing to be dealt with by the cross first, to stand in the place of death in order that the church will find the way of life—2 Cor. 4:10-12.

2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

2 Cor. 4:12 So then death operates in us, but life in you.

b 神必須先把我們擺在死裏，好叫別人得着生命—約二 19，十二 24，林前十五 36。

約 2:19 耶穌回答說，你們拆毀這殿，我三日內要將它建立起來。

約 12:24 我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。

林前 15:36 愚昧的人，你所種的，若不死就不能生；

三 因着使徒保羅藉着死供應生命，他能見證說，『這樣，死是在我們身上發動，生命卻在你們身上發動』—林後四 12：

林後 4:12 這樣，死是在我們身上發動，生命卻在你們身上發動。

1 使徒們的工作乃是死在他們身上發動，使生命在信徒身上發動—10 ~ 12 節。

林後 4:10 身體上常帶着耶穌的治死，使耶穌的生命也顯明在我們的身體上。

林後 4:11 因為我們這活着的人，是常為耶穌被交於死，使耶穌的生命，也在我們這必死的肉身上顯明出來。

林後 4:12 這樣，死是在我們身上發動，生命卻在你們身上發動。

2 死在我們身上發動的結果是美妙的，就是生命在別人身上發動—12 節。

林後 4:12 這樣，死是在我們身上發動，生命卻在你們身上發動。

3 新約職事真實的工作不是作工的問題，乃是死的問題—1 節，三 8 ~ 9，五 18。

林後 4:1 因此，我們既照所蒙的憐憫，受了這職事，就不喪膽，

林後 3:8 何況那靈的職事，豈不更帶着榮光？

林後 3:9 若定罪的職事有榮光，那稱義的職事，就越發充盈着榮光了。

林後 5:18 一切都是出於神，祂藉着基督使我們與祂自己和好，又將這和好的職事賜給我們；

4 在主的恢復裏，我們需要死，好叫生命在別人身上作工；因此，我們死就是我們作工—四 12。

林後 4:12 這樣，死是在我們身上發動，生命卻在你們身上發動。

5 『主不需要你為祂完成甚麼工作。祂需要你死。如果你死了，生命就會在別人身上作工。藉着死，你就把生命供應人。因此，我們的工作乃是被治死』—哥林多後書生命讀經，三四七頁。

b. God must first put us in the place of death before others can receive life—John 2:19; 12:24; 1 Cor. 15:36.

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

1 Cor. 15:36 Foolish man, what you sow is not made alive unless it dies;

C. Because the apostle Paul ministered life by dying, he could testify, saying, “So then death operates in us, but life in you”—2 Cor. 4:12:

2 Cor. 4:12 So then death operates in us, but life in you.

1. The work of the apostles is the work of death operating in them so that life may operate in the believers—vv. 10-12.

2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

2 Cor. 4:12 So then death operates in us, but life in you.

2. The issue, the result, of the operation of death in us is wonderful—it is life in others—v. 12.

2 Cor. 4:12 So then death operates in us, but life in you.

3. The real work of the new covenant ministry is not a matter of working; it is a matter of dying—v. 1; 3:8-9; 5:18.

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;

2 Cor. 3:8 How shall the ministry of the Spirit not be more in glory?

2 Cor. 3:9 For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

2 Cor. 5:18 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation;

4. In the Lord's recovery we need to die so that life may work in others; hence, our dying is our working—4:12.

2 Cor. 4:12 So then death operates in us, but life in you.

5. “The Lord does not need you to accomplish a work for Him. He needs you to die. If you die, life will work in others. You will minister life to others by dying. Therefore, our work is to be put to death”—Life-study of 2 Corinthians, p. 295.



## 肆 以色列人雖然受了管教、訓練，並且合格，但在過約但河以後，他們在攻擊前仍需要進一步的豫備——書五 1～10：

- 書 5:1 約但河西亞摩利人的諸王和靠海迦南人的諸王，聽見耶和華在以色列人面前使約但河的水乾了，直到他們過去，諸王的心因以色列人的緣故就融化了，不再有膽氣。
- 書 5:2 那時，耶和華對約書亞說，你要製造火石刀，第二次給以色列人行割禮。
- 書 5:3 約書亞就製造了火石刀，在阿拉洛山那裏給以色列人行割禮。
- 書 5:4 約書亞給他們行割禮的緣故，是因為從埃及出來的眾民，就是一切能打仗的男丁，出了埃及以後，都死在曠野的路上。
- 書 5:5 雖然出來的眾民都受過割禮，但他們出埃及以後，在曠野的路上所生的眾民，都沒有受過割禮。
- 書 5:6 以色列人在曠野走了四十年，直到國民，就是出埃及的兵丁，盡都消滅了，因為他們沒有聽從耶和華的話；耶和華曾向他們起誓，必不容他們看見耶和華向他們列祖起誓要賜給我們的地，就是流奶與蜜之地。
- 書 5:7 他們的子孫，就是耶和華所興起來接替他們的，約書亞給他們行了割禮；他們本沒有受過割禮，因為在路上沒有給他們行割禮。
- 書 5:8 國民都受完了割禮，就住在營中自己的地方，等到痊愈了。
- 書 5:9 耶和華對約書亞說，我今日將埃及的羞辱從你們身上輟去了。因此，那地方名叫吉甲，直到今日。
- 書 5:10 以色列人在吉甲安營；正月十四日晚上，他們在耶利哥的平原守逾越節。

### 一 過約但河是為着與迦南七族打仗——四 12～13。

- 書 4:12 流便子孫、迦得子孫、瑪拿西半支派的人，都照摩西所告訴他們的，列隊在以色列人前頭過去；
- 書 4:13 約有四萬人都裝備好，準備打仗，在耶和華面前過去，到耶利哥的平原，等候上陣。

### 二 約書亞有分於過約但河的神蹟，他就得着加力，能帶領以色列人與一切屬鬼魔的迦南人打仗——三 6～7，10，四 14。

- 書 3:6 約書亞又對祭司說，你們抬起約櫃，在百姓前頭過去。於是他們抬起約櫃，在百姓前頭走。
- 書 3:7 耶和華對約書亞說，從今日起，我必使你在以色列眾人眼前尊大，使他們知道我怎樣與摩西同在，也必照樣與你同在。

## IV. Although the Israelites had been disciplined, trained, and qualified, after crossing the Jordan they still needed further preparation before the attack—Josh. 5:1-10:

- Josh. 5:1 Now when all the kings of the Amorites, who were beyond the Jordan westward, and all the kings of the Canaanites, who were by the sea, heard that Jehovah had dried up the waters of the Jordan before the children of Israel until they crossed over, their hearts melted, and there was no longer any spirit in them because of the children of Israel.
- Josh. 5:2 At that time Jehovah said to Joshua, Make knives of flint, and circumcise again the children of Israel a second time.
- Josh. 5:3 And Joshua made knives of flint and circumcised the children of Israel at Gibeath-haaraloth.
- Josh. 5:4 And this is the reason Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, died in the wilderness on the way, after they had come out of Egypt.
- Josh. 5:5 Although all the people who came out were circumcised, all the people who were born in the wilderness on the way, after the others had come out of Egypt, had not been circumcised.
- Josh. 5:6 For the children of Israel went for forty years through the wilderness until all the nation, the men of war who had come out of Egypt, were consumed, because they did not listen to the voice of Jehovah, they to whom Jehovah swore that they would not see the land that Jehovah had sworn to their fathers to give us, a land flowing with milk and honey.
- Josh. 5:7 And their children, whom He had raised up in place of them, these Joshua circumcised; for they were uncircumcised, because they had not circumcised them on the way.
- Josh. 5:8 And when they had finished circumcising the whole nation, they remained in their place at the camp until they recovered.
- Josh. 5:9 Then Jehovah said to Joshua, Today I have rolled away the reproach of Egypt from off you. So the name of that place has been called Gilgal to this day.
- Josh. 5:10 And the children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho.

### A. The crossing of the river Jordan was for war against the seven tribes in Canaan—4:12-13.

- Josh. 4:12 And the sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the children of Israel, as Moses had told them to do;
- Josh. 4:13 About forty thousand equipped for war crossed over before Jehovah into the plains of Jericho for battle.

### B. As Joshua was participating in the miracle of crossing the Jordan, he was strengthened to take the lead to war against the demonic Canaanites—3:6-7, 10; 4:14.

- Josh. 3:6 Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people. And they took up the Ark of the Covenant and went before the people.
- Josh. 3:7 And Jehovah said to Joshua, On this day I will begin to magnify you in the sight of all Israel, that they may know that as I was with Moses, I will be with you.

書 3:10~11 約書亞說，看哪，全地之主的約櫃必在你們前頭過去，到約但河裏，藉此你們就知道，活神是在你們中間，並且祂必在你們面前趕出迦南人、赫人、希未人、比利洗人、革迦撒人、亞摩利人、耶布斯人。

書 4:14 當那日，耶和華使約書亞在以色列眾人眼前尊大；在他一生的日子，百姓敬畏他，像從前敬畏摩西一樣。

### 三 耶和華吩咐約書亞『第二次給以色列人行割禮』—五 2:

書 5:2 那時，耶和華對約書亞說，你要製造火石刀，第二次給以色列人行割禮。

#### 1 行割禮的目的是要使神的選民成為新的百姓，好承受神應許之地—參創十七 7 ~ 12。

創 17:7 我必與你並你世世代代的後裔堅立我的約，作永遠的約，為要作你和你後裔的神。

創 17:8 我要將你寄居的地，就是迦南全地，賜給你和你的後裔永遠為業，我也必作他們的神。

創 17:9 神又對亞伯拉罕說，至於你，你和你後裔當世世代代遵守我的約。

創 17:10 你們所有的男子都要受割禮；這就是我與你並你的後裔所立的約，是你們所當遵守的。

創 17:11 你們都要受割禮，這是我與你們立約的記號。

創 17:12 你們世世代代的男子，無論是家裏生的，或是在你後裔之外用銀子從外人買的，生下來第八日，都要受割禮。

#### 2 給新以色列人行割禮，豫表基督藉着祂的死所成就的割禮，應用在信徒身上，使他們脫去肉體的身體，好在復活裏承受基督作神分給他們的分—西二 11 ~ 12，一 12。

西 2:11 你們在祂裏面也受了非人手所行的割禮，乃是在基督的割禮裏，脫去了肉體的身體，

西 2:12 在受浸中與祂一同埋葬，也在受浸中，藉着那叫祂從死人中復活之神所運行的信心，與祂一同復活。

西 1:12 感謝父，叫你們有資格在光中同得所分給眾聖徒的分；

#### 3 屬靈的割禮是在基督的死裏埋葬的延續—羅六 3 ~ 4：

羅 6:3 豈不知我們這浸入基督耶穌的人，是浸入祂的死麼？

Josh. 3:10-11 And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites. (11) The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.

Josh. 4:14 On that day Jehovah magnified Joshua in the sight of all Israel, and they revered him as they had revered Moses all the days of his life.

### C. Jehovah charged Joshua to “circumcise again the children of Israel a second time”—5:2:

Josh. 5:2 At that time Jehovah said to Joshua, Make knives of flint, and circumcise again the children of Israel a second time.

#### 1. The purpose of circumcision was to make God’s chosen people a new people for the inheriting of God’s promised land—cf. Gen. 17:7-12.

Gen. 17:7 And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be God to you and to your seed after you.

Gen. 17:8 And I will give to you and to your seed after you the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

Gen. 17:9 And God said to Abraham, And as for you, you shall keep My covenant, you and your seed after you throughout their generations.

Gen. 17:10 This is My covenant, which you shall keep, between Me and you and your seed after you: Every male among you shall be circumcised.

Gen. 17:11 And you shall be circumcised in the flesh of your foreskin, and it shall be a sign of a covenant between Me and you.

Gen. 17:12 And he who is eight days old shall be circumcised among you, every male throughout your generations, he who is born in the house or bought with money from any foreigner who is not of your seed.

#### 2. The circumcising of the new Israel typifies the circumcision of Christ, by His death, applied to the believers in the putting off of the body of the flesh that they may inherit Christ in resurrection as the portion allotted to them by God—Col. 2:11-12; 1:12.

Col. 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,

Col. 2:12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

#### 3. Spiritual circumcision is a continuation of the burial in the death of Christ—Rom. 6:3-4:

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

羅 6:4 所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督藉着父的榮耀，從死人中復活一樣。

a 藉着過約但河，舊以色列人被埋葬，新以色列人出來；這是神所作客觀的工作。

b 以色列人受割禮，就是實際應用神在過約但河的事上所作的一書五 2～9。

書 5:2 那時，耶和華對約書亞說，你要製造火石刀，第二次給以色列人行割禮。

書 5:3 約書亞就製造了火石刀，在阿拉洛山那裏給以色列人行割禮。

書 5:4 約書亞給他們行割禮的緣故，是因為從埃及出來的眾民，就是一切能打仗的男丁，出了埃及以後，都死在曠野的路上。

書 5:5 雖然出來的眾民都受過割禮，但他們出埃及以後，在曠野的路上所生的眾民，都沒有受過割禮。

書 5:6 以色列人在曠野走了四十年，直到國民，就是出埃及的兵丁，盡都消滅了，因為他們沒有聽從耶和華的話；耶和華曾向他們起誓，必不容他們看見耶和華向他們列祖起誓要賜給我們的地，就是流奶與蜜之地。

書 5:7 他們的子孫，就是耶和華所興起來接替他們的，約書亞給他們行了割禮；他們本沒有受過割禮，因為在路上沒有給他們行割禮。

書 5:8 國民都受完了割禮，就住在營中自己的地方，等到痊愈了。

書 5:9 耶和華對約書亞說，我今日將埃及的羞辱從你們身上輟去了。因此，那地方名叫吉甲，直到今日。

4 在新約裏，屬靈的割禮乃是不斷的將基督的死應用於我們的肉體一腓三 3，西二 11：

腓 3:3 真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的。

西 2:11 你們在祂裏面也受了非人手所行的割禮，乃是在基督的割禮裏，脫去了肉體的身體，

a 雖然在事實上，我們已浸入基督的死，與祂一同埋葬並復活，但在實行上，我們仍然必須靠着那靈，天天將十字架的割除應用在我們的肉體上一羅八 13，加五 24。

羅 8:13 因為你們若照肉體活着，必要死；但你們若靠着那靈治死身體的行為，必要活着。

加 5:24 但那屬基督耶穌的人，是已經把肉體連肉體的邪情私慾，都釘了十字架。

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

a. Through the crossing of the river Jordan, the old Israel was buried and a new Israel came forth; this was an objective work done by God.

b. The children of Israel's being circumcised was their practical application of what God had done in the crossing of the river Jordan—Josh. 5:2-9.

Josh. 5:2 At that time Jehovah said to Joshua, Make knives of flint, and circumcise again the children of Israel a second time.

Josh. 5:3 And Joshua made knives of flint and circumcised the children of Israel at Gibeath-haaraloth.

Josh. 5:4 And this is the reason Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, died in the wilderness on the way, after they had come out of Egypt.

Josh. 5:5 Although all the people who came out were circumcised, all the people who were born in the wilderness on the way, after the others had come out of Egypt, had not been circumcised.

Josh. 5:6 For the children of Israel went for forty years through the wilderness until all the nation, the men of war who had come out of Egypt, were consumed, because they did not listen to the voice of Jehovah, they to whom Jehovah swore that they would not see the land that Jehovah had sworn to their fathers to give us, a land flowing with milk and honey.

Josh. 5:7 And their children, whom He had raised up in place of them, these Joshua circumcised; for they were uncircumcised, because they had not circumcised them on the way.

Josh. 5:8 And when they had finished circumcising the whole nation, they remained in their place at the camp until they recovered.

Josh. 5:9 Then Jehovah said to Joshua, Today I have rolled away the reproach of Egypt from off you. So the name of that place has been called Gilgal to this day.

4. In the New Testament spiritual circumcision is the constant application of Christ's death to our flesh—Phil. 3:3; Col. 2:11:

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

Col. 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,

a. Although in fact we have been baptized into the death of Christ and have been buried and raised with Him, in practicality we still must apply the circumcision of the cross to our flesh by the Spirit day by day—Rom. 8:13; Gal. 5:24.

Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.



b 這是留在基督之死與埋葬裏的實際與實行。

b. This is the reality and practicality of remaining in the death and burial of Christ.

#### 四 以色列人在吉甲安營，並在耶利哥的平原守逾越節——書五 10：

#### D. The children of Israel camped in Gilgal and held the Passover on the plains of Jericho—Josh. 5:10:

書 5:10 以色列人在吉甲安營；正月十四日晚上，他們在耶利哥的平原守逾越節。

Josh. 5:10 And the children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho.

1 守逾越節是記念耶和華救贖以色列人長子脫離死的審判；也是記念耶和華拯救以色列人脫離埃及和法老的暴政——出十二 3 ~ 7，11 ~ 14，十四 13 ~ 30。

1. The Feast of the Passover was held to remember Jehovah's redeeming of Israel from the death-judgment on their firstborn sons and also Jehovah's saving of Israel from Egypt and from the tyranny of Pharaoh—Exo. 12:3-7, 11-14; 14:13-30.

出 12:3 你們告訴以色列全會眾說，本月初十日，各人要按着父家取羊羔，一家一隻。

Exo. 12:3 Speak to all the assembly of Israel, saying, On the tenth of this month each man shall take a lamb according to his fathers' house, a lamb for a household.

出 12:4 若是一家的人太少，喫不了一隻羊羔，本人就要和他隔壁的鄰舍，照着人數共取一隻；你們要按着各人的食量分配羊羔。

Exo. 12:4 And if the household is too small for a lamb, then he and his neighbor next to his house shall take one according to the number of the persons in the houses; according to each man's eating you shall make your count for the lamb.

出 12:5 要無殘疾、一歲的公羊羔，或從綿羊裏取，或從山羊裏取，都可以。

Exo. 12:5 Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats.

出 12:6 要留到本月十四日，在黃昏的時候，以色列全會眾把羊羔宰了。

Exo. 12:6 And you shall keep it until the fourteenth day of this month; then the whole congregation of the assembly of Israel shall kill it at twilight.

出 12:7 各家要取點血，塗在喫羊羔的房屋左右的門框上，和門楣上。

Exo. 12:7 And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.

出 12:11 你們當這樣喫羊羔：腰間束帶，腳上穿鞋，手中拿杖，趕緊的喫；這是耶和華的逾越節。

Exo. 12:11 And this is how you shall eat it: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is Jehovah's passover.

出 12:12 因為那夜我要走遍埃及地，把埃及地一切頭生的，無論是人是牲畜，都擊殺了，又要向埃及一切的神施行審判。我是耶和華。

Exo. 12:12 For I will pass through the land of Egypt on that night and will strike all the firstborn in the land of Egypt, both man and beast. Also against all the gods of Egypt I will execute judgments. I am Jehovah.

出 12:13 這血要在你們所住的房屋上作記號；我一見這血，就越過你們去；我擊打埃及地的時候，災殃必不臨到你們身上毀滅你們。

Exo. 12:13 And the blood shall be a sign for you upon the houses where you are; and when I see the blood, I will pass over you, and there will be no plague upon you to destroy you when I strike the land of Egypt.

出 12:14 你們要記念這日，守為耶和華的節；你們要守這節，作為世世代代永遠的定例。

Exo. 12:14 And this day will be a memorial to you, and you shall keep it as a feast to Jehovah; throughout your generations as a perpetual statute you shall keep it as a feast.

出 14:13 摩西對百姓說，不要懼怕，只管站住，看耶和華今天向你們所要施行的拯救；因為你們今天所看見的埃及人，必永遠不再看見了。

Exo. 14:13 But Moses said to the people, Do not be afraid; stand firm, and see the salvation of Jehovah, which He will accomplish for you today; for the Egyptians whom you have seen today, you will see no more again forever.

出 14:14 耶和華必為你們爭戰；你們只管靜默，不要作聲。

Exo. 14:14 Jehovah will fight for you, and you will be still.

出 14:15 耶和華對摩西說，你為甚麼向我呼求？你吩咐以色列人往前行。

Exo. 14:15 And Jehovah said to Moses, Why do you cry out to Me? Tell the children of Israel to move forward.

出 14:16 你舉杖向海伸手，把海分開；以色列人要下到海中走乾地。

Exo. 14:16 And you, lift up your staff, and stretch out your hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.

出 14:17 我要使埃及人的心剛硬，他們就跟着下去；我要藉着法老和他的全軍，藉着他的戰車和馬兵，榮耀我自己。

Exo. 14:17 And I will now harden the hearts of the Egyptians, and they will go in after them; and I will glorify Myself through Pharaoh and through all his army, through his chariots and through his horsemen.

出 14:18 我藉着法老和他的戰車、馬兵榮耀我自己的時候，埃及人就知道我是耶和華了。

出 14:19 在以色列營前行走的神的使者，轉到他們後邊行走；雲柱也從他們前邊轉到他們後邊立住。

出 14:20 在埃及營和以色列營之間有雲柱，一邊黑暗，一邊發光；終夜雙方不得相近。

出 14:21 摩西向海伸手，耶和華便用強大的東風，使海水一夜退去，叫海成了乾地；水就分開了。

出 14:22 以色列人下到海中，走在乾地上，水在他們的左右作了牆垣。

出 14:23 埃及人追趕他們，法老一切的馬匹、戰車和馬兵，都跟着下到海中。

出 14:24 到了晨更的時候，耶和華從雲火柱中向埃及人的營觀看，使埃及人的營混亂了；

出 14:25 祂又使他們的車輪偏歪，難以行駛，以致埃及人說，我們從以色列人面前逃跑罷！因耶和華為他們爭戰，攻擊埃及人了。

出 14:26 耶和華對摩西說，你向海伸手，叫水回流，淹沒埃及人並他們的戰車、馬兵。

出 14:27 摩西就向海伸手，到了天亮，海水回流復原。埃及人避水逃跑的時候，耶和華把他們推翻在海中。

出 14:28 水回流，淹沒了戰車和馬兵。那些跟着以色列人下海的法老全軍，連一個也沒有剩下。

出 14:29 以色列人卻在海中乾地上走過；水在他們的左右作了牆垣。

出 14:30 當日，耶和華這樣拯救以色列人脫離埃及人的手，以色列人看見埃及人的死屍都在海邊。

## 2 守逾越節指明，耶和華怎樣拯救以色列人脫離法老和埃及，祂也照樣要毀滅迦南各族，拯救以色列人脫離他們一書五 10。

書 5:10 以色列人在吉甲安營；正月十四日晚上，他們在耶利哥的平原守逾越節。

## 3 以色列人守逾越節，豫表信徒赴主的筵席，記念主是他們的救贖主和救主—太二六 26 ~ 28。

太 26:26 他們喫的時候，耶穌拿起餅來，祝福了，就擘開，遞給門徒，說，你們拿着喫，這是我的身體。

太 26:27 又拿起杯來，祝謝了，遞給他們，說，你們都喝這個，

太 26:28 因為這是我立約的血，為多人流出來，使罪得赦。

Exo. 14:18 Then the Egyptians will know that I am Jehovah when I glorify Myself through Pharaoh, through his chariots and through his horsemen.

Exo. 14:19 And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.

Exo. 14:20 And it came between the camp of the Egyptians and the camp of Israel. And the cloud was there with the darkness, yet it gave light by night to them. Thus one did not come near the other all night.

Exo. 14:21 And when Moses stretched out his hand over the sea, Jehovah caused the sea to go back by a strong east wind all the night and made the sea dry land; and the waters were divided.

Exo. 14:22 And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall to them on their right hand and on their left.

Exo. 14:23 Then the Egyptians pursued; and all Pharaoh's horses, his chariots, and his horsemen went in after them into the midst of the sea.

Exo. 14:24 And at the morning watch Jehovah looked down upon the camp of the Egyptians from with the pillar of fire and of cloud and threw the camp of the Egyptians into confusion.

Exo. 14:25 And He caused their chariot wheels to swerve and made them drive with difficulty, so that the Egyptians said, Let us flee from Israel, for Jehovah is fighting for them against the Egyptians.

Exo. 14:26 And Jehovah said to Moses, Stretch out your hand over the sea so that the waters come back over the Egyptians, over their chariots and over their horsemen.

Exo. 14:27 And Moses stretched out his hand over the sea, and the sea returned to its level when the morning appeared. And the Egyptians fled against it, and Jehovah cast the Egyptians off into the midst of the sea.

Exo. 14:28 And as the waters returned, they covered the chariots and the horsemen, even all the army of Pharaoh that went in after them into the sea; not even one of them was left.

Exo. 14:29 But the children of Israel walked on dry land through the midst of the sea, and the waters were a wall to them on their right hand and on their left.

Exo. 14:30 Thus Jehovah saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the seashore.

## 2. The keeping of the Passover indicated that just as Jehovah had saved Israel from Pharaoh and Egypt, so He would destroy the tribes of Canaan and deliver Israel from them—Josh. 5:10.

Josh. 5:10 And the children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho.

## 3. Israel's keeping of the Passover typifies the believers' keeping of the Lord's table to remember the Lord as their Redeemer and Savior—Matt. 26:26-28.

Matt. 26:26 And as they were eating, Jesus took bread and blessed it, and He broke it and gave it to the disciples and said, Take, eat; this is My body.

Matt. 26:27 And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you,

Matt. 26:28 For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

# 約書亞記結晶讀經

## 第四篇

神的子民需要尋求主的指引，  
有主的同在，以展示祂的得勝，  
好建造祂的身體  
並擴展祂的國度

詩歌：

讀經：太一5，書六22～26，七1～6，10～15，20～21，九14

- 太 1:5 撒門從喇合氏生波阿斯，波阿斯從路得氏生俄備得，俄備得生耶西，
- 書 6:22 約書亞對窺探那地的兩個人說，你們進那妓女的家，照着你們向她所起的誓，將那女人和一切屬她的，都從那裏帶出來。
- 書 6:23 當探子的兩個青年人就進去，將喇合與她的父母、兄弟、和一切屬她的帶出來；他們將她一切的親眷都帶出來，安置在以色列的營外。
- 書 6:24 眾人就用火將城和其中所有的焚燒了；惟有銀子、金子、和銅鐵的器皿，都放在耶和華殿的庫中。
- 書 6:25 約書亞卻使妓女喇合與她父家，並一切屬她的都存活，因為她隱藏了約書亞所打發窺探耶利哥城的使者；她就住在以色列中，直到今日。
- 書 6:26 當時約書亞叫眾人起誓說，那起來重建這耶利哥城的人，當在耶和華面前受咒詛。他立根基的時候，必喪長子；安門的時候，必喪幼子。
- 書 7:1 以色列人在當滅的物上犯了不忠實的罪，因為猶大支派中，謝拉的曾孫，撒底的孫子，迦米的兒子亞干取了當滅的物；耶和華的怒氣就向以色列人發作。
- 書 7:2 約書亞從耶利哥打發人往伯特利東邊，靠近伯亞文的艾城去；他對他們說，你們上去窺探那地。那些人就上去窺探艾城。

# CRYSTALLIZATION-STUDY OF JOSHUA

## Message Four

The Need for God's People to Seek  
the Lord's Direction and Have the Lord's Presence  
to Display His Victory for the Building Up  
of His Body and the Spreading of His Kingdom

Hymns:

Scripture Reading: Matt. 1:5; Josh. 6:22-26; 7:1-6, 10-15, 20-21; 9:14

- Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,
- Josh. 6:22 And Joshua said to the two men who had spied out the land, Go to the house of the harlot, and bring out from there the woman and all that belongs to her, as you swore to her.
- Josh. 6:23 And the young men who had been spies went and brought out Rahab and her father and her mother and her brothers and all that belonged to her; all her family they brought out and set outside the camp of Israel.
- Josh. 6:24 And they burned the city with fire and all that was in it; but the silver and the gold and the vessels of bronze and iron, they put in the treasury of the house of Jehovah.
- Josh. 6:25 And Joshua preserved Rahab the harlot and her father's house and all that belonged to her, and she has dwelt within Israel to this day; for she hid the messengers whom Joshua had sent to spy out Jericho.
- Josh. 6:26 Then at that time Joshua charged the people with an oath, saying, Cursed be the man before Jehovah who rises up to rebuild this city Jericho! At the cost of his firstborn son shall he lay its foundation, and at the cost of his youngest son shall he set up its gates.
- Josh. 7:1 But the children of Israel acted unfaithfully in that which was devoted to destruction, for Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of that which was devoted to destruction; and the anger of Jehovah was kindled against the children of Israel.
- Josh. 7:2 Joshua sent men from Jericho to Ai, which is beside Beth-aven, east of Bethel; and he spoke to them, saying, Go up and spy out the land. So the men went up and spied out Ai.



書 7:3 他們回到約書亞那裏，對他說，眾民不必都上去，大約二三千人上去就能攻下艾城；不必勞累眾民都去，因為那裏的人少。

書 7:4 於是民中約有三千人上那裏去，竟在艾城的人面前逃跑了。

書 7:5 艾城的人擊殺了他們約三十六人，從城門前追趕他們，直到示巴琳，在下坡擊敗他們；眾民的心就融化如水。

書 7:6 約書亞便撕裂衣服，他和以色列的長老在耶和華的約櫃前，面伏於地，直到晚上；他們也把塵土撒在頭上。

書 7:10 耶和華對約書亞說，起來，你為何這樣面伏於地？

書 7:11 以色列人犯了罪，違背了我所吩咐他們的約，取了當滅的物；又偷竊，又行詭詐，又把那當滅的物放在他們的物件中。

書 7:12 因此，以色列人在仇敵面前站立不住；他們在仇敵面前轉背逃跑，是因成了當滅的；你們若不把當滅的物從你們中間毀掉，我就不再與你們同在了。

書 7:13 你起來，叫百姓分別為聖，說，你們要使自己分別為聖，豫備明天，因為耶和華以色列的神這樣說，以色列阿，你們中間有當滅的物，非等到你們把那當滅的物從你們中間除掉，你們在仇敵面前必站立不住。

書 7:14 到了早晨，你們要按着支派近前來；耶和華所取的支派，要按着家族近前來；耶和華所取的家族，要按着家室近前來；耶和華所取的家室，要按着男丁，一個一個的近前來。

書 7:15 被取的人有當滅的物在他那裏，他和他所有的必被火焚燒；因他違背了耶和華的約，又因他在以色列中行了愚妄的事。

書 7:20 亞干回答約書亞說，我實在得罪了耶和華以色列的神。我所作的事是這樣：

書 7:21 我在所奪的財物中，看見一件美好的示拿衣服、二百舍客勒銀子、一條金子重五十舍客勒，我貪圖這些物件，便拿去了。這些物件現今藏在我帳棚內的地裏，銀子在衣服底下。

書 9:14 以色列人受了他們些食物，並沒有求耶和華指示。

壹 當兩個探子來到耶利哥，喇合（她是妓女，也是迦南人）與他們接觸，願意接待、隱藏並釋放他們，乃是出於她信心的行動；（書二 1 下～7，15～16，22，雅二 25；）她相信以色列的神，並宣告：『耶和華你們的神本是上天下地的神』（書二 11 下）：

書 2:1 當下，嫩的兒子約書亞從甚亭暗暗打發兩個人作探子，吩咐說，你們去察看那地，特別是耶利哥。於是二人去了，來到一個名叫喇合的妓女家裏，就在那裏躺臥。

Josh. 7:3 And they returned to Joshua and said to him, Not all the people need go up; let about two or three thousand men go up and strike Ai. Do not make all the people labor there, for the enemies are few.

Josh. 7:4 So about three thousand men from the people went up there, but they fled before the men of Ai.

Josh. 7:5 And the men of Ai struck some of them, about thirty-six men; and they pursued them from before the gate unto Shebarim and struck them on the slope. And the heart of the people melted and became like water.

Josh. 7:6 And Joshua rent his clothes and fell to the ground upon his face before the Ark of Jehovah until the evening, he and the elders of Israel; and they put dust upon their heads.

Josh. 7:10 Then Jehovah said to Joshua, Rise up! Why have you fallen upon your face?

Josh. 7:11 Israel has sinned. Indeed they have trespassed My covenant, which I commanded them; indeed they have taken of that which was devoted to destruction; indeed they have stolen; indeed they have been deceptive; indeed they have put it among their goods.

Josh. 7:12 Thus the children of Israel are not able to stand before their enemies; they turn their backs before their enemies, for they have become something devoted to destruction. I will not be with you anymore unless you destroy that which was devoted to destruction from among you.

Josh. 7:13 Rise up, sanctify the people, and say, Sanctify yourselves for tomorrow; for thus says Jehovah the God of Israel, There is something devoted to destruction among you, O Israel; you will not be able to stand before your enemies until you remove that which was devoted to destruction from among you.

Josh. 7:14 Therefore in the morning you shall be brought near by your tribes; and the tribe which Jehovah takes shall draw near family by family; and the family which Jehovah takes shall draw near house by house; and the house which Jehovah takes shall draw near warrior by warrior.

Josh. 7:15 And he who is taken with that which was devoted to destruction shall be burned with fire, he and all that belongs to him, because he has trespassed the covenant of Jehovah and because he has committed folly in Israel.

Josh. 7:20 Then Achan answered Joshua and said, It is true; I have sinned against Jehovah the God of Israel; and this is what I did:

Josh. 7:21 When I saw among the spoil a beautiful mantle of Shinar and two hundred shekels of silver and a wedge of gold weighing fifty shekels, I coveted them and took them. And now they are hidden in the earth in my tent, with the silver under it.

Josh. 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

I. **When the two spies came to Jericho, Rahab (who was both a harlot and a Canaanite) contacted them and was willing to receive them, hide them, and deliver them by acts that issued out of her faith (Josh. 2:1b-7, 15-16, 22; James 2:25); she believed in the God of Israel and declared, “Jehovah your God, He is God in heaven above and upon earth beneath” (Josh. 2:11b):**

Josh. 2:1 Then Joshua the son of Nun secretly sent out from Shittim two men as spies, saying, Go, view the land, especially Jericho. And they went and entered the house of a woman who was a harlot, whose name was Rahab; and they lay down there.

書 2:2 有人告訴耶利哥王說，今夜有以色列人來到這裏，探查此地。

書 2:3 耶利哥王打發人去見喇合說，那來到你這裏，進了你家的人，你要交出來，因為他們來，是要探查全地。

書 2:4 女人將二人隱藏起來，回答說，是有人到我這裏來；但他們是那裏來的，我並不知道。

書 2:5 天黑要關城門的時候，他們出去了，往那裏去我卻不知道。你們快快去追趕，必能追上。

書 2:6 其實女人已經領二人上了房頂，將他們藏在那裏所堆放的麻秸中。

書 2:7 那些人就沿着通往約但河的路追趕他們，直到渡口。追趕他們的人一出去，城門就關了。

書 2:15 於是女人用繩子將二人從窗戶縋下去；因她的房子是在城牆邊上，她就住在城牆上。

書 2:16 她對他們說，你們且往山上去，免得追趕的人碰見你們；要在那裏隱藏三天，等追趕的人回來，然後纔可以走你們的路。

書 2:22 二人離去，到了山上，在那裏住了三天，等着追趕的人回去。追趕的人一路找他們，卻找不着。

雅 2:25 妓女喇合接待使者，又放他們從別的路上出去，不也是一樣本於行為得稱義麼？

書 2:11 我們一聽見，心就融化了。因你們的緣故，並無一人有膽氣；耶和華你們的神本是上天下地的神

## 一 耶和華豫備妓女喇合給約書亞，爲着取得那地；因着她相信神，她『就不與那些不信從的人一同滅亡』；（來十一31；）她轉向以色列人和他們的神，並且信靠祂和祂的百姓。（書二12～13。）

來 11:31 妓女喇合因着信，和和平平的接待探子，就不與那些不信從的人一同滅亡。

書 2:12 現在我既以恩慈待你們，求你們指着耶和華向我起誓，也要以恩慈待我父家，並給我一個可靠的記號，

書 2:13 要使我的父母、兄弟、姊妹、和一切屬他們的都能存活，拯救我們的性命不死。

## 二 喇合與她全家得救的記號，是掛在她房子窗戶上的一條朱紅線繩；（18，21；）繫在窗戶上的朱紅線繩，豫表公開承認基督救贖的血；（彼前一18～19；）她相信藉這記號，她和她全家都必得救。

書 2:18 我們來到這地的時候，你要把這條朱紅線繩繫在縋我們下去的窗戶上，並要使你的父母、兄弟、和你父的全家，都聚集在你家中。

Josh. 2:2 And the king of Jericho was told, saying, There are some men who have now come here tonight from the children of Israel to search out the land.

Josh. 2:3 Then the king of Jericho sent word to Rahab, saying, Bring out the men who have come to you and who entered your house, for they have come to search out all the land.

Josh. 2:4 And the woman took the two men and hid them. And she said, Yes, the men came to me, but I did not know where they were from.

Josh. 2:5 And when it was time to shut the gate at dark, the men went out; I do not know where the men have gone. Pursue quickly after them, for you can overtake them.

Josh. 2:6 But she had taken them up to the roof and hidden them among stalks of flax that she had laid out on the roof.

Josh. 2:7 So the men pursued after them on the way toward the Jordan as far as the fords. And as soon as those who pursued after them went out, the gate was shut.

Josh. 2:15 Then she let them down by a rope through the window, for her house was on the wall of the city and she dwelt on the wall.

Josh. 2:16 And she said to them, Go to the mountain, so that your pursuers do not come upon you; and hide yourselves there for three days, until your pursuers return; then afterward you can go on your way.

Josh. 2:22 And they left and came to the mountain, and they remained there for three days, until their pursuers returned. And although their pursuers searched the entire way, they could not find them.

James 2:25 And in like manner was not also Rahab the harlot justified by works in that she received the messengers and sent them out by a different way?

Josh. 2:11 When we heard, our hearts melted; and there no longer remained any spirit in any man because of you; for Jehovah your God, He is God in heaven above and upon earth beneath.

## A. Jehovah provided Rahab the harlot to Joshua for the gaining of the land; because of her faith in God, she “did not perish with those who were disobedient” (Heb. 11:31); she turned to Israel and their God, and she trusted in Him and His people (Josh. 2:12-13).

Heb. 11:31 By faith Rahab the harlot did not perish with those who were disobedient, since she had received the spies with peace.

Josh. 2:12 So now, swear to me by Jehovah, I beg you, since I have dealt kindly with you, that you also will deal kindly with my father's house; and give me some token of trust,

Josh. 2:13 That you will preserve my father and my mother and my brothers and my sisters and all that they have, and will deliver our lives from death.

## B. The sign for Rahab and her house to be saved was for her to hang a line of scarlet thread in the window of her house (vv. 18, 21); the scarlet thread tied in the window typifies an open confession of the redeeming blood of Christ (1 Pet. 1:18-19); she believed that by this sign she and her household would be delivered.

Josh. 2:18 Unless, when we enter the land, you tie this line of scarlet thread in the window through which you let us down, and gather your father and your mother and your brothers and all your father's house to you in your house.

書 2:21 女人說，就這樣照你們的話罷。於是打發他們走，他們就去了；她又把朱紅線繩繫在窗戶上。

彼前 1:18 知道你們得贖，脫離你們祖宗所傳流虛妄的生活，不是用能壞的金銀等物，

彼前 1:19 乃是用基督的寶血，如同無瑕疵無玷污的羔羊之血。

三 喇合雖是被定罪的迦南人，又是在耶利哥這受神永遠咒詛之地（書六 26）的妓女，（二 1，）卻在歸向神和神的百姓後，（六 22～25，來十一 30～31，）嫁給以色列領頭的猶大支派中一個首領的兒子，（代上二 10～11，）也許是兩個探子之一的撒門，（太一 5，）然後生了敬虔的波阿斯，基督乃是從他而出；喇合就聯於成為肉體的基督，為着完成神永遠的經綸。（5。）

書 6:26 當時約書亞叫眾人起誓說，那起來重建這耶利哥城的人，當在耶和華面前受咒詛。他立根基的時候，必喪長子；安門的時候，必喪幼子。

書 2:1 當下，嫩的兒子約書亞從基亭暗暗打發兩個人作探子，吩咐說，你們去察看那地，特別是耶利哥。於是二人去了，來到一個名叫喇合的妓女家裏，就在那裏躺臥。

書 6:22 約書亞對窺探那地的兩個人說，你們進那妓女的家，照着你們向她所起的誓，將那女人和一切屬她的，都從那裏帶出來。

書 6:23 當探子的兩個青年人就進去，將喇合與她的父母、兄弟、和一切屬她的帶出來；他們將她一切的親眷都帶出來，安置在以色列的營外。

書 6:24 眾人就用火將城和其中所有的焚燒了；惟有銀子、金子、和銅鐵的器皿，都放在耶和華殿的庫中。

書 6:25 約書亞卻使妓女喇合與她父家，並一切屬她的都存活，因為她隱藏了約書亞所打發窺探耶利哥的使者；她就住在以色列中，直到今日。

來 11:30 因着信，耶利哥的城牆被圍繞七日，就倒塌了。

來 11:31 妓女喇合因着信，和和平平的接待探子，就不與那些不信從的人一同滅亡。

代上 2:10 蘭生亞米拿達，亞米拿達生拿順；拿順是猶大人的首領。

代上 2:11 拿順生撒門，撒門生波阿斯，

太 1:5 撒門從喇合氏生波阿斯，波阿斯從路得氏生俄備得，俄備得生耶西，

四 這給我們看見，不論我們的背景如何，只要我們歸向神和神的百姓，並與神百姓中適當的人結合，（不是就物質的意義說，乃是就屬靈的意義說，）就會生出正確的果實，並享受基督長子的名分—

Josh. 2:21 And she said, According to your words, so shall it be. Then she sent them away, and they left. And she tied the scarlet line in the window.

1 Pet. 1:18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,

1 Pet. 1:19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

C. Although Rahab was a condemned Canaanite and a prostitute in Jericho (Josh. 2:1), a place cursed by God for eternity (6:26), after she turned to God and to God's people (vv. 22-25; Heb. 11:30-31), she married Salmon (Matt. 1:5), the son of a leader of Judah, a leading tribe of Israel (1 Chron. 2:10-11), and probably one of the two spies; then she brought forth Boaz, a godly man, out of whom Christ came, and she became associated with Christ in His incarnation for the fulfillment of God's eternal economy (Matt. 1:5).

Josh. 6:26 Then at that time Joshua charged the people with an oath, saying, Cursed be the man before Jehovah who rises up to rebuild this city Jericho! At the cost of his firstborn son shall he lay its foundation, and at the cost of his youngest son shall he set up its gates.

Josh. 2:1 Then Joshua the son of Nun secretly sent out from Shittim two men as spies, saying, Go, view the land, especially Jericho. And they went and entered the house of a woman who was a harlot, whose name was Rahab; and they lay down there.

Josh. 6:22 And Joshua said to the two men who had spied out the land, Go to the house of the harlot, and bring out from there the woman and all that belongs to her, as you swore to her.

Josh. 6:23 And the young men who had been spies went and brought out Rahab and her father and her mother and her brothers and all that belonged to her; all her family they brought out and set outside the camp of Israel.

Josh. 6:24 And they burned the city with fire and all that was in it; but the silver and the gold and the vessels of bronze and iron, they put in the treasury of the house of Jehovah.

Josh. 6:25 And Joshua preserved Rahab the harlot and her father's house and all that belonged to her, and she has dwelt within Israel to this day; for she hid the messengers whom Joshua had sent to spy out Jericho.

Heb. 11:30 By faith the walls of Jericho fell, having been encircled for a period of seven days.

Heb. 11:31 By faith Rahab the harlot did not perish with those who were disobedient, since she had received the spies with peace.

1 Chron. 2:10 And Ram begot Amminadab, and Amminadab begot Nahshon, the prince of the children of Judah;

1 Chron. 2:11 And Nahshon begot Salma, and Salma begot Boaz,

Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,

D. This shows that regardless of our background, if we turn to God and His people and are joined to the proper person among God's people (not in a physical sense but in a spiritual sense), we will bring forth proper fruit and participate in the enjoyment of the birthright of Christ—Exo. 24:13;



出二四 13, 三三 11, 民二七 18, 申三四 9, 書一 1, 王下二 2 ~ 15, 腓二 19 ~ 23, 林前四 17。

出 24:13 摩西和他的幫手約書亞起來；摩西上神的山去。  
出 33:11 耶和華與摩西面對面說話，好像人與同伴說話一般。摩西回到營裏去，但他的幫手，一個少年人，就是嫩的兒子約書亞，不離開會幕。  
民 27:18 耶和華對摩西說，你要將嫩的兒子約書亞領來，這人裏面有神的靈；你要按手在他頭上，  
申 34:9 嫩的兒子約書亞，因為摩西曾按手在他頭上，就被智慧的靈充滿；以色列人便聽從他，照着耶和華吩咐摩西的行了。  
書 1:1 耶和華的僕人摩西死了以後，耶和華對摩西的幫手，嫩的兒子約書亞說，  
王下 2:2 以利亞對以利沙說，你留在這裏，因耶和華已差遣我到伯特利去。以利沙說，我指着永活的耶和華和你的性命起誓，我必不離開你。於是二人下到伯特利。  
王下 2:3 在伯特利的申言者門徒出來見以利沙，對他說，耶和華今日要將你的師傅提上去離開你，你知道麼？他說，我也知道，你們不要作聲。  
王下 2:4 以利亞對他說，以利沙，你留在這裏，因耶和華已差遣我往耶利哥去。以利沙說，我指着永活的耶和華和你的性命起誓，我必不離開你。於是二人到了耶利哥。  
王下 2:5 在耶利哥的申言者門徒就近以利沙，對他說，耶和華今日要將你的師傅提上去離開你，你知道麼？他說，我也知道，你們不要作聲。  
王下 2:6 以利亞對以利沙說，你留在這裏，因耶和華已差遣我往約但河去。以利沙說，我指着永活的耶和華和你的性命起誓，我必不離開你。於是二人繼續前行。  
王下 2:7 申言者的門徒中有五十人也去了，遠遠的站在他們對面；二人在約但河邊站住。  
王下 2:8 以利亞將自己的外衣捲起來擊打河水，水就左右分開，二人走乾地而過。  
王下 2:9 過去之後，以利亞對以利沙說，我被接去離開你以前，該為你作甚麼，你只管求我。以利沙說，願你的靈加倍的臨到我。  
王下 2:10 以利亞說，你所求的是件難事。雖然如此，我被接去離開你的時候，你若看見我，事就必這樣為你成就；不然，必不成就。  
王下 2:11 他們正走着說話，忽有火車火馬將二人隔開，以利亞就乘旋風升天去了。  
王下 2:12 以利沙看見，就呼叫說，我父阿，我父阿，以色列的戰車馬兵阿！於是不再看見他了。以利沙拿着自己的衣服，撕為兩片。  
王下 2:13 他拾起以利亞身上掉下來的外衣，回去站在約但河岸邊。  
  
王下 2:14 他拿着以利亞身上掉下來的外衣擊打河水，說，耶和華以利亞的神在那裏呢？擊打河水之後，水也左右分開，以利沙就過去了。  
王下 2:15 在耶利哥的申言者門徒從對面看見他，就說，以利亞的靈

33:11; Num. 27:18; Deut. 34:9; Josh. 1:1; 2 Kings 2:2-15; Phil. 2:19-23; 1 Cor. 4:17.

Exo. 24:13 And Moses rose up with Joshua his attendant, and Moses went up to the top of the mountain of God.  
Exo. 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.  
Num. 27:18 And Jehovah said to Moses, Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand upon him;  
Deut. 34:9 And Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands upon him; and the children of Israel listened to him and did as Jehovah had commanded Moses.  
Josh. 1:1 After the death of Moses the servant of Jehovah, Jehovah spoke to Joshua the son of Nun, Moses' attendant, saying,  
2 Kings 2:2 And Elijah said to Elisha, Stay here, for Jehovah has sent me as far as Bethel. And Elisha said, As Jehovah lives and as your soul lives, I will not leave you. So they went down to Bethel.  
  
2 Kings 2:3 Then the sons of the prophets who were in Bethel came out to Elisha and said to him, Do you know that Jehovah will take away your master from over your head today? And he said, I too know it; be silent.  
2 Kings 2:4 And Elijah said to him, Elisha, stay here, for Jehovah has sent me to Jericho. And he said, As Jehovah lives and as your soul lives, I will not leave you. And they came to Jericho.  
  
2 Kings 2:5 And the sons of the prophets who were at Jericho approached Elisha and said to him, Do you know that Jehovah will take away your master from over your head today? And he said, I too know it; be silent.  
2 Kings 2:6 And Elijah said to him, Stay here, for Jehovah has sent me to the Jordan. And he said, As Jehovah lives and as your soul lives, I will not leave you. So the two of them went on.  
  
2 Kings 2:7 And fifty men from the sons of the prophets went and stood opposite them at a distance, while the two of them stood by the Jordan.  
2 Kings 2:8 And Elijah took his mantle and wrapped it together and struck the water; and it parted to this side and that, so that the two of them crossed over on dry ground.  
2 Kings 2:9 And when they had crossed over, Elijah said to Elisha, Ask what I should do for you before I am taken from you. And Elisha said, Let a double portion of your spirit be upon me.  
2 Kings 2:10 And he said, You have asked a hard thing. If you see me when I am taken from you, so will it be to you; but if not, it will not be so.  
2 Kings 2:11 And as they went on and talked, suddenly a chariot of fire and horses of fire appeared; and they separated the two of them. And Elijah went up by a whirlwind into heaven.  
2 Kings 2:12 And Elisha saw it and cried, My father, my father, the chariot of Israel and its horsemen! And he did not see him anymore. And he grasped his clothes and tore them in two pieces.  
2 Kings 2:13 And he picked up Elijah's mantle, which had fallen from him, and returned and stood by the bank of the Jordan.  
2 Kings 2:14 And he took Elijah's mantle, which had fallen from him, and struck the water and said, Where is Jehovah, the God of Elijah? And when he also struck the water, it parted to this side and that, and Elisha crossed over.  
2 Kings 2:15 And when the sons of the prophets who were at Jericho opposite him saw him, they said, The spirit

腓 2:19 停在以利沙身上了。他們就來迎接他，在他面前俯伏於地，我在主耶穌裏，盼望快打發提摩太到你們那裏去，叫我  
知道關於你們的事，也可魂中快慰。  
腓 2:20 因我沒有人與我同魂，真正關心你們的事，  
腓 2:21 因為眾人都尋求自己的事，並不尋求基督耶穌的事。  
腓 2:22 但你們知道提摩太蒙稱許的明證，他為着福音與我一同事奉，像兒子待父親一樣。  
腓 2:23 所以我一旦看出我的事要怎樣了結，就盼望立刻打發他去；  
林前 4:17 因此我已打發提摩太到你們那裏去；他在主裏是我所親愛、忠信的孩子；他必題醒你們，我在基督耶穌裏怎樣行事，正如我在各處各召會中所教導的。

貳 毀滅耶利哥之後，以色列在艾城戰敗；在耶利哥，約書亞照着神的經綸打發探子，不是為着爭戰，乃是要得着喇合；但在艾城，由於以色列人失去了主的同在，（書七 12 下，）約書亞就為着爭戰打發探子（2～3）：

書 7:12 因此，以色列人在仇敵面前站立不住；他們在仇敵面前轉背逃跑，是因成了當滅的；你們若不把當滅的物從你們中間毀掉，我就不再與你們同在了。  
書 7:2 約書亞從耶利哥打發人往伯特利東邊，靠近伯亞文的艾城去；他對他們說，你們上去窺探那地。那些人就上去窺探艾城。  
書 7:3 他們回到約書亞那裏，對他說，眾民不必都上去，大約二三千人上去就能攻下艾城；不必勞累眾民都去，因為那裏的人少。

一 探子向約書亞關於艾城的報告，指明以色列人把神放在一邊；他們沒有求問神該如何攻打艾城；他們忘記神，只顧到自己；那時，他們沒有與神是一，反而憑自己行動，沒有尋求主的指引，也沒有主的同在；以色列人因着他們的罪與神分開了—1～5，12 節下：

書 7:1 以色列人在當滅的物上犯了不忠實的罪，因為猶大支派中，謝拉的曾孫，撒底的孫子，迦米的兒子亞干取了當滅的物；耶和華的怒氣就向以色列人發作。  
書 7:2 約書亞從耶利哥打發人往伯特利東邊，靠近伯亞文的艾城去；他對他們說，你們上去窺探那地。那些人就上去窺探艾城。  
書 7:3 他們回到約書亞那裏，對他說，眾民不必都上去，大約二三千人上去就能攻下艾城；不必勞累眾民都去，因為那裏的人少。  
書 7:4 於是民中約有三千人上那裏去，竟在艾城的人面前逃跑了。

of Elijah rests on Elisha. And they came to meet him and bowed themselves to the ground before him.  
Phil. 2:19 But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged by knowing the things concerning you.  
Phil. 2:20 For I have no one like-souled who will genuinely care for what concerns you;  
Phil. 2:21 For all seek their own things, not the things of Christ Jesus.  
Phil. 2:22 But you know his approvedness, that as a child with a father he has served with me unto the gospel.  
Phil. 2:23 Him therefore I hope to send immediately, as soon as I see how things go with me.  
1 Cor. 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

II. After the destruction of Jericho, Israel was defeated at Ai; at Jericho, according to God's economy, Joshua sent out spies, not for fighting but to gain Rahab; but at Ai, because Israel had lost the presence of the Lord (Josh. 7:12c), Joshua sent out spies for fighting (vv. 2-3):

Josh. 7:12 Thus the children of Israel are not able to stand before their enemies; they turn their backs before their enemies, for they have become something devoted to destruction. I will not be with you anymore unless you destroy that which was devoted to destruction from among you.  
Josh. 7:2 Joshua sent men from Jericho to Ai, which is beside Beth-aven, east of Bethel; and he spoke to them, saying, Go up and spy out the land. So the men went up and spied out Ai.  
Josh. 7:3 And they returned to Joshua and said to him, Not all the people need go up; let about two or three thousand men go up and strike Ai. Do not make all the people labor there, for the enemies are few.

A. The report of the spies to Joshua concerning Ai indicates that Israel had set God aside; instead of asking God what they should do against Ai, they forgot God and cared only for themselves; at that time they were not one with God but acted on their own, without seeking the Lord's direction and without having the Lord's presence; Israel was separated from God because of their sin—vv. 1-5, 12c:

Josh. 7:1 But the children of Israel acted unfaithfully in that which was devoted to destruction, for Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of that which was devoted to destruction; and the anger of Jehovah was kindled against the children of Israel.  
Josh. 7:2 Joshua sent men from Jericho to Ai, which is beside Beth-aven, east of Bethel; and he spoke to them, saying, Go up and spy out the land. So the men went up and spied out Ai.  
Josh. 7:3 And they returned to Joshua and said to him, Not all the people need go up; let about two or three thousand men go up and strike Ai. Do not make all the people labor there, for the enemies are few.  
Josh. 7:4 So about three thousand men from the people went up there, but they fled before the men of Ai.

書 7:5 艾城的人擊殺了他們約三十六人，從城門前追趕他們，直到示巴琳，在下坡擊敗他們；眾民的心就融化如水。

書 7:12 因此，以色列人在仇敵面前站立不住；他們在仇敵面前轉背逃跑，是因成了當滅的；你們若不把當滅的物從你們中間毀掉，我就不再與你們同在了。

1 以色列人在艾城失敗的關鍵，乃是他們失去神的同在，不再與神是一；這次失敗以後，約書亞學了功課，知道要留在約櫃前與主同在；（6；）至終，主進來對他說話，告訴他要作甚麼。（10～15。）

書 7:6 約書亞便撕裂衣服，他和以色列的長老在耶和華的約櫃前，面伏於地，直到晚上；他們也把塵土撒在頭上。

書 7:10 耶和華對約書亞說，起來，你為何這樣面伏於地？

書 7:11 以色列人犯了罪，違背了我所吩咐他們的約，取了當滅的物；又偷竊，又行詭詐，又把那當滅的物放在他們的物件中。

書 7:12 因此，以色列人在仇敵面前站立不住；他們在仇敵面前轉背逃跑，是因成了當滅的；你們若不把當滅的物從你們中間毀掉，我就不再與你們同在了。

書 7:13 你起來，叫百姓分別為聖，說，你們要使自己分別為聖，豫備明天，因為耶和華以色列的神這樣說，以色列阿，你們中間有當滅的物，非等到你們把那當滅的物從你們中間除掉，你們在仇敵面前必站立不住。

書 7:14 到了早晨，你們要按着支派近前來；耶和華所取的支派，要按着家族近前來；耶和華所取的家族，要按着家室近前來；耶和華所取的家室，要按着男丁，一個一個的近前來。

書 7:15 被取的人有當滅的物在他那裏，他和他所有的必被火焚燒；因他違背了耶和華的約，又因他在以色列中行了愚妄的事。

2 我們從這記載該學習的屬靈功課乃是：我們這些神的子民該一直與我們的神是一；祂不僅在我們中間，也在我們裏面，使我們成為有神的人—神人。

3 我們既是神人，就該實行與主是一，與祂同行，與祂同活，並與祂一同行事為人；這是基督徒行事為人的路，神兒女爭戰的路，也是建造基督身體的路。

4 我們若有主的同在，就有智慧、眼光、先見、以及對事物內裏的認識；主的同在對我們乃是一切—林後二 10，四 6～7，加五 25，創五 22～24，來十一 5～6。

Josh. 7:5 And the men of Ai struck some of them, about thirty-six men; and they pursued them from before the gate unto Shebarim and struck them on the slope. And the heart of the people melted and became like water.

Josh. 7:12 Thus the children of Israel are not able to stand before their enemies; they turn their backs before their enemies, for they have become something devoted to destruction. I will not be with you anymore unless you destroy that which was devoted to destruction from among you.

1. The secret of Israel's defeat at Ai was that they had lost God's presence and were no longer one with God; after this defeat Joshua learned the lesson of staying with the Lord before the Ark (v. 6); eventually, the Lord came in to speak to him and to tell him what to do (vv. 10-15).

Josh. 7:6 And Joshua rent his clothes and fell to the ground upon his face before the Ark of Jehovah until the evening, he and the elders of Israel; and they put dust upon their heads.

Josh. 7:10 Then Jehovah said to Joshua, Rise up! Why have you fallen upon your face?

Josh. 7:11 Israel has sinned. Indeed they have trespassed My covenant, which I commanded them; indeed they have taken of that which was devoted to destruction; indeed they have stolen; indeed they have been deceptive; indeed they have put it among their goods.

Josh. 7:12 Thus the children of Israel are not able to stand before their enemies; they turn their backs before their enemies, for they have become something devoted to destruction. I will not be with you anymore unless you destroy that which was devoted to destruction from among you.

Josh. 7:13 Rise up, sanctify the people, and say, Sanctify yourselves for tomorrow; for thus says Jehovah the God of Israel, There is something devoted to destruction among you, O Israel; you will not be able to stand before your enemies until you remove that which was devoted to destruction from among you.

Josh. 7:14 Therefore in the morning you shall be brought near by your tribes; and the tribe which Jehovah takes shall draw near family by family; and the family which Jehovah takes shall draw near house by house; and the house which Jehovah takes shall draw near warrior by warrior.

Josh. 7:15 And he who is taken with that which was devoted to destruction shall be burned with fire, he and all that belongs to him, because he has trespassed the covenant of Jehovah and because he has committed folly in Israel.

2. The spiritual lesson to be learned from this account is that we, the people of God, should always be one with our God, who is not only among us but also in us, making us men with God—God-men.

3. As God-men, we should practice being one with the Lord, walking with Him, living with Him, and having our entire being with Him; this is the way to walk as a Christian, to fight as a child of God, and to build up the Body of Christ.

4. If we have the Lord's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things; the Lord's presence is everything to us—2 Cor. 2:10; 4:6-7; Gal. 5:25; Gen. 5:22-24; Heb. 11:5-6.



林後 2:10 你們饒恕誰甚麼，我也饒恕；我若曾有所饒恕，我所已經饒恕的，是在基督的面前，為你們饒恕的；  
林後 4:6 因為那說光要從黑暗裏照出來的神，已經照在我們心裏，為着光照人，使人認識那顯在耶穌基督面上之神的榮耀。  
林後 4:7 但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們；  
加 5:25 我們若憑着靈活着，也就當憑着靈而行。  
創 5:22 以諾生瑪土撒拉之後，與神同行三百年，並且生兒生女。

創 5:23 以諾共活了三百六十五歲。  
創 5:24 以諾與神同行，神將他取去，他就不在世了。  
來 11:5 以諾因着信被接去，不至於見死，人也找不着他，因為神把他接去了；原來他被接去以前，已經得了蒙神喜悅的見證。  
來 11:6 人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神，且信祂賞賜那尋求祂的人。

二 我們若要進入、據有並享受包羅萬有的基督這美地的實際，就必須在主的同在裏去；主應許摩西：『我的同在必和你同去，我必使你得安息；』（出三三 14；）神的同在就是祂的道路，是那向祂的百姓指示當行之路的『地圖』：

出 33:14 耶和華說，我的同在必和你同去，我必使你得安息。

1 我們要為着神的建造完全得着並據有基督這包羅萬有的地，就必須抓牢這一個原則：神的同在乃是一切問題的準則；我們無論作甚麼，都必須注意我們有否神的同在；我們若有神的同在，就有一切，但我們若失去神的同在，就失去一切——太一 23，提後四 22，加六 18，詩二七 4，8，五一 11，林後二 10，結四八 35。

太 1:23 『看哪，必有童女懷孕生子，人要稱祂的名為以馬內利。』（以馬內利繙出來，就是神與我們同在。）  
提後 4:22 願主與你的靈同在。願恩典與你們同在。  
加 6:18 弟兄們，願我們主耶穌基督的恩與你們的靈同在。阿們。  
詩 27:4 有一件事，我曾求耶和華，我仍要尋求；就是一生一世在耶和華的殿中，瞻仰祂的榮美，在祂的殿裏求問。  
詩 27:8 你說，你們當尋求我的面；那時我的心向你說，耶和華阿，你的面我正要尋求。  
詩 51:11 不要丟棄我，使我離開你的面；不要從我取去你聖別的靈。  
林後 2:10 你們饒恕誰甚麼，我也饒恕；我若曾有所饒恕，我所已經

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;  
2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.  
2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.  
Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.  
Gen. 5:22 And Enoch walked with God after he had begotten Methuselah three hundred years, and he begot more sons and daughters.  
Gen. 5:23 And all the days of Enoch were three hundred sixty-five years.  
Gen. 5:24 And Enoch walked with God, and he was not, for God took him.  
Heb. 11:5 By faith Enoch was translated so that he should not see death; and he was not found, because God had translated him. For before his translation he obtained the testimony that he had been well pleasing to God.  
Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

B. If we would enter, possess, and enjoy the all-inclusive Christ as the reality of the good land, we must do so by the presence of the Lord; the Lord promised Moses, “My presence shall go with you, and I will give you rest” (Exo. 33:14); God’s presence is His way, the “map” that shows His people the way they should take:

Exo. 33:14 And He said, My presence shall go with you, and I will give you rest.

1. In order for us to fully gain and possess Christ as the all-inclusive land for God’s building, we must hold on to this principle: God’s presence is the criterion for every matter; regardless of what we do, we must pay attention to whether or not we have God’s presence; if we have God’s presence, we have everything, but if we lose God’s presence, we lose every-thing—Matt. 1:23; 2 Tim. 4:22; Gal. 6:18; Psalms 27:4, 8; 51:11; 2 Cor. 2:10; Ezek. 48:35.

Matt. 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).  
2 Tim. 4:22 The Lord be with your spirit. Grace be with you.  
Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.  
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. 51:11 Do not cast me from Your presence, / And do not take the Spirit of Your holiness away from me.  
2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven

饒恕的，是在基督的面前，為你們饒恕的；

結 48:35 城四圍共一萬八千葦，從那日起，這城的名字必稱為耶和華的所在。

2 主的同在，主的微笑，是支配的原則；我們必須學習受主同在的保守、掌管、管理並指引，不是祂間接的同在，乃是主直接的、頭手的同在；祂寶貴的同在是我們據有包羅萬有的基督這流奶與蜜美地之實際的大能一出三 8，二五 30，申二六 9，結二十 6。

出 3:8 我下來要救他們脫離埃及人的手，領他們從那地出來，上到美好、寬闊、流奶與蜜之地，就是到迦南人、赫人、亞摩利人、比利洗人、希未人、耶布斯人的地方。

出 25:30 又要在桌子上，在我面前，常擺陳設餅。

申 26:9 將我們領進這地方，把這流奶與蜜之地賜給我們。

結 20:6 那日我向他們舉手起誓，要領他們出埃及地，到我為他們探察過的流奶與蜜之地；那地是全地的榮耀。

3 『我年輕時，人教導我各種得勝、聖別、並屬靈的方法。然而，這些方法沒有一樣管用。至終，經過六十八年以上的經歷，我發現除了主的同在以外，沒有一樣管用。祂與我們同在，乃是一切』—約書亞記生命讀經，五八至五九頁。

三 以色列人進入迦南地並戰勝耶利哥之後，第一個犯罪的是亞干；亞干所犯嚴重的罪，其內在、屬靈的意義和神聖的觀點，乃是他貪愛一件美好的巴比倫衣服，（示拿地後來稱為巴比倫，）為着好看，裝飾自己，使自己體面—書 7:21:

書 7:21 我在所奪的財物中，看見一件美好的示拿衣服、二百舍客勒銀子、一條金子重五十舍客勒，我貪圖這些物件，便拿去了。這些物件現今藏在我帳棚內的地裏，銀子在衣服底下。

1 欺騙了聖靈的亞拿尼亞和撒非喇犯了相同原則的罪—這是巴比倫的原則，就是裝假—徒 5:1 ~ 11，啓十七 4，6，太二三 13 ~ 36：

徒 5:1 但是有一個人，名叫亞拿尼亞，同他的妻子撒非喇，賣了產業，

徒 5:2 把價銀私自留下一部分，他的妻子也知道。他把一部分拿來放在使徒腳前。

anything, it is for your sake in the person of Christ;

Ezek. 48:35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.

2. The presence of the Lord, the smile of the Lord, is the governing principle; we must learn to be kept, to be ruled, to be governed, and to be guided, not by His secondhand presence but by the direct, firsthand presence of the Lord; His precious presence is the power for us to possess the all-inclusive Christ as the reality of the good land flowing with milk and honey—Exo. 3:8; 25:30; Deut. 26:9; Ezek. 20:6.

Exo. 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

Exo. 25:30 And you shall set the bread of the Presence upon the table before Me always.

Deut. 26:9 And He has brought us to this place and has given us this land, a land flowing with milk and honey.

Ezek. 20:6 On that day I lifted up My hand to them to bring them out of the land of Egypt to a land that I had spied out for them, flowing with milk and honey, which is the glory of all the lands.

3. “In my youth I was taught various ways to overcome, to be victorious, to be holy, and to be spiritual. However, not any of these ways worked. Eventually, through more than sixty-eight years of experience, I have found out that nothing works but the Lord’s presence. His being with us is everything”—Life-study of Joshua, p. 48.

C. When the Israelites entered into the land of Canaan and gained the victory over Jericho, the first person to commit sin was Achan; the intrinsic, spiritual significance and divine view of Achan’s serious sin was his coveting a beautiful Babylonian garment (Shinar is the area that was later called Babylon) in his seeking to improve himself, to make himself look better for the sake of appearance—Josh. 7:21:

Josh. 7:21 When I saw among the spoil a beautiful mantle of Shinar and two hundred shekels of silver and a wedge of gold weighing fifty shekels, I coveted them and took them. And now they are hidden in the earth in my tent, with the silver under it.

1. Ananias and Sapphira, who lied to the Holy Spirit, sinned in the same principle—this is the principle of Babylon, which is hypocrisy—Acts 5:1-11; Rev. 17:4, 6; Matt. 23:13-36:

Acts 5:1 But a certain man named Ananias, with Sapphira his wife, sold a piece of property

Acts 5:2 And put aside for himself some of the proceeds, his wife also being aware of it. And he brought some part of it and laid it at the feet of the apostles.

徒 5:3 彼得說，亞拿尼亞，為甚麼撒但充滿了你的心，叫你欺騙聖靈，把田產的價銀私自留下一部分？

徒 5:4 田產還留着，所留下的不是你自己的麼？既賣了，價銀不也是由你作主麼？你為甚麼心裏起這意念？你不是欺騙人，乃是欺騙神了。

徒 5:5 亞拿尼亞聽見這話，就仆倒斷了氣，聽見的人都甚懼怕。

徒 5:6 有些青年人起來，把他包裹好，抬出去埋葬了。

徒 5:7 約隔了三小時，亞拿尼亞的妻子進來，還不知道所發生的事。

徒 5:8 彼得對她說，你告訴我，你們賣田產的價銀，就是這些麼？她說，是的，就是這些。

徒 5:9 彼得對她說，你們為甚麼同心試探主的靈？看哪，埋葬你丈夫之人的腳已到了門口，他們也要把你抬出去。

徒 5:10 婦人立刻仆倒在彼得腳前，斷了氣。那些青年人進來，見她已經死了，就抬出去，埋在她丈夫旁邊。

徒 5:11 全召會以及所有聽見這事的人，都甚懼怕。

啓 17:4 那女人穿着紫色和朱紅色的衣服，用金子、寶石、珍珠為妝飾，手中拿着金杯，盛滿了可憎之物，並她淫亂的污穢。

啓 17:6 我又看見那女人喝醉了聖徒的血，和耶穌見證人的血；我看見她，就大大的希奇。

太 23:13 假冒為善的經學家和法利賽人，你們有禍了！因為你們在人面前，把諸天的國關了；你們自己不進去，也不讓那些要進去的人進去。

太 23:14 假冒為善的經學家和法利賽人，你們有禍了！因為你們侵吞寡婦的家產，假意作很長的禱告，所以你們要受更重的刑罰。

太 23:15 假冒為善的經學家和法利賽人，你們有禍了！因為你們走遍洋海陸地，叫一個人入教，既入了教，卻使他成為火坑之子，比你們還加倍。

太 23:16 瞎眼領路的，你們有禍了！你們說，凡指着殿起誓的，算不得甚麼；只是凡指着殿中金子起誓的，他就該謹守。

太 23:17 愚拙瞎眼的人，那個是更大的，是金子，還是叫金子成聖的殿？

太 23:18 你們又說，凡指着壇起誓的，算不得甚麼；只是凡指着壇上禮物起誓的，他就該謹守。

太 23:19 瞎眼的人，那個是更大的，是禮物，還是叫禮物成聖的壇？

太 23:20 所以指着壇起誓的，就是指着壇和壇上的一切起誓；

太 23:21 指着殿起誓的，就是指着殿和那住在殿中的起誓；

太 23:22 指着天起誓的，就是指着神的寶座，和那坐在其上的起誓。

太 23:23 假冒為善的經學家和法利賽人，你們有禍了！因為你們將薄荷、芹菜、茴香，獻上十分之一，卻撇開律法上更重的事，就是正義、憐憫、信實；這些原是必須行的，那些也是不可撇開的。

太 23:24 瞎眼領路的，蠅蟲你們就濾出來，駱駝你們倒吞下去。

太 23:25 假冒為善的經學家和法利賽人，你們有禍了！因為你們潔淨杯盤的外面，裏面卻盛滿了勒索和放蕩。

Acts 5:3 But Peter said, Ananias, why has Satan filled your heart to deceive the Holy Spirit and to put aside for yourself some of the proceeds of the land?

Acts 5:4 While it remained, was it not your own? And when it was sold, was it not under your authority? Why is it that you have contrived this thing in your heart? You have not lied to men but to God.

Acts 5:5 And when Ananias heard these words, he fell down and expired; and great fear came upon all those who heard this.

Acts 5:6 And the young men arose and wrapped him up; and carrying him out, they buried him.

Acts 5:7 And it happened that after an interval of about three hours, his wife, not knowing what had happened, came in.

Acts 5:8 And Peter answered her, Tell me whether you have sold the land for this much? And she said, Yes, for this much.

Acts 5:9 And Peter said to her, Why is it that it was agreed between you two to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out.

Acts 5:10 And she fell down instantly at his feet and expired. And the young men came in and found her dead; and carrying her out, they buried her with her husband.

Acts 5:11 And great fear came upon the whole church and upon all those who heard these things.

Rev. 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.

Rev. 17:6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And I marveled with great marvel when I saw her.

Matt. 23:13 But woe to you, scribes and Pharisees, hypocrites! For you close off the kingdom of the heavens in the face of men; for you do not enter in yourselves, nor do you allow those who are entering to enter.

Matt. 23:14 But woe to you, scribes and Pharisees, hypocrites! For you devour the widows' houses, even while for a pretense you make long prayers. For this reason you shall receive greater judgment.

Matt. 23:15 Woe to you, scribes and Pharisees, hypocrites! For you go about the sea and the dry land to make one proselyte; and when he becomes one, you make him twice as much a son of Gehenna as yourselves.

Matt. 23:16 Woe to you, blind guides, who say, Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is bound.

Matt. 23:17 Fools and blind men, which is greater, the gold or the temple which sanctifies the gold?

Matt. 23:18 And, Whoever swears by the altar, it is nothing; but whoever swears by the gift which is upon it, he is bound.

Matt. 23:19 Blind men, which is greater, the gift or the altar which sanctifies the gift?

Matt. 23:20 Therefore he who swears by the altar swears by it and by all the things upon it;

Matt. 23:21 And he who swears by the temple swears by it and by Him who dwells in it;

Matt. 23:22 And he who swears by heaven swears by the throne of God and by Him who sits upon it.

Matt. 23:23 Woe to you, scribes and Pharisees, hypocrites! For you give a tenth of the mint and the anise and the cummin, and have neglected the weightier matters of the law—justice and mercy and faithfulness. But these you should have done and not neglected the others.

Matt. 23:24 Blind guides, who strain out the gnat but swallow the camel!

Matt. 23:25 Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and the dish, but inwardly they are full of extortion and self-indulgence.



太 23:26 瞎眼的法利賽人，你先潔淨杯盤的裏面，好叫外面也乾淨了。  
太 23:27 假冒為善的經學家和法利賽人，你們有禍了！因為你們好像粉飾的墳墓，外面顯得美觀，裏面卻滿了死人的骨頭，和一切的污穢。  
太 23:28 你們也是如此，外面向人顯出公義，裏面卻滿了偽善和不法。  
太 23:29 假冒為善的經學家和法利賽人，你們有禍了！因為你們建造申言者的墳，修飾義人的墓，  
太 23:30 並說，若是我們在我們祖宗的日子，必不和他們一同流申言者的血。  
太 23:31 這就是你們證明自己是殺害申言者之人的子孫了。  
太 23:32 你們去充滿你們祖宗的惡貫罷！  
太 23:33 蛇類，毒蛇之種，你們怎能逃避火坑的審判？  
太 23:34 所以，我差遣申言者和智慧人並經學家到你們這裏來，有的你們要殺害，要釘十字架，有的你們要在你們的會堂裏鞭打，從這城追逼到那城；  
太 23:35 叫世上所流一切的義血，都歸到你們身上，從義人亞伯的血起，直到你們在殿和壇中間，所殺巴拉加的兒子撒迦利亞的血為止。  
太 23:36 我實在告訴你們，這一切的罪都要歸到這世代了。

a 他們沒有那麼愛主，卻要顯出是那麼愛主的；他們裝假；神的兒女需要蒙拯救脫離在人面前裝假。

b 他們沒有甘心樂意把一切都奉獻給神，但他們在人的面前卻假冒是完全奉獻的；甚麼時候我們穿上一件與自己實際光景不相稱的衣服，我們就是在巴比倫的原則裏一六 1～6，十五 7～8。

太 6:1 你們要小心，不可將你們的義行在人前，故意叫他們注視；不然，在你們諸天之上的父面前，你們就沒有賞賜了。  
太 6:2 所以你施捨的時候，不可在你前面吹號，像那假冒為善的人在會堂裏和巷道上所行的，為要得人的榮耀。我實在告訴你們，他們已經充分的得了他們的賞賜。  
太 6:3 但你施捨的時候，不要讓左手知道右手所作的，  
太 6:4 好叫你的施捨可在隱密中，你父在隱密中察看，必要報答你。  
太 6:5 你們禱告的時候，不可像那假冒為善的人，因為他們愛站在會堂裏，並十字街口禱告，為要叫人看見。我實在告訴你們，他們已經充分的得了他們的賞賜。  
太 6:6 你禱告的時候，要進你的密室，關上門，禱告你在隱密中的父，你父在隱密中察看，必要報答你。  
太 15:7 假冒為善的人哪，以賽亞指着你們所申言的是對的；他說，  
太 15:8 『這百姓用嘴唇尊敬我，心卻遠離我；

Matt. 23:26 Blind Pharisee, cleanse first the inside of the cup and the dish so that their outside also may become clean.

Matt. 23:27 Woe to you, scribes and Pharisees, hypocrites! For you resemble white-washed graves, which outwardly appear beautiful but inwardly are full of dead men's bones and all uncleanness.

Matt. 23:28 So you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.

Matt. 23:29 Woe to you, scribes and Pharisees, hypocrites! For you build up the graves of the prophets and adorn the tombs of the righteous,

Matt. 23:30 And say, If we had been there in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Matt. 23:31 So then you testify against yourselves that you are the sons of those who murdered the prophets.

Matt. 23:32 And you, fill up the measure of your fathers!

Matt. 23:33 Serpents! Brood of vipers! How shall you escape the judgment of Gehenna?

Matt. 23:34 Therefore, behold, I send to you prophets and wise men and scribes. Some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,

Matt. 23:35 So that upon you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah, son of Barachiah, whom you murdered between the temple and the altar.

Matt. 23:36 Truly I say to you, All these things shall come upon this generation.

a. They did not love the Lord very much, but they wanted to be looked upon as those who greatly loved the Lord; they were just pretending; God's children need to be delivered from pretending before men.

b. They were not willing to offer everything cheerfully to God, but before man they acted as if they had offered all; whenever we put on a garment that does not match our actual condition, we are in the principle of Babylon—6:1-6; 15:7-8.

Matt. 6:1 But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens.

Matt. 6:2 Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full.

Matt. 6:3 But you, when you give alms, do not let your left hand know what your right hand is doing,

Matt. 6:4 So that your alms may be in secret; and your Father who sees in secret will repay you.

Matt. 6:5 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full.

Matt. 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Matt. 15:7 Hypocrites! Well has Isaiah prophesied concerning you, saying,

Matt. 15:8 "This people honors Me with their lips, but their heart stays far away from Me;

2 因着要得人的榮耀所作假冒的事，是憑着妓女的原則作的，不是憑着新婦的原則作的；假的奉獻和假的屬靈都是罪，但真實的敬拜是在靈和真實裏；願神使我們作誠實的人—啓十七 4～5，十九 7～9，路十二 1，林前二 9～10，林後二 10，五 14～15，約四 23～24。

啓 17:4 那女人穿着紫色和朱紅色的衣服，用金子、寶石、珍珠爲妝飾，手中拿着金杯，盛滿了可憎之物，並她淫亂的污穢。

啓 17:5 在她額上有名寫着：奧祕哉！大巴比倫，地上妓女和可憎之物的母。

啓 19:7 我們要喜樂歡騰，將榮耀歸與祂；因爲羔羊婚娶的時候到了，新婦也自己豫備好了。

啓 19:8 又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。

啓 19:9 天使對我說，你要寫上，凡被請赴羔羊婚筵的有福了。又對我說，這是神真實的話。

路 12:1 這時，有數萬羣眾聚集，甚至彼此踐踏，耶穌開講，先對門徒說，你們自己要提防法利賽人的酵，就是假冒爲善。

林前 2:9 只是如經上所記：『神爲愛祂的人所豫備的，是眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的。』

林前 2:10 但神藉着那靈向我們啓示了，因爲那靈參透萬事，甚至神的深奧也參透了。

林後 2:10 你們饒恕誰甚麼，我也饒恕；我若曾有所饒恕，我所已經饒恕的，是在基督的面前，爲你們饒恕的；

林後 5:14 原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了；

林後 5:15 並且祂替眾人死，是叫那些活着的人，不再向自己活，乃向那替他們死而復活者活。

約 4:23 時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因爲父尋找這樣敬拜祂的人。

約 4:24 神是靈；敬拜祂的，必須在靈和真實裏敬拜。

3 『要緊的不是人怎樣看；人是看外貌，耶和華是看內心；』（撒上一九 11，）並讓基督安家在我們心裏，（弗三 16～17，）祂就要成爲我們心中所存的善；這樣，從我們心裏所充滿的，我們就能將祂這美妙的善分賜到人裏面。（路六 44～45。）

撒上一六:7 耶和華卻對撒母耳說，不要看他的外貌和他身材高大，我不揀選他。因爲要緊的不是人怎樣看；人是看外貌，耶和華是看內心。

2. Everything done in falsehood to receive glory from man is done in the principle of the harlot, not in the principle of the bride; false consecration and spirituality are sins, but true worship is in spirit and truthfulness; may God make us true men—Rev. 17:4-5; 19:7-9; Luke 12:1; 1 Cor. 2:9-10; 2 Cor. 2:10; 5:14-15; John 4:23-24.

Rev. 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.

Rev. 17:5 And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Luke 12:1 Meanwhile, when the myriads of the crowd were gathered together so that they trampled on one another, He began to say to His disciples first, Beware of the leaven of the Pharisees, which is hypocrisy.

1 Cor. 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."

1 Cor. 2:10 But to us God has revealed them through the Spirit, for the Spirit searches all things, even the depths of God.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

3. "It is not how man sees that matters; for man looks on the outward appearance, but Jehovah looks on the heart" (1 Sam. 16:7); if we treasure up God's word in our heart (Psa. 119:11) and allow Christ to make His home in our heart (Eph. 3:16-17), He will become the good treasure of our heart, and out of the abundance of our heart we can dispense Him as this wonderful, good treasure into others (Luke 6:44-45).

1 Sam. 16:7 But Jehovah said to Samuel, Do not regard his appearance and the height of his stature, because I have rejected him. For it is not how man sees that matters; for man looks on the outward appearance, but Jehovah looks on the heart.

詩 119:11 我將你的話珍藏在心裏，免得我得罪你。

弗 3:16 願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，

弗 3:17 使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，

路 6:44 每一棵樹都是憑自己的果子認出來的。人不是從荊棘收取無花果，也不是從蒺藜收採葡萄。

路 6:45 善人從他心裏所存的善，發出善來；惡人從他心裏所存的惡，發出惡來；因為心裏所充滿的，口裏就說出來。

叁 以色列人對付了他們的罪，就是亞干的罪之後，（書七 11～12，20～21，）就戰勝艾城，（八 1～35，）但之後又有以色列人如何受了基遍人欺騙的記載（九 1～27）：

書 7:11 以色列人犯了罪，違背了我所吩咐他們的約，取了當滅的物；又偷竊，又行詭詐，又把那當滅的物放在他們的物件中。

書 7:12 因此，以色列人在仇敵面前站立不住；他們在仇敵面前轉背逃跑，是因成了當滅的；你們若不把當滅的物從你們中間毀掉，我就不再與你們同在了。

書 7:20 亞干回答約書亞說，我實在得罪了耶和華以色列的神。我所作的事是這樣：

書 7:21 我在所奪的財物中，看見一件美好的示拿衣服、二百舍客勒銀子、一條金子重五十舍客勒，我貪圖這些物件，便拿去了。這些物件現今藏在我帳棚內的地裏，銀子在衣服底下。

書 8:1 耶和華對約書亞說，不要懼怕，也不要驚惶。你率領一切兵丁，起來上艾城去；看哪，我已經把艾城的王和他的民、他的城、並他的地，都交在你手裏。

書 8:2 你怎樣待耶利哥和耶利哥的王，也當照樣待艾城和艾城的王；只是城內所奪的財物和牲畜，你們可以取為自己的掠物。你要在城後設下攻城的伏兵。

書 8:3 於是，約書亞和一切兵丁都起來，要上艾城去。約書亞選了三萬人，都是大能的勇士，夜間打發他們前往，

書 8:4 吩咐他們說，你們要注意，要在城後埋伏，等候攻城；不可離城太遠，都要各自準備。

書 8:5 我與我所帶領的眾民要向城追迫。城裏的人像初次出來攻擊我們的時候，我們就在他們面前逃跑。

書 8:6 他們必出來追趕我們，直到我們引誘他們離開城，因為他們必說，這些人像初次一樣在我們面前逃跑；所以我們要在他們面前逃跑。

書 8:7 你們就從埋伏的地方起來，奪取那城，因為耶和華你們的神必把城交在你們手裏。

書 8:8 你們奪了城以後，就放火燒城。你們要照耶和華的話而行。

Psa. 119:11 In my heart I have treasured up Your word / That I might not sin against You.

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

Luke 6:44 For each tree is known by its own fruit. For men do not collect figs from thorns, nor do they pick grapes from a thornbush.

Luke 6:45 The good man, out of the good treasure of his heart, brings forth that which is good, and the evil man, out of the evil treasure of his heart, brings forth that which is evil; for out of the abundance of his heart his mouth speaks.

**III. After Israel dealt with their sin, the sin of Achan (Josh. 7:11-12, 20-21), they were victorious over Ai (8:1-35), but then there is a record of how the children of Israel were deceived by the Gibeonites (9:1-27):**

Josh. 7:11 Israel has sinned. Indeed they have trespassed My covenant, which I commanded them; indeed they have taken of that which was devoted to destruction; indeed they have stolen; indeed they have been deceptive; indeed they have put it among their goods.

Josh. 7:12 Thus the children of Israel are not able to stand before their enemies; they turn their backs before their enemies, for they have become something devoted to destruction. I will not be with you anymore unless you destroy that which was devoted to destruction from among you.

Josh. 7:20 Then Achan answered Joshua and said, It is true; I have sinned against Jehovah the God of Israel; and this is what I did:

Josh. 7:21 When I saw among the spoil a beautiful mantle of Shinar and two hundred shekels of silver and a wedge of gold weighing fifty shekels, I coveted them and took them. And now they are hidden in the earth in my tent, with the silver under it.

Josh. 8:1 Then Jehovah said to Joshua, Do not be afraid or dismayed. Take all the people of war with you, and rise and go up to Ai. See, I have given the king of Ai and his people and his city and his land into your hand.

Josh. 8:2 And you shall do to Ai and to its king as you did to Jericho and to its king; except its spoil and its cattle you shall take for your plunder. Set an ambush for the city behind it.

Josh. 8:3 So Joshua rose up with all the people of war to go up to Ai. And Joshua chose thirty thousand men, mighty men of valor, and sent them out by night.

Josh. 8:4 And he commanded them, saying, See, you shall lie in ambush for the city behind the city. Do not go very far from the city, and all of you be ready.

Josh. 8:5 And I and all the people who are with me will draw near to the city. Then when they come forth to meet us, as it was the first time, we will flee before them.

Josh. 8:6 And they will come out after us until we have drawn them out from the city, for they will say, They are fleeing before us as they did the first time. Thus we will flee before them.

Josh. 8:7 Then you shall rise up from the ambush and take possession of the city, for Jehovah your God will give it into your hand.

Josh. 8:8 And when you capture the city, you shall set the city on fire. You shall do according to the word



看哪，我已經吩咐你們了。

書 8:9 約書亞打發他們前往，他們就到埋伏的地方去，留在伯特利和艾城之間，就是艾城的西邊。當夜約書亞在百姓中間住宿。

書 8:10 約書亞清早起來，點齊百姓，他和以色列的長老就在百姓前面上艾城去。

書 8:11 他所帶領的一切兵丁都上去，向前進迫，來到城前。他們在艾城北邊安營，在他們和艾城之間有一山谷。

書 8:12 他挑了約五千人，使他們埋伏在伯特利和艾城之間，就是艾城的西邊。

書 8:13 於是百姓，就是城北的全軍和城西的伏兵，都佈置好了。這夜約書亞進入山谷之中。

書 8:14 艾城的王看見這景況，就和全城的人，清早急忙起來，出到所定的地方，面對着亞拉巴，要與以色列人交戰；王卻不知道在城後對他設下了伏兵。

書 8:15 約書亞和以色列眾人在他們面前裝敗，沿着通往曠野的路逃跑。

書 8:16 城內的眾民都被召集，追趕他們；艾城人追趕約書亞的時候，就被引誘離開城。

書 8:17 艾城和伯特利城沒有留下一人不出來追趕以色列人的；他們撤了敞開的城，去追趕以色列人。

書 8:18 耶和華對約書亞說，你向艾城伸出手裏的短槍，因為我要將城交在你手裏。約書亞就向城伸出手裏的短槍。

書 8:19 他一伸手，伏兵就從埋伏的地方速速起來，跑進城去，奪了城，急忙放火燒城。

書 8:20 艾城的人回頭一看，不料，城中煙氣沖天；他們往這面或那面都無處可逃，因為那往曠野逃跑的百姓轉身攻擊追趕的人。

書 8:21 約書亞和以色列眾人見伏兵已經奪了城，城中煙氣飛騰，就轉身擊殺艾城的人。

書 8:22 伏兵也出城迎擊艾城人，艾城人就困在以色列人中間，前後都是以色列人。於是以色列人擊殺他們，沒有留下一個，也沒有讓一個逃脫。

書 8:23 他們生擒了艾城的王，將他解到約書亞那裏。

書 8:24 以色列人在田間，在曠野殺盡所追趕艾城的一切居民，艾城人都倒在刀下，直到滅盡；以色列眾人就回到艾城，用刀擊殺了城中的人。

書 8:25 當日倒斃的人，連男帶女共有一萬二千，就是艾城所有的人。

書 8:26 約書亞沒有收回手裏所伸出來的短槍，直到把艾城的一切居民盡行殺滅。

書 8:27 惟獨城中的牲畜和財物，以色列人都取為自己的掠物，是照耶和華所吩咐約書亞的話。

書 8:28 約書亞將艾城焚燒，使城永為廢堆，荒涼直到今日。

書 8:29 他將艾城的王掛在樹上，直到晚上。日落的時候，約書亞下令，人就把屍首從樹上取下來，丟在城門口，在屍首上堆成一大堆石頭，直存到今日。

of Jehovah. See, I have commanded you.

Josh. 8:9 Then Joshua sent them forth; and they went to the place of ambush, and they stayed between Bethel and Ai, to the west of Ai. And Joshua spent that night among the people.

Josh. 8:10 And Joshua rose early in the morning and mustered the people; and he and the elders of Israel went up before the people to Ai.

Josh. 8:11 And all the people of war who were with him went up and drew near and came before the city. And they camped to the north of Ai, so that the valley was between them and Ai.

Josh. 8:12 Now he had taken about five thousand men and set them in ambush between Bethel and Ai, to the west of the city.

Josh. 8:13 So they set the people, the whole camp, which was north of the city, and the rearguard to the west of the city. And Joshua went into the valley that night.

Josh. 8:14 Now when the king of Ai saw this, the men of the city hurried and rose up early and went to meet Israel in battle, he and all his people, at the assigned place, facing the Arabah; for he did not know that there was an ambush set for him behind the city.

Josh. 8:15 And Joshua and all Israel pretended to be beaten before them, and they fled by the way of the wilderness.

Josh. 8:16 Then all the people who were in the city were called together to pursue after them; and they pursued after Joshua and thus were drawn out of the city.

Josh. 8:17 And not a man was left in Ai or in Bethel who did not go forth after Israel, but they abandoned the city, leaving it open, and pursued after Israel.

Josh. 8:18 Then Jehovah said to Joshua, Stretch out the javelin that is in your hand toward Ai, for I will give it into your hand. And Joshua stretched out the javelin that was in his hand toward the city.

Josh. 8:19 And the ambush rose up quickly from their place and ran as soon as he had stretched out his hand, and they entered the city and captured it; and they hurried and set the city on fire.

Josh. 8:20 And when the men of Ai turned to see behind them, they looked, and there it was-the smoke of the city going up to heaven; and they had no way to flee this way or that way when the people who had fled into the wilderness turned back upon the pursuers.

Josh. 8:21 When Joshua and all Israel saw that the ambush had taken the city and that the smoke of the city was rising, they turned and slew the men of Ai.

Josh. 8:22 And the others came out from the city to meet them, so that they were in the midst of Israel, some on this side and some on that side. And they struck them, so that no one was left to survive or escape.

Josh. 8:23 But they took the king of Ai alive and brought him to Joshua.

Josh. 8:24 And when Israel had finished slaying all the inhabitants of Ai in the field, in the wilderness where they had pursued them, and all of them had fallen by the edge of the sword until they were consumed, all Israel returned to Ai and struck it with the edge of the sword.

Josh. 8:25 And all those who fell that day, both of men and of women, were twelve thousand, all the people of Ai.

Josh. 8:26 And Joshua did not withdraw his hand with which he stretched out the javelin until he had utterly destroyed all the inhabitants of Ai.

Josh. 8:27 Only the cattle and the spoil of that city Israel took for themselves as plunder, according to the word of Jehovah, which He commanded Joshua.

Josh. 8:28 So Joshua burned Ai and made it a heap forever; it is a desolation to this day.

Josh. 8:29 And he hanged the king of Ai on a tree until evening time. And when the sun set, Joshua commanded, and they took his corpse down from the tree and threw it at the entrance of the city gate, and they erected over him a great heap of stones, which is there to this day.

書 8:30 那時，約書亞在以巴路山上為耶和華以色列的神築一座壇，  
書 8:31 是照着耶和華僕人摩西所吩咐以色列人的話，正如摩西律法書上所寫的，用沒有動過鐵器的整塊石頭築的。眾人在這壇上向耶和華獻燔祭，又獻平安祭。  
書 8:32 約書亞在那裏，當着以色列人面前，將摩西所寫的律法抄寫在石頭上。  
書 8:33 以色列眾人，無論是寄居的、是本地人，和長老、官長、並審判官，都站在約櫃兩旁，在抬耶和華約櫃的祭司利未人面前，一半對着基利心山，一半對着以巴路山，為以色列民祝福，正如耶和華僕人摩西先前所吩咐的。  
書 8:34 隨後，約書亞將律法上一切祝福和咒詛的話，照着律法書上所寫的一切，都宣讀了。  
書 8:35 摩西所吩咐的一切話，約書亞在以色列全會眾和婦女、孩子、並在他們中間來往的寄居者面前，沒有一句不宣讀的。  
書 9:1 約但河西，住山地、低陸、並對着利巴嫩山沿大海一帶的諸王，就是赫人、亞摩利人、迦南人、比利洗人、希未人、耶布斯人的諸王，聽見這事，  
書 9:2 就都聚集，同心合意的要與約書亞和以色列人爭戰。  
書 9:3 基遍的居民聽見約書亞向耶利哥和艾城所行的事，  
書 9:4 也就設詭計，假充使者而來；他們拿舊糧袋和破裂縫補的舊皮酒袋馱在驢上，  
書 9:5 將補過的舊鞋穿在腳上，把舊衣服穿在身上；他們帶着作食物的餅都是乾的，都長了霉。  
書 9:6 他們到吉甲營中見約書亞，對他和以色列人說，我們是從遠地來的，現在求你們與我們立約。  
書 9:7 以色列人對這些希未人說，只怕你們是住在我們中間的；若是這樣，我們怎能和你們立約呢？  
書 9:8 他們對約書亞說，我們是你的僕人。約書亞問他們說，你們是甚麼人？是從那裏來的？  
書 9:9 他們說，你僕人是因耶和華你神的名，從極遠之地而來，因為我們聽見祂的名聲和祂在埃及所行的一切事，  
書 9:10 並祂向約但河東亞摩利人的兩個王，就是希實本王西宏和在亞斯他錄的巴珊王噩，一切所行的事。  
書 9:11 我們的長老和我們那地的一切居民對我們說，你們手裏要帶着路上用的食物去迎接以色列人，對他們說，我們是你們的僕人；現在求你們與我們立約。  
書 9:12 我們出來要往你們這裏來的日子，從家裏帶出來作食物的這餅還是熱的；看哪，現在都乾了，都長了霉。  
書 9:13 這些皮酒袋，我們盛酒的時候還是新的；看哪，現在已經破裂。我們這些衣服和鞋，因為道路甚遠，也都穿舊了。  
書 9:14 以色列人受了他們些食物，並沒有求耶和華指示。  
書 9:15 於是約書亞與他們講和，與他們立約，讓他們活着；會眾的首領也向他們起誓。  
書 9:16 以色列人與他們立約之後，過了三天纔聽說他們是近鄰，住在以色列人中間的。  
書 9:17 以色列人起行，第三天到了他們的城邑，就是基遍、基非

Josh. 8:30 Then Joshua built an altar to Jehovah the God of Israel on Mount Ebal,  
Josh. 8:31 As Moses the servant of Jehovah had commanded the children of Israel, as it is written in the book of the law of Moses, an altar of unhewn stones upon which no one had lifted up an iron tool. And they offered upon it burnt offerings to Jehovah, and they sacrificed peace offerings.  
Josh. 8:32 And there he wrote upon the stones a copy of the law of Moses, which he had written in the presence of the children of Israel.  
Josh. 8:33 And all Israel and their elders and their officers and their judges stood on either side of the Ark in front of the Levitical priests who carried the Ark of the Covenant of Jehovah, both sojourner and native alike: half of them in front of Mount Gerizim and half of them in front of Mount Ebal, as Moses the servant of Jehovah had first commanded, to bless the people of Israel.  
Josh. 8:34 And afterward he read all the words of the law, the blessing and the curse, according to all that was written in the book of the law.  
Josh. 8:35 There was not a word of all that Moses had commanded that Joshua did not read before all the congregation of Israel and the women and the little ones and the sojourners who went among them.  
Josh. 9:1 And when all the kings who were across the Jordan in the hill country and in the lowland and on all the shore of the Great Sea toward Lebanon, the Hittites and the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, heard of this,  
Josh. 9:2 They gathered themselves together to fight with Joshua and Israel with one accord.  
Josh. 9:3 But the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai,  
Josh. 9:4 And so they too acted craftily. And they went out as though they were envoys; and they took old sacks upon their donkeys, and old torn up and bound up wineskins,  
Josh. 9:5 And old patched sandals on their feet, and old garments upon themselves; and all the bread of their provisions was dry and had become moldy.  
Josh. 9:6 And they went to Joshua at the camp of Gilgal and said to him and to the men of Israel, From a faraway land we have come; now therefore make a covenant with us.  
Josh. 9:7 And the men of Israel said unto the Hivites, Perhaps you dwell among us. How then can we make a covenant with you?  
Josh. 9:8 And they said to Joshua, We will be your servants. And Joshua said to them, Who are you, and where are you coming from?  
Josh. 9:9 And they said to him, From a very far land your servants have come because of the name of Jehovah your God, for we have heard reports of Him and all that He did in Egypt  
Josh. 9:10 And all that He did to the two kings of the Amorites who were across the Jordan, to Sihon the king of Heshbon and to Og the king of Bashan, who was in Ashtaroth.  
Josh. 9:11 So our elders and all the inhabitants of our land spoke to us, saying, Take provisions in your hand for the journey, and go to meet them; and you shall say to them, We will be your servants; make then a covenant with us.  
Josh. 9:12 This bread of ours was hot when we took it for our provisions from our houses on the day we went forth to come to you; and here it now is: it is dry and has become moldy.  
Josh. 9:13 And these wineskins, which we filled, were new; and here they are: they are torn up. And these clothes and sandals of ours have become old because of the very long journey.  
Josh. 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.  
Josh. 9:15 And Joshua made peace with them and made a covenant with them to let them live, and the leaders of the assembly swore an oath to them.  
Josh. 9:16 Then at the end of three days, after they had made the covenant with them, they heard that they were their neighbors and that they dwelt among them.  
Josh. 9:17 And the children of Israel set out and came to their cities on the third day. Now their cities were

拉、比錄、基列耶琳。

- 書 9:18 以色列人沒有擊殺他們，因為會眾的首領已經指着耶和華以色列的神向他們起了誓；全會眾就向首領發怨言。
- 書 9:19 眾首領對全會眾說，我們已經指着耶和華以色列的神向他們起了誓，現在我們不能碰他們。
- 書 9:20 我們要如此待他們，讓他們活着，免得因我們向他們所起的誓，就有忿怒臨到我們身上。
- 書 9:21 眾首領又對會眾說，要讓他們活着。於是他們為全會眾作了劈柴打水的人，正如眾首領論到他們所說的。
- 書 9:22 約書亞召了他們來，對他們說，為甚麼欺哄我們說，我們離你們甚遠呢？其實你們是住在我們中間。
- 書 9:23 現在你們是被咒詛的；你們中間必不斷有人作奴僕，為我神的殿作劈柴打水的人。
- 書 9:24 他們回答約書亞說，因為實在有人告訴你的僕人，耶和華你的神曾吩咐祂的僕人摩西，把這全地賜給你們，並將這地的一切居民從你們面前除滅，所以我們為你們的緣故甚怕喪命，就行了這事。
- 書 9:25 現在你看，我們在你手中，你看怎樣待我們為善為正，就怎樣作罷。
- 書 9:26 於是約書亞這樣待他們，救他們脫離以色列人的手，以色列人就沒有殺他們。
- 書 9:27 當日約書亞使他們在耶和華所要選擇的地方，為會眾和耶和華的壇作劈柴打水的人，直到今日。

## 一 基遍人就是希未人（3，7，十一 18～19）——以色列人必須滅絕淨盡的迦南地列國之一，因為他們是屬魔鬼的，並且與鬼調和；（申七2，九4～5，十八9～14；）基遍的居民設詭計欺騙以色列人。（書九3～14。）

- 書 9:3 基遍的居民聽見約書亞向耶利哥和艾城所行的事，
- 書 9:7 以色列人對這些希未人說，只怕你們是住在我們中間的；若是這樣，我們怎能和你們立約呢？
- 書 11:18 約書亞和這諸王爭戰了許多年日。
- 書 11:19 除了住在基遍的希未人之外，沒有一城與以色列人講和的，都是以色列人爭戰奪來的。
- 申 7:2 耶和華你的神將他們交給你擊殺，那時你要把他們滅絕淨盡，不可與他們立約，也不可恩待他們。
- 申 9:4 耶和華你的神將他們從你面前攆出以後，你心裏不可說，耶和華將我領進來得這地，是因我的義。其實，耶和華將這些國民從你面前趕出去，是因他們的惡。
- 申 9:5 你進去得他們的地，並不是因你的義，也不是因你心裏正直，乃是因這些國民的惡，耶和華你的神纔將他們從你面前趕出去，又因耶和華要堅定祂向你列祖亞伯拉罕、以撒、雅各起誓的話。

Gibeon and Chephirah, Beeroth, and Kiriath-jearim.

- Josh. 9:18 And the children of Israel did not strike them, for the leaders of the assembly had sworn to them by Jehovah the God of Israel; and all the assembly murmured against the leaders.
- Josh. 9:19 Then all the leaders said to all the assembly, We have sworn to them by Jehovah the God of Israel; therefore now we cannot touch them.
- Josh. 9:20 This we will do with them and let them live, so that wrath does not come upon us because of the oath that we swore to them.
- Josh. 9:21 And the leaders said to them, Let them live. So they became woodcutters and drawers of water for all the assembly, as the leaders had said concerning them.
- Josh. 9:22 Then Joshua called for them and spoke to them, saying, Why have you deceived us, saying, We are very far from you; when you dwell among us?
- Josh. 9:23 Now therefore you shall be cursed; and there shall never fail to be slaves from among you, woodcutters and drawers of water for the house of my God.
- Josh. 9:24 And they answered Joshua and said, Because it had been told to your servants for certain that Jehovah your God had commanded Moses His servant to give you all the land and to destroy all the inhabitants of the land from before you. Therefore we were very afraid for our lives because of you, and we did this thing.
- Josh. 9:25 And now here we are in your hand: Do as it seems good and upright in your sight to do to us.
- Josh. 9:26 And he did so to them and delivered them from the hand of the children of Israel, and they did not slay them.
- Josh. 9:27 And that day Joshua made them woodcutters and drawers of water for the assembly and for the altar of Jehovah, as they are to this day, in the place that He would choose.

## A. The Gibeonites were Hivites (vv. 3, 7; 11:18-19)—one of the nations in the land of Canaan that had to be exterminated by Israel because they were devilish and mingled with demons (Deut. 7:2; 9:4-5; 18:9-14); the inhabitants of Gibeon deceived Israel with their craftiness (Josh. 9:3-14).

- Josh. 9:3 But the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai,
- Josh. 9:7 And the men of Israel said unto the Hivites, Perhaps you dwell among us. How then can we make a covenant with you?
- Josh. 11:18 Joshua made war with all these kings a long time.
- Josh. 11:19 There was not a city that made peace with the children of Israel except the Hivites, the inhabitants of Gibeon; they took all in battle.
- Deut. 7:2 And Jehovah your God delivers them up before you and you defeat them, you shall utterly destroy them; you shall make no covenant with them, nor shall you show them any favor.
- Deut. 9:4 Do not say in your heart when Jehovah your God drives them out from before you, Because of my righteousness, Jehovah has brought me in to possess this land. Rather, it is because of the wickedness of these nations that Jehovah is about to dispossess them from before you.
- Deut. 9:5 It is not because of your righteousness nor because of the uprightness of your heart that you are entering in to possess their land, but Jehovah your God is about to dispossess them from before you because of the wickedness of these nations and so that Jehovah may establish the word that He swore to your fathers, to Abraham, to Isaac, and to Jacob.



申 18:9 你進了耶和華你神所賜之地，那些國民所行可憎惡的事，你不可學着行。

申 18:10 你們中間不可有人使兒女經火，也不可有占卜的、觀兆的、用法術的、行邪術的、

申 18:11 念咒的、交鬼的、行巫術的、過陰的；

申 18:12 凡行這些事的，都為耶和華所憎惡；因那些國民行這些可憎惡的事，所以耶和華你的神將他們從你面前趕出。

申 18:13 你要向着耶和華你的神作完全人。

申 18:14 因你所要趕出的那些國民，都聽信觀兆的和占卜的；但耶和華你的神從來不許你這樣行。

書 9:3 基遍的居民聽見約書亞向耶利哥和艾城所行的事，

書 9:4 也就設詭計，假充使者而來；他們拿舊糧袋和破裂縫補的舊皮酒袋馱在驢上，

書 9:5 將補過的舊鞋穿在腳上，把舊衣服穿在身上；他們帶着作食物的餅都是乾的，都長了霉。

書 9:6 他們到吉甲營中見約書亞，對他和以色列人說，我們是從遠地來的，現在求你們與我們立約。

書 9:7 以色列人對這些希未人說，只怕你們是住在我們中間的；若是這樣，我們怎能和你們立約呢？

書 9:8 他們對約書亞說，我們是你的僕人。約書亞問他們說，你們是甚麼人？是從那裏來的？

書 9:9 他們說，你僕人是因耶和華你神的名，從極遠之地而來，因為我們聽見祂的名聲和祂在埃及所行的一切事，

書 9:10 並祂向約但河東亞摩利人的兩個王，就是希實本王西宏和在亞斯他錄的巴珊王噩，一切所行的事。

書 9:11 我們的長老和我們那地的一切居民對我們說，你們手裏要帶着路上用的食物去迎接以色列人，對他們說，我們是你們的僕人；現在求你們與我們立約。

書 9:12 我們出來要往你們這裏來的日子，從家裏帶出來作食物的這餅還是熱的；看哪，現在都乾了，都長了霉。

書 9:13 這些皮酒袋，我們盛酒的時候還是新的；看哪，現在已經破裂。我們這些衣服和鞋，因為道路甚遠，也都穿舊了。

書 9:14 以色列人受了他們些食物，並沒有求耶和華指示。

二 因着他們聽見以色列人擊敗耶利哥和艾城，就想要與以色列人講和立約，使以色列人讓他們活着；他們假充使者而來並假裝是從遠地來的；他們到吉甲營中見約書亞，對他和以色列人說，『我們是從遠地來的，…我們是你們的僕人；現在求你們與我們立約。』（6，11。）

書 9:6 他們到吉甲營中見約書亞，對他和以色列人說，我們是從遠地來的，現在求你們與我們立約。

Deut. 18:9 When you enter the land which Jehovah your God is giving you, you shall not learn to do things according to the abominations of those nations.

Deut. 18:10 There shall not be found among you anyone who makes his son or daughter pass through fire; anyone who performs divination, practices soothsaying, or interprets omens; or anyone who employs sorcery

Deut. 18:11 Or casts spells; or anyone who consults a spirit of the dead or a familiar spirit or inquires of the dead;

Deut. 18:12 For everyone who does these things is an abomination to Jehovah; and on account of these abominations Jehovah your God is dispossessing them from before you.

Deut. 18:13 You shall be blameless toward Jehovah your God.

Deut. 18:14 For these nations whom you are dispossessing listen to those who practice soothsaying and to those who perform divination, but Jehovah your God has not allowed you to do so.

Josh. 9:3 But the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai,

Josh. 9:4 And so they too acted craftily. And they went out as though they were envoys; and they took old sacks upon their donkeys, and old torn up and bound up wineskins,

Josh. 9:5 And old patched sandals on their feet, and old garments upon themselves; and all the bread of their provisions was dry and had become moldy.

Josh. 9:6 And they went to Joshua at the camp of Gilgal and said to him and to the men of Israel, From a faraway land we have come; now therefore make a covenant with us.

Josh. 9:7 And the men of Israel said unto the Hivites, Perhaps you dwell among us. How then can we make a covenant with you?

Josh. 9:8 And they said to Joshua, We will be your servants. And Joshua said to them, Who are you, and where are you coming from?

Josh. 9:9 And they said to him, From a very far land your servants have come because of the name of Jehovah your God, for we have heard reports of Him and all that He did in Egypt

Josh. 9:10 And all that He did to the two kings of the Amorites who were across the Jordan, to Sihon the king of Heshbon and to Og the king of Bashan, who was in Ashtaroth.

Josh. 9:11 So our elders and all the inhabitants of our land spoke to us, saying, Take provisions in your hand for the journey, and go to meet them; and you shall say to them, We will be your servants; make then a covenant with us.

Josh. 9:12 This bread of ours was hot when we took it for our provisions from our houses on the day we went forth to come to you; and here it now is: it is dry and has become moldy.

Josh. 9:13 And these wineskins, which we filled, were new; and here they are: they are torn up. And these clothes and sandals of ours have become old because of the very long journey.

Josh. 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

B. Because they had heard of Israel's defeating both Jericho and Ai, they wanted to make peace and a covenant with Israel so that Israel would let them live; they went out as though they were envoys and pretended to have come from afar; they went to Joshua at the camp of Gilgal and said to him and to the men of Israel, "From a faraway land we have come...We will be your servants; make then a covenant with us" (vv. 6, 11).

Josh. 9:6 And they went to Joshua at the camp of Gilgal and said to him and to the men of Israel, From a faraway land we have come; now therefore make a covenant with us.

書 9:11 我們的長老和我們那地的一切居民對我們說，你們手裏要帶着路上用的食物去迎接以色列人，對他們說，我們是你們的僕人；現在求你們與我們立約。

### 三 約書亞九章十四節是聖經中強而有力的一段，給我們看見以色列人爲甚麼受了基遍人的欺騙——他們『並沒有求耶和華指示』：因此，約書亞與他們講和，與他們立約，讓他們活着（15）：

書 9:14 以色列人受了他們些食物，並沒有求耶和華指示。

書 9:15 於是約書亞與他們講和，與他們立約，讓他們活着；會眾的首領也向他們起誓。

- 1 以色列人受了欺騙，因爲他們好像一個忘記丈夫的妻子；全本聖經是一部神聖的羅曼史，記載神如何追求祂所揀選的人，至終與他們成爲婚配。（創二 21～24，歌一 2～4，賽五四 5，六二 5，耶二 2，三 1，14，三一 32，結十六 8，二三 5，何二 7，19，太九 15，約三 29，林後十一 2，弗五 25～32，啓十九 7，二一 2，9～10，二二 17 上。）

創 2:21 耶和華神使那人沉睡，他就睡了，於是取了他的一條肋骨，又把肉在原處合起來。

創 2:22 耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。

創 2:23 那人說，這一次這是我骨中的骨，肉中的肉，可以稱這爲女人，因爲這是從男人身上取出來的。

創 2:24 因此，人要離開父母，與妻子聯合，二人成爲一體。

歌 1:2 願他用口與我親嘴！因你的愛情比酒更美。

歌 1:3 你的膏油馨香；你的名如同倒出來的香膏，所以眾童女都愛你。

歌 1:4 願你吸引我，我們就快跑跟隨你——王帶我進了他的內室——我們必因你歡喜快樂；我們要稱讚你的愛情，勝似稱讚美酒。她們愛你是理所當然的。

賽 54:5 因爲造你的，是你的丈夫；萬軍之耶和華是祂的名。救贖你的，是以色列的聖者；祂必稱爲全地的神。

賽 62:5 少年人怎樣娶處女，你的眾民也要照樣娶你；新郎怎樣喜悅新婦，你的神也要照樣喜悅你。

耶 2:2 你去向耶路撒冷人的耳中喊叫，說，耶和華如此說，你幼年的恩愛，新婚的愛情，你怎樣在曠野，在未曾耕種之地跟隨我，我都記得。

耶 3:1 有話說，人若休妻，妻子離他而去，作了別人的妻子，前夫豈能再回到她那裏麼？若回到她那裏，那地豈不是大大污穢了麼？但你和許多所愛的人行邪淫，還可以歸向我；這是耶和華說的。

Josh. 9:11 So our elders and all the inhabitants of our land spoke to us, saying, Take provisions in your hand for the journey, and go to meet them; and you shall say to them, We will be your servants; make then a covenant with us.

### C. Joshua 9:14 is a very powerful portion of the Scriptures that shows us why the children of Israel were deceived by the Gibeonites—“**they did not ask for the counsel of Jehovah**”; thus, Joshua made peace with them and made a covenant with them to let them live (v. 15):

Josh. 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

Josh. 9:15 And Joshua made peace with them and made a covenant with them to let them live, and the leaders of the assembly swore an oath to them.

1. The children of Israel were deceived because they were like a wife who forgot her husband; the entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17a).

Gen. 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.

Gen. 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

Gen. 2:23 And the man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken.

Gen. 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.

S.S. 1:2 Let him kiss me with the kisses of his mouth! / For your love is better than wine.

S.S. 1:3 Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you.

S.S. 1:4 Draw me; we will run after you - The king has brought me into his chambers - / We will be glad and rejoice in you; / We will extol your love more than wine. / Rightly do they love you.

Isa. 54:5 For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.

Isa. 62:5 For as a young man marries a virgin, / Your sons will marry you; / And with the joy of the bridegroom over the bride / Your God will rejoice over you.

Jer. 2:2 Go and cry in the ears of Jerusalem, saying, Thus says Jehovah: / I remember concerning you the kindness of your youth, / The love of your bridal days, / When you followed after Me in the wilderness, / In a land that was not sown.

Jer. 3:1 It is said, / If a man divorces his wife / And she goes from him / And becomes another man's wife, / Will he return to her again? / Will not that land be / Utterly polluted? / But you have committed fornication with many lovers. / Yet return to Me, declares Jehovah.

耶 3:14 耶和華說，背道的兒女阿，回來罷，因為我是你們的丈夫；並且我必將你們從一城取一人，從一族取兩人，將你們帶到錫安。

耶 31:32 不像我拉着他們祖宗的手，領他們出埃及地的時候，與他們所立的約；我雖是他們的丈夫，他們卻背了我的約；這是耶和華說的。

結 16:8 我從你旁邊經過，看見了你；那正是你動愛情的時候。我便展開衣襟搭在你身上，遮蓋你的赤體；又向你起誓，與你結盟，你就歸於我；這是主耶和華說的。

結 23:5 阿荷拉離開我行邪淫，貪戀所愛的人，就是鄰近的亞述人；

何 2:7 她必追隨所愛的人，卻追不上，她必尋找他們，卻尋不見；便說，我要歸回前夫，因我那時的光景比如今還好。

何 2:19 我必聘你永遠歸我為妻，以公義和公平，以慈愛和憐恤聘你歸我；

太 9:15 耶穌對他們說，新郎和伴友同在的時候，伴友豈能哀慟？但日子將到，新郎要從他們中間被取去，那時他們就要禁食。

約 3:29 娶新婦的，就是新郎；新郎的朋友站着聽祂，因着新郎的聲音就歡喜快樂；所以我這喜樂滿足了。

林後 11:2 我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。

弗 5:25 作丈夫的，要愛你們的妻子，正如基督愛召會，為召會捨了自己，

弗 5:26 好聖化召會，藉着話中之水的洗滌潔淨召會，

弗 5:27 祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。

弗 5:28 丈夫也當照樣愛自己的妻子，如同愛自己的身體；愛自己妻子的，便是愛自己了。

弗 5:29 從來沒有人恨惡自己的身體，總是保養顧惜，正像基督待召會一樣，

弗 5:30 因為我們是祂身體上的肢體。

弗 5:31 為這緣故，人要離開父母，與妻子聯合，二人成為一體。

弗 5:32 這是極大的奧秘，但我是指着基督與召會說的。

啓 19:7 我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。

啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。

啓 21:9 拿着七個金碗，盛滿末後七災的七位天使中，有一位來對我說，你來，我要將新婦，就是羔羊的妻，指給你看。

啓 21:10 我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。

啓 22:17 那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。

Jer. 3:14 Return, O apostate children, declares Jehovah, for I am a Husband to you; and I will take you, one from a city and two from a family, and will bring you to Zion.

Jer. 31:32 Not like the covenant which I made with their fathers in the day I took them by their hand to bring them out from the land of Egypt, My covenant which they broke, although I was their Husband, declares Jehovah.

Ezek. 16:8 Then I passed by you and saw you; and then was your time a time of love. And I spread My skirt over you and covered your nakedness; indeed I swore unto you and entered into a covenant with you, declares the Lord Jehovah, and you became Mine.

Ezek. 23:5 And Oholah committed fornication instead of remaining with Me, and she lusted after her lovers, after the Assyrians, who were close to her,

Hosea 2:7 And she will pursue her lovers / But will not overtake them; / And she will seek them but not find them; / And she will say, I will go / And return to my first Husband, / For it was better for me then than now.

Hosea 2:19 And I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions;

Matt. 9:15 And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.

John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Eph. 5:28 In the same way the husbands also ought to love their own wives as their own bodies; he who loves his own wife loves himself.

Eph. 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,

Eph. 5:30 Because we are members of His Body.

Eph. 5:31 For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.



2 聖經給我們看見，我們這班神的選民是祂的妻子，在祂與我們之間，必須有基於相互之愛的婚姻聯結；所以，宇宙是結婚禮堂，丈夫是那經過過程並終極完成的三一神，在此與蒙救贖、重生、聖別、更新、變化、並榮化的三部分人結為婚配；至終，聖經結束於新耶路撒冷，就是神選民在新天新地裏的終極完成，作宇宙的妻子，直到永遠—啓二 9 ~ 10，二二 17 上。

啓 21:9 拿着七個金碗，盛滿末後七災的七位天使中，有一位來對我說，你來，我要將新婦，就是羔羊的妻，指給你看。

啓 21:10 我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。

啓 22:17 那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。

3 妻子絕不該離開她的丈夫，乃該一直依賴丈夫，並與他是一；基遍人到以色列人那裏時，以色列這妻子該到她丈夫那裏去，問問祂該作甚麼—書九 14。

書 9:14 以色列人受了他們些食物，並沒有求耶和華指示。

4 作為愛主並渴望成為祂得勝新婦構成分子的信徒，我們碰到一切的問題，都該和神商量；我們需要把每件事都帶到主面前，在祂面前並在與祂的交通裏來考慮、審核並定規事情：

a 每一個信徒從這一面來說，都要軟弱到一個地步，每逢碰到一件事的時候，他沒法主張，不敢定規，不能去作，必須和主先接觸過，先商量過，讓祂來定規；這纔是基督徒最甜美的生活—林後十二 9 ~ 10。

林後 12:9 祂對我說，我的恩典夠你用的，因為我的能力，是在人的軟弱上顯得完全。所以我極其喜歡誇我的軟弱，好叫基督的能力覆庇我。

林後 12:10 因此，我為基督的緣故，就以軟弱、凌辱、貧困、逼迫、困苦為可喜悅的，因我甚麼時候軟弱，甚麼時候就有能力了。

2. The Bible shows us that we, as God's elect, are His wife and that between Him and us there must be a marriage union of mutual love; the universe, therefore, is a wedding place, the place where the Husband, the processed and consummated Triune God, is being joined in marriage to the redeemed, regenerated, sanctified, renewed, transformed, and glorified tripartite man; eventually, the Bible ends with the New Jerusalem as the ultimate consummation of God's elect in the new heaven and new earth, as the universal wife for eternity—21:9-10; 22:17a.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

3. A wife should never leave her husband; rather, she should always rely upon him and be one with him; when the Gibeonites came to Israel, as the wife Israel should have gone to her Husband and checked with Him about what to do—Josh. 9:14.

Josh. 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

4. As believers who love the Lord and aspire to be the constituents of His overcoming bride, we should consult God related to every problem that we encounter; we need to bring every matter to the Lord and to consider, examine, and determine things before Him and in fellowship with Him:

a. In this respect, every believer needs to be weak to the extent that he does not have his own ideas, make his own decisions, or take any action related to what he encounters without contacting the Lord and consulting with Him, allowing Him to make the decisions; this is the sweetest living of a Christian—2 Cor. 12:9-10.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

2 Cor. 12:10 Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

b 我們無別辦法，一切都得和神交通，一切都得和祂商量，一切都得讓祂來處理，一切都得讓祂來說話，一切都得由祂來主張；在基督徒身上，每一時刻，每一件事，都依賴另一位一神——乃是榮耀的一排四 6～7，箴三 5～6，耶十七 7～8，林後一 8～9，詩六二 8，一〇二標題與 7 節。

腓 4:6 應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神；

腓 4:7 神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念。

箴 3:5 你要全心信靠耶和華，不可倚靠自己的聰明；

箴 3:6 在你一切的道路，都要認定祂，祂必修直你的途徑。

耶 17:7 信靠耶和華，以耶和華為可可靠的，那人有了福了。

耶 17:8 他必像樹栽於水旁，沿河邊扎根，炎熱來到並不懼怕，葉子仍必青翠，在乾旱之年毫無罣慮，而且結果不止。

林後 1:8 弟兄們，關於我們在亞西亞所遭遇的患難，我們不願意你們不知道，就是我們被壓太重，力不能勝，甚至連活命的指望都絕了，

林後 1:9 自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神；

詩 62:8 百姓阿，你們當時時信靠祂，在祂面前傾心吐意；神是我們的避難所。（細拉）

詩 102 標題 困苦人發昏的時候，在耶和華面前傾吐苦情的禱告。

詩 102:7 我儼醒不睡，就像房頂上孤單的麻雀。

5 神若引導你走你所不認識的路，這就迫使『你與祂有千百次的談話，以致這路程在祂和你中間，變成一個永遠的記念』——倪柝聲文集第一輯第七冊，二二八頁。

6 以色列沒有尋求她丈夫的意思，結果乃是這獨立自主的妻子受了欺騙，沒有保護，沒有防衛；從聖經中的這記載，我們需要學習，我們是主的妻子，該與祂同活，一直依賴祂，並時時與祂是一；這是約書亞九章的內在意義。

書九 見本篇篇首讀經部分。

b. We have no alternative but to fellowship with God in all things, discuss all things with Him, and allow Him to handle all things, speak in all things, and make every decision; it is glorious for a Christian to be dependent on another One—God—at every moment and in every matter—Phil. 4:6-7; Prov. 3:5-6; Jer. 17:7-8; 2 Cor. 1:8-9; Psalms 62:8; Psalm 102, title and v. 7.

Phil. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Prov. 3:5 Trust in Jehovah with all your heart, / And do not rely on your own understanding;

Prov. 3:6 In all your ways acknowledge Him, / And He will make your paths straight.

Jer. 17:7 Blessed is the man who trusts in Jehovah / And whose trust Jehovah is.

Jer. 17:8 And he will be like a tree transplanted beside water, / Which sends out its roots by a stream, / And will not be afraid when heat comes; / For its leaves remain flourishing, / And it will not be anxious in the year of drought / And will not cease to bear fruit.

2 Cor. 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor. 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

Psalms 62:8 Trust in Him at all times, O people; / Pour out your heart before Him; / God is a refuge to us. Selah.

Psalms 102 Title A Prayer of an afflicted one, when he is fainting and pours out his complaint before Jehovah

Psalms 102:7 I watch, and I am like / A lone sparrow on a housetop.

5. If God leads you to take a way that you do not know, “this forces you to have hundreds and thousands of conversations with Him, resulting in a journey that is an everlasting memorial between you and Him”—The Collected Works of Watchman Nee, vol. 7, p. 1144.

6. The result of Israel's not seeking the counsel of her Husband was that this independent and individualistic wife was deceived, and she had no protection, no safeguard; from this record in the Scriptures, we need to learn that, as the Lord's wife, we should co-live with Him, always relying on Him and being one with Him all the time; this is the intrinsic significance of Joshua 9.

Josh. 9 See the verses listed under *Scripture Reading* of this message.

# 約書亞記結晶讀經

## 第五篇

### 迦南地的出產 以及分配美地的 內在意義

詩歌：

讀經：書五 12，十三 1～二二 34，西一 12，徒二六 18

- 書 5:12 他們喫了那地的出產，當日嗎哪就止住了，以色列人也不再有了嗎哪了；那一年，他們卻喫迦南地的出產。
- 書 13:1 約書亞年紀老邁，耶和華對他說，你年紀老邁了，還有許多剩下的地有待取得；
- 書 13:2 所剩下的地有非利士人的全境和基述人的全地，
- 書 13:3 從埃及前的西曷河往北，直到以革倫的境界，（這就算為迦南人的地，）那裏有非利士人五個首領所管的迦薩人、亞實突人、亞實基倫人、迦特人、以革倫人；並有亞衛人之地，
- 書 13:4 這地是在南方；又有迦南人的全地，並屬西頓人的米亞拉，直到亞摩利人邊界的亞弗；
- 書 13:5 還有迦巴勒人之地，並向日出的全利巴嫩，就是從黑門山根的巴力迦得，直到哈馬口；
- 書 13:6 從利巴嫩直到米斯利弗瑪音，山地的一切居民，就是所有的西頓人。我必親自將他們從以色列人面前趕出去；你只管照我所吩咐的，將這地拈鬮分給以色列人為業。
- 書 13:7 現在你要把這地分給九個支派和瑪拿西半個支派為業。
- 書 13:8 流便人和迦得人已經同瑪拿西另半個支派，受了摩西在約但河東所賜給他們的產業，是照着耶和華的僕人摩西所賜給他們的，
- 書 13:9 就是從亞嫩河邊的亞羅珥，以及河谷中間的城，並由米底巴到底本的全高原，
- 書 13:10 和在希實本作王之亞摩利人的王西宏的諸城，直到亞捫人的邊界；
- 書 13:11 又有基列地，連同基述人和瑪迦人的地界，並全黑門山和

# CRYSTALLIZATION-STUDY OF JOSHUA

## Message Five

### The Produce of the Land of Canaan and the Intrinsic Significance of the Allotment of the Good Land

Hymns:

Scripture Reading: Josh. 5:12; 13:1—22:34; Col. 1:12; Acts 26:18

- Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.
- Josh. 13:1 Now Joshua was old and advanced in age; and Jehovah said to him, You are old and advanced in age, and very much of the land remains to be possessed.
- Josh. 13:2 This is the land that remains: all the regions of the Philistines and all that of the Geshurites,
- Josh. 13:3 From the Shihor, which is before Egypt, unto the border of Ekron on the north (this is considered to be Canaanite), with five lords of the Philistines: the Gazite and the Ashdodite, the Ashkelonite, the Gittite, and the Ekronite; and that of the Avvim
- Josh. 13:4 In the south; all the land of the Canaanites, and Mearah, which belongs to the Sidonians, unto Aphek at the border of the Amorites;
- Josh. 13:5 And the land of the Gebalites and all Lebanon toward the rising of the sun, from Baal-gad under Mount Hermon to the entrance of Hamath;
- Josh. 13:6 All the inhabitants of the hill country from Lebanon to Misrephoth-maim, all the Sidonians. I Myself will drive them out before the children of Israel; nevertheless allot it to Israel as an inheritance as I have commanded you.
- Josh. 13:7 And now divide this land as an inheritance to the nine tribes and the half-tribe of Manasseh.
- Josh. 13:8 With the other half-tribe of Manasseh the Reubenites and the Gadites received their inheritance, which Moses gave to them across the Jordan on the east, as Moses the servant of Jehovah gave to them:
- Josh. 13:9 From Aroer, which is on the edge of the river Arnon, and from the city, which is in the middle of the river valley, and all the tableland from Medeba to Dibon;
- Josh. 13:10 And all the cities of Sihon the king of the Amorites, who reigned in Heshbon, unto the border of the children of Ammon;
- Josh. 13:11 And Gilead with the territory of the Geshurites and the Maacathites, and all Mount Hermon



全巴珊，直到撒迦；  
書 13:12 還有巴珊王噩的全國，他在亞斯他錄和以得來作王；（他是利乏音人所剩下僅存的；）摩西把這些地的人都擊殺、趕逐了。  
書 13:13 以色列人卻沒有趕逐基述人和瑪迦人；基述人和瑪迦人仍住在以色列中，直到今日。  
書 13:14 只是利未支派，摩西沒有把產業給他們；他們的產業乃是獻與耶和華以色列神的火祭，正如耶和華對他所說的。  
書 13:15 摩西按着流便子孫支派的家族，把產業給了他們。

書 13:16 他們的境界是從亞嫩河邊的亞羅珥，以及河谷中間的城，並靠近米底巴的全高原起；  
書 13:17 還有希實本並高原上屬希實本的各城，就是底本、巴末巴力、伯巴力勉、  
書 13:18 雅雜、基底莫、米法押、  
書 13:19 基列亭、西比瑪、谷中山上的細列哈沙轄、  
書 13:20 伯昆珥、昆斯迦山坡、伯耶西末；  
書 13:21 就是高原的各城，以及亞摩利人的王西宏的全國；這西宏曾在希實本作王，摩西把他和米甸的首領以未、利金、蘇珥、戶珥、利巴擊殺了，這些都是西宏所設立，住在那地的首領。  
書 13:22 那時以色列人在所殺的人中，也用刀殺了比珥的兒子占卜者巴蘭。  
書 13:23 流便人的境界是以約但河為界。以上是流便子孫按着家族所得為業的諸城，並屬城的村莊。  
書 13:24 摩西按着迦得支派，迦得子孫的家族，把產業給了他們。

書 13:25 他們的境界是雅謝和基列的各城，並亞捫人的一半地，直到拉巴前的亞羅珥；  
書 13:26 從希實本到拉抹米斯巴和比多寧，又從瑪哈念到底璧的邊界；  
書 13:27 還有谷中的伯亞蘭、伯寧拉、疏割、撒分，就是希實本王西宏國中的餘地；以約但河為界，直到基尼烈海的盡頭，都在約但河東。  
書 13:28 以上是迦得子孫按着家族所得為業的諸城，並屬城的村莊。  
書 13:29 摩西把產業給了瑪拿西半支派，是按着瑪拿西子孫半支派的家族所給的。  
書 13:30 他們的境界是從瑪哈念起，包括全巴珊，就是巴珊王噩的全國，並在巴珊、睢珥的一切村落，共六十座城；  
書 13:31 還有基列的一半，並亞斯他錄和以得來，就是屬巴珊王噩國的二城，是按着家族給瑪拿西的兒子瑪吉的子孫，就是給瑪吉的一半子孫。  
書 13:32 以上是摩西在約但河東對着耶利哥的摩押平原所分給他們的產業。  
書 13:33 只是利未支派，摩西沒有把產業給他們；耶和華以色列的神是他們的產業，正如耶和華對他們所說的。  
書 14:1 以下是以色列人在迦南地所得的產業，就是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所分給他們的；

and all Bashan unto Salecah;  
Josh. 13:12 All the kingdom of Og in Bashan, who reigned in Ashtaroth and in Edrei (he was left of the remnant of the Rephaim); and Moses struck them and dispossessed them.  
Josh. 13:13 Yet the children of Israel did not dispossess the Geshurites and the Maacathites, but Geshur and Maacath dwell in the midst of Israel to this day.  
Josh. 13:14 However to the tribe of Levi he did not give an inheritance; the offerings of Jehovah the God of Israel by fire are their inheritance, as He had spoken to him.  
Josh. 13:15 And Moses gave an inheritance to the tribe of the children of Reuben according to their families.  
Josh. 13:16 And for them the border was from Aroer, which is on the edge of the river Arnon, and from the city, which is in the middle of the river valley, and all the tableland by Medeba;  
Josh. 13:17 Heshbon and all its cities which are in the tableland: Dibon and Bamoth-baal and Beth-baal-meon  
Josh. 13:18 And Jahaz and Kedemoth and Mephaath  
Josh. 13:19 And Kiriathaim and Sibmah and Zereth-shahar on the mountain of the valley  
Josh. 13:20 And Beth-peor and the slopes of Pisgah and Beth-jeshimoth;  
Josh. 13:21 That is, all the cities of the tableland and all the kingdom of Sihon the king of the Amorites, who reigned in Heshbon and whom Moses struck with the leaders of Midian: Evi and Rekem and Zur and Hur and Reba, the princes of Sihon who inhabited the land.  
Josh. 13:22 And Balaam the son of Beor, who practiced divination, the children of Israel slew with the sword with those of them who were already slain.  
Josh. 13:23 And the border of the children of Reuben was the Jordan and its border. This is the inheritance of the children of Reuben according to their families, the cities with their villages.  
Josh. 13:24 And Moses gave an inheritance to the tribe of Gad, to the children of Gad, according to their families.  
Josh. 13:25 And for them the border was Jazer and all the cities of Gilead, and half the land of the children of Ammon to Aroer, which is before Rabbah;  
Josh. 13:26 And from Heshbon to Ramath-mizpeh and Betonim; and from Mahanaim to the border of Debir;  
Josh. 13:27 And in the valley Beth-haram and Beth-nimrah and Succoth and Zaphon, the rest of the kingdom of Sihon the king of Heshbon; the Jordan and its border to the end of the Sea of Chinnereth, across the Jordan on the east.  
Josh. 13:28 This is the inheritance of the children of Gad according to their families, the cities with their villages.  
Josh. 13:29 And Moses gave an inheritance to the half-tribe of Manasseh; and it was for the half-tribe of the children of Manasseh according to their families.  
Josh. 13:30 And their border was from Mahanaim and all Bashan, all the kingdom of Og the king of Bashan, and all the tent villages of Jair, which are in Bashan, sixty cities;  
Josh. 13:31 And half of Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan, were for the children of Machir the son of Manasseh, for half of the children of Machir, according to their families.  
Josh. 13:32 These are what Moses gave as inheritances in the plains of Moab across the Jordan at Jericho to the east.  
Josh. 13:33 But to the tribe of Levi Moses did not give an inheritance; Jehovah the God of Israel is their inheritance, as He had spoken to them.  
Josh. 14:1 And these are what the children of Israel received as inheritances in the land of Canaan, which Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the children of Israel gave to them as inheritances,

書 14:2 乃是照耶和華藉摩西所吩咐的，把產業拈鬮分給九個半支派。

書 14:3 原來摩西在約但河東，已經把產業給了那兩個半支派；只是在他們中間，沒有把產業給利未人。

書 14:4 因為約瑟的子孫是兩個支派，就是瑪拿西和以法蓮，所以在那地沒有把一分地業給利未人，但給他們城邑居住，並城邑的郊野，可以牧養他們的牲畜，安置他們的財物。

書 14:5 耶和華怎樣吩咐摩西，以色列人就照樣行，把地分了。

書 14:6 那時，猶大人來到吉甲見約書亞；基尼洗人耶孚尼的兒子迦勒對約書亞說，耶和華在加低斯巴尼亞對神人摩西所說關於我和你的話，你都知道了。

書 14:7 耶和華的僕人摩西從加低斯巴尼亞打發我窺探這地，那時我正四十歲；我按着心裏的真誠向他回報。

書 14:8 然而，同我上去的眾弟兄使百姓的心融化；但我專一跟從耶和華我的神。

書 14:9 當日摩西起誓說，你腳所踏之地必定歸你和你的子孫永遠為業，因為你專一跟從耶和華我的神。

書 14:10 現在，看哪，自從耶和華對摩西說這話的時候，耶和華照祂所說的使我存活這四十五年；其間以色列人在曠野行走。看哪，現今我八十五歲了。

書 14:11 今天我還是強壯，像摩西打發我去的那天一樣；無論是爭戰，是出入，我的力量那時如何，現在還是如何。

書 14:12 現在求你將耶和華那日所說的這山地給我；因為那日你也曾聽見那裏有亞納人，並寬大堅固的城邑。或者耶和華與我同在，我就把他們趕出去，正如耶和華所說的。

書 14:13 於是約書亞為耶孚尼的兒子迦勒祝福，將希伯崙給他為業。

書 14:14 所以希伯崙作了基尼洗人耶孚尼的兒子迦勒的產業，直到今日，因為他專一跟從耶和華以色列的神。

書 14:15 希伯崙從前名叫基列亞巴。（亞巴是亞納族中最偉大的人。）於是那地太平，沒有爭戰了。

書 15:1 猶大子孫支派按着家族拈鬮所得之地是在儘南邊，到以東的邊界，向南直到尋的曠野。

書 15:2 他們的南界是從鹽海的盡頭，就是從朝南的海灣起，

書 15:3 通到亞克拉濱坡的南邊，接連到尋，上到加低斯巴尼亞的南邊，又經過希斯崙，上到亞達珥，繞過甲加，

書 15:4 接連到押們，通到埃及小河，直通到海為止。這就是他們的南界。

書 15:5 東界是從鹽海南邊到約但河口。北面的邊界是從約但河口的海灣起，

書 15:6 上到伯曷拉，經過伯亞拉巴的北邊，上到流便之子波罕的石頭那裏；

書 15:7 從亞割谷上到底壁，再向北轉到河谷以南亞都冥坡對面的吉甲；又接連到隱示麥水泉，直通到隱羅結，

書 15:8 上到欣嫩子谷，貼近耶布斯坡的南邊（耶布斯就是耶路撒

Josh. 14:2 By the lot of their inheritance, as Jehovah commanded through Moses for the nine tribes and the half-tribe.

Josh. 14:3 For Moses had given the inheritance of the two tribes and the half-tribe across the Jordan; but to the Levites he did not give an inheritance among them.

Josh. 14:4 For the children of Joseph were two tribes, Manasseh and Ephraim; and they gave no portion to the Levites in the land, but only cities to dwell in with their pasture lands for their cattle and their substance.

Josh. 14:5 As Jehovah had commanded Moses, so the children of Israel did; thus they divided the land.

Josh. 14:6 Then the children of Judah approached Joshua in Gilgal; and Caleb the son of Jephunneh the Kenizzite said to him, You know the word that Jehovah spoke to Moses the man of God concerning me and concerning you in Kadesh-barnea.

Josh. 14:7 I was forty years old when Moses the servant of Jehovah sent me out from Kadesh-barnea to spy out the land; and I returned such a word to him as was genuinely upon my heart.

Josh. 14:8 However my brothers who went up with me made the people's heart melt, but I fully followed Jehovah my God.

Josh. 14:9 And Moses swore on that day, saying, Surely the land on which your foot has trodden will be an inheritance to you and to your children forever, for you have fully followed Jehovah my God.

Josh. 14:10 And now, look, Jehovah has kept me alive, as He said, for these forty-five years, since the time Jehovah spoke this word to Moses while Israel walked through the wilderness. And now, look, today I am eighty-five years old.

Josh. 14:11 Today I am still as strong as I was on the day Moses sent me out; as my strength was then, so my strength is now, for battle and for going out and coming in.

Josh. 14:12 Now therefore give me this hill country, of which Jehovah spoke on that day, for you heard on that day that the Anakim were there with great fortified cities. It may be that Jehovah will be with me, and I will dispossess them, as Jehovah said.

Josh. 14:13 So Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh as an inheritance.

Josh. 14:14 Therefore Hebron has become the inheritance of Caleb the son of Jephunneh the Kenizzite to this day because he fully followed Jehovah the God of Israel.

Josh. 14:15 And the name of Hebron was formerly Kiriath-arba. (This Arba was the greatest man among the Anakim.) And the land had rest from war.

Josh. 15:1 And the lot for the tribe of the children of Judah according to their families was unto the border of Edom, to the wilderness of Zin at the south; this was the southern extreme.

Josh. 15:2 And their southern border was from the end of the Salt Sea, from the tongue-shaped bay that faces south;

Josh. 15:3 And it went southward to the ascent of Akrabbim, and passed on to Zin, and went up south of Kadesh-barnea, and passed on to Hezron, and went up to Addar, and went around Karka,

Josh. 15:4 And passed on to Azmon, and went out to the brook of Egypt; and the end of the border was at the sea. This shall be your southern border.

Josh. 15:5 And the eastern border was the Salt Sea to the end of the Jordan. And the border on the northern side was from the bay of the sea at the end of the Jordan.

Josh. 15:6 And the border went up to Beth-hoglah, and passed on to the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben;

Josh. 15:7 And the border went up to Debir from the Valley of Achor, and turned northward toward Gilgal, which is opposite the ascent of Adummim, which is south of the river valley; and the border passed on to the waters of En-shemesh; and its end was at En-rogel;

Josh. 15:8 Then the border went up by the Valley of Ben-hinnom to the south of the Jebusite slope (this is

冷；）又上到面向欣嫩谷西邊的山頂，就是在利乏音谷極北的邊界；

書 15:9 又從山頂轉到尼弗多亞的水泉，通到以弗崙山的眾城邑，又轉到巴拉（巴拉就是基列耶琳；）

書 15:10 又從巴拉往西繞到西珥山，接連到耶琳山的北坡（耶琳就是基撒崙，）下到伯示麥，經過亭拿；

書 15:11 又通到以革倫的北坡，轉到施基崙，接連到巴拉山；又通到雅比聶，直通到海為止。

書 15:12 西界就是以大海為界。這是猶大子孫按着家族所得之地四圍的邊界。

書 15:13 約書亞照耶和華所吩咐的，將猶大子孫中的一部分地業，就是基列亞巴，給了耶孚尼的兒子迦勒；亞巴是亞納人的始祖，基列亞巴就是希伯崙。

書 15:14 迦勒就從那裏趕出亞納人的三個子孫，就是示篩、亞希慢、撻買，他們是亞納人的後代；

書 15:15 又從那裏上去，攻擊底璧的居民。（底璧從前名叫基列西弗。）

書 15:16 迦勒說，誰能攻打基列西弗，將城奪取，我就把我女兒押撒給他為妻。

書 15:17 迦勒兄弟基納斯的兒子俄陀聶奪取了那城，迦勒就把女兒押撒給他為妻。

書 15:18 押撒過門的時候，勸丈夫向她父親求一塊田。押撒一下驢，迦勒問她說，你要甚麼？

書 15:19 她說，求你賜福給我，你既將南地給了我，求你也給我水泉。她父親就把上泉下泉賜給她。

書 15:20 以下是猶大子孫支派按着家族所得的產業。

書 15:21 猶大子孫支派儘南邊的城邑，接近以東邊界的，就是甲薛、以得、雅姑珥、

書 15:22 基拿、底摩拿、亞大達、

書 15:23 基低斯、夏瑣、以提楠、

書 15:24 西弗、提煉、比亞綠、

書 15:25 夏瑣哈大他、加畧希斯崙（加畧希斯崙就是夏瑣、）

書 15:26 亞曼、示瑪、摩拉大、

書 15:27 哈薩迦大、黑實門、伯帕列、

書 15:28 哈薩書亞、別是巴、比斯約他、

書 15:29 巴拉、以因、以森、

書 15:30 伊勒多臘、基失、何珥瑪、

書 15:31 洗革拉、麥瑪拿、三撒拿、

書 15:32 利巴勿、實忻、亞因、臨門，共二十九座城，還有屬城的村莊。

書 15:33 在低陸有以實陶、瑣拉、亞實拿、

書 15:34 撒挪亞、隱干寧、他普亞、以楠、

書 15:35 耶末、亞杜蘭、梭哥、亞西加、

書 15:36 沙拉音、亞底他音、基底拉、基底羅他音，共十四座城，還有屬城的村莊。

書 15:37 又有洗楠、哈大沙、麥大迦得、

書 15:38 底連、米斯巴、約帖、

Jerusalem); and the border went to the top of the mountain that is before the Valley of Hinnom on the west, which is the northern end of the Valley of Rephaim;

Josh. 15:9 And the border turned from the top of the mountain to the spring of the waters of Nephtoah and went to the cities of Mount Ephron; then the border turned toward Baalah (this is Kiriath-jearim);

Josh. 15:10 And the border went around west of Baalah to Mount Seir, and passed by the northern slope of Mount Jearim (this is Chesalon), and went down to Beth-shemesh, and passed on to Timnah;

Josh. 15:11 And the border went to the slope of Ekron northward; and the border turned toward Shikkeron, and passed by Mount Baalah, and went to Jabneel; and the end of the border was at the sea.

Josh. 15:12 And the western border was the Great Sea and its coast. This is the border of the children of Judah all around according to their families.

Josh. 15:13 And to Caleb the son of Jephunneh he gave a portion in the midst of the children of Judah according to the commandment of Jehovah to Joshua, that is, Kiriath-arba (Arba was the father of Anak); this is Hebron.

Josh. 15:14 And Caleb drove out the three sons of Anak from there: Sheshai and Ahiman and Talmai, the children of Anak.

Josh. 15:15 And he went up from there to the inhabitants of Debir. (Now the name of Debir was formerly Kiriath-sepher.)

Josh. 15:16 And Caleb said, Whoever strikes Kiriath-sepher and takes it, I will give to him Achsah my daughter as wife.

Josh. 15:17 Then Othniel the son of Kenaz, Caleb's brother, took it; and he gave him Achsah his daughter as wife.

Josh. 15:18 And when she came to him, she urged him to ask her father for a field. And she alighted from her donkey, and Caleb said to her, What do you want?

Josh. 15:19 And she said, Give me a blessing, for you have given me land in the Negev; give me also springs of water. So he gave her the upper springs and the lower springs.

Josh. 15:20 This is the inheritance of the tribe of the children of Judah according to their families.

Josh. 15:21 And the uttermost cities of the tribe of the children of Judah toward the border of Edom on the south were Kabzeel and Eder and Jagur

Josh. 15:22 And Kinah and Dimonah and Adadah

Josh. 15:23 And Kedesh and Hazor and Ithnan;

Josh. 15:24 Ziph and Telem and Bealoth

Josh. 15:25 And Hazor-hadattah and Kerioth-hezron (this is Hazor);

Josh. 15:26 Amam and Shema and Moladah

Josh. 15:27 And Hazar-gaddah and Heshmon and Beth-pelet

Josh. 15:28 And Hazar-shual and Beer-sheba and Biziothiah;

Josh. 15:29 Baalah and Iim and Ezem

Josh. 15:30 And Eltolad and Chesil and Hormah

Josh. 15:31 And Ziklag and Madmannah and Sansannah

Josh. 15:32 And Lebaoth and Shilhim and Ain and Rimmon: in all twenty-nine cities with their villages.

Josh. 15:33 In the lowland: Eshtaol and Zorah and Ashnah

Josh. 15:34 And Zanoah and En-gannim; Tappuah and Enam;

Josh. 15:35 Jarmuth and Adullam; Socoh and Azekah

Josh. 15:36 And Shaaraim and Adithaim and Gederah and Gederothaim: fourteen cities with their villages.

Josh. 15:37 Zenan and Hadashah and Migdal-gad

Josh. 15:38 And Dilean and Mizpeh and Joktheel;



書 15:39 拉吉、波斯加、伊磯倫、  
 書 15:40 迦本、拉慢、基提利、  
 書 15:41 基低羅、伯大哀、拿瑪、瑪基大，共十六座城，還有屬城的村莊。  
 書 15:42 又有立拿、以帖、亞珊、  
 書 15:43 益弗他、亞實拿、尼悉、  
 書 15:44 基伊拉、亞革悉、瑪利沙，共九座城，還有屬城的村莊。  
 書 15:45 又有以革倫和屬以革倫的鄉鎮村莊；  
 書 15:46 從以革倫直到海，一切靠近亞實突的城，並屬城的村莊。  
 書 15:47 還有亞實突和屬亞實突的鄉鎮村莊，迦薩和屬迦薩的鄉鎮村莊，直到埃及小河，並以大海為界。  
 書 15:48 在山地有沙密、雅提珥、梭哥、  
 書 15:49 大拿、基列薩拿（基列薩拿就是底璧、）  
 書 15:50 亞拿伯、以實提莫、亞念、  
 書 15:51 歌珊、何倫、基羅，共十一座城，還有屬城的村莊。  
 書 15:52 又有亞拉、度瑪、以珊、  
 書 15:53 雅農、伯他普亞、亞非加、  
 書 15:54 宏他、基列亞巴（基列亞巴就是希伯崙、）洗珥，共九座城，還有屬城的村莊。  
 書 15:55 又有瑪雲、迦密、西弗、淤他、  
 書 15:56 耶斯列、約甸、撒挪亞、  
 書 15:57 該隱、基比亞、亭拿，共十座城，還有屬城的村莊。  
 書 15:58 又有哈忽、伯夙、基突、  
 書 15:59 瑪臘、伯亞諾、伊勒提君，共六座城，還有屬城的村莊。  
 書 15:60 又有基列巴力（基列巴力就是基列耶琳、）拉巴，共兩座城，還有屬城的村莊。  
 書 15:61 在曠野有伯亞拉巴、密丁、西迦迦、  
 書 15:62 匿珊、鹽城、隱基底，共六座城，還有屬城的村莊。  
 書 15:63 至於住耶路撒冷的耶布斯人，猶大的子孫不能把他們趕出去，耶布斯人就在耶路撒冷與猶大的子孫同住，直到今日。  
 書 16:1 約瑟的子孫拈鬮所得之地，是從靠近耶利哥的約但河，耶利哥水泉的東邊起，直到曠野，從耶利哥上去，通過山地到伯特利；  
 書 16:2 又從伯特利到路斯，接連到亞基人的境界亞他綠那裏；  
 書 16:3 又往西下到押利提人的境界，到下伯和崙的境界，直到基色，通到海為止。  
 書 16:4 約瑟的兒子瑪拿西和以法蓮就得了他們的地業。  
 書 16:5 以法蓮子孫的境界，按着家族所得的，記在下面：他們地業的東界是從亞他綠亞達到上伯和崙；  
 書 16:6 直通到海。北界是密米他，又向東繞到他納示羅，經過他納示羅到雅挪哈的東邊；  
 書 16:7 從雅挪哈下到亞他綠，又到拿拉，達到耶利哥，通到約但河；  
 書 16:8 從他普亞往西，到加拿河，直通到海為止。這就是以法蓮子孫支派按着家族所得的地業；  
 書 16:9 另外在瑪拿西子孫的地業中，還有些城邑和屬這一切城邑的村莊，是分出來給以法蓮子孫的。

Josh. 15:39 Lachish and Bozkath and Eglon  
 Josh. 15:40 And Cabbon and Lahmas and Chitlish  
 Josh. 15:41 And Gederoth; Beth-dagon and Naamah and Makkedah: sixteen cities with their villages.  
 Josh. 15:42 Libnah and Ether and Ashan  
 Josh. 15:43 And Iphtah and Ashnah and Nezeb  
 Josh. 15:44 And Keilah and Achzib and Mareshah: nine cities with their villages.  
 Josh. 15:45 Ekron, with its towns and its villages;  
 Josh. 15:46 From Ekron even to the sea, all that were near Ashdod, with their villages.  
 Josh. 15:47 Ashdod, with its towns and its villages; Gaza, with its towns and its villages, unto the brook of Egypt and the Great Sea and its border.  
 Josh. 15:48 And in the hill country: Shamir and Jattir and Socoh  
 Josh. 15:49 And Dannah and Kiriath-sannah (this is Debir)  
 Josh. 15:50 And Anab and Eshtemoh and Anim  
 Josh. 15:51 And Goshen and Holon and Giloh: eleven cities with their villages.  
 Josh. 15:52 Arab and Dumah and Eshan  
 Josh. 15:53 And Janum and Beth-tappuah and Aphekah  
 Josh. 15:54 And Humtah and Kiriath-arba (this is Hebron) and Zior: nine cities with their villages.  
 Josh. 15:55 Maon, Carmel, and Ziph; and Juttah  
 Josh. 15:56 And Jezreel and Jokdeam and Zanoah;  
 Josh. 15:57 Kain, Gibeah, and Timnah: ten cities with their villages.  
 Josh. 15:58 Halhul, Beth-zur, and Gedor;  
 Josh. 15:59 And Maarath and Beth-anoth and Eltekon: six cities with their villages.  
 Josh. 15:60 Kiriath-baal (this is Kiriath-jearim) and Rabbah: two cities with their villages.  
 Josh. 15:61 In the wilderness: Beth-arabah, Middin, and Secacah;  
 Josh. 15:62 And Nibshan and the City of Salt and En-gedi: six cities with their villages.  
 Josh. 15:63 But as for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not dispossess them; thus the Jebusites dwell with the children of Judah in Jerusalem to this day.  
 Josh. 16:1 And the lot for the children of Joseph went from the Jordan at Jericho, east of the waters of Jericho, to the wilderness, going up from Jericho into the hill country to Bethel,  
 Josh. 16:2 And went from Bethel to Luz, and passed on to the border of the Archites at Ataroth,  
 Josh. 16:3 And went down westward to the border of the Japhletites, to the border of Lower Beth-horon and to Gezer; and its end was the sea.  
 Josh. 16:4 And the children of Joseph, Manasseh and Ephraim, received their inheritance.  
 Josh. 16:5 And the border of the children of Ephraim according to their families was thus: The border for their inheritance on the east was from Ataroth-addar to Upper Beth-horon;  
 Josh. 16:6 And the border went to the sea. On the north was Michmethath, and the border went around eastward to Taanath-shiloh, and passed by it to the east of Janoah,  
 Josh. 16:7 And went down from Janoah to Ataroth, then to Naarah, and reached Jericho, and went to the Jordan.  
 Josh. 16:8 From Tappuah the border went westward to the brook of Kanah; and its end was the sea. This is the inheritance of the tribe of the children of Ephraim according to their families,  
 Josh. 16:9 Together with the cities that were set apart for the children of Ephraim in the midst of the inheritance of the children of Manasseh, all the cities with their villages.

書 16:10 他們沒有趕出住基色的迦南人；迦南人仍住在以法蓮人中間，成為服苦役的人，直到今日。

書 17:1 瑪拿西是約瑟的長子，他的支派拈鬮所得之地記在下面。瑪拿西的長子，基列之父瑪吉，因為是戰士就得了基列和巴珊。

書 17:2 瑪拿西其餘的子孫，按着家族拈鬮分地，就是亞比以謝的子孫，希勒的子孫，亞斯列的子孫，示劍的子孫，希弗的子孫，示米大的子孫；這些按着家族，都是約瑟兒子瑪拿西子孫中的男丁。

書 17:3 瑪拿西的玄孫，瑪吉的曾孫，基列的孫子，希弗的兒子西羅非哈沒有兒子，只有女兒。他的女兒名叫瑪拉、挪阿、曷拉、密迦、得撒；

書 17:4 她們來到祭司以利亞撒和嫩的兒子約書亞並眾首領面前，說，耶和華曾吩咐摩西在我們弟兄中給我們產業。於是約書亞照耶和華所吩咐的，在她们伯叔中，把產業給了她们。

書 17:5 除了約但河東的基列和巴珊地之外，還有十分地歸瑪拿西，

書 17:6 因為瑪拿西的孫女們在瑪拿西的子孫中得了產業。基列地是屬瑪拿西其餘的子孫。

書 17:7 瑪拿西的境界，是從亞設到示劍前的密米他，往南到隱他普亞的居民那裏。

書 17:8 他普亞地歸瑪拿西，只是瑪拿西邊界上的他普亞城歸以法蓮的子孫。

書 17:9 瑪拿西的境界又下到加拿河。在瑪拿西的城邑中，河南邊的這些城邑都歸以法蓮。瑪拿西的地界是在河的北邊，直通到海為止；

書 17:10 南歸以法蓮，北歸瑪拿西，以海為界；北邊與亞設相接，東邊與以薩迦相接。

書 17:11 瑪拿西在以薩迦和亞設境內，有伯善和屬伯善的鄉鎮，以伯蓮和屬以伯蓮的鄉鎮，多珥的居民和屬多珥的鄉鎮，隱多珥的居民和屬隱多珥的鄉鎮，他納的居民和屬他納的鄉鎮，米吉多的居民和屬米吉多的鄉鎮。（以上第三個城是拿法。）

書 17:12 只是瑪拿西的子孫不能趕出這些城的居民，迦南人執意住在那里。

書 17:13 及至以色列人強盛了，就使迦南人服苦役，沒有把他們全然趕出。

書 17:14 約瑟的子孫對約書亞說，耶和華到如今既然賜福與我們，我們也族大人多，你為甚麼僅僅將一鬮一分之地給我們為業呢？

書 17:15 約書亞說，你們如果族大人多，嫌以法蓮山地窄小，就可以上到森林去，在比利洗人和利乏音人之地為自己開出地來。

書 17:16 約瑟的子孫說，那山地容不下我們，並且所有住山谷之地的迦南人，就是住伯善和屬伯善的鄉鎮，並住耶斯列谷的人，都有鐵車。

書 17:17 約書亞對約瑟家，就是以法蓮和瑪拿西人說，你族大人多，勢力強大，不可僅有一鬮之地，

Josh. 16:10 Yet they did not dispossess the Canaanites who dwelt in Gezer, but the Canaanites dwell in the midst of Ephraim to this day and have become forced labor.

Josh. 17:1 And this was the lot for the tribe of Manasseh, for he was Joseph's firstborn. To Machir, the firstborn of Manasseh, the father of Gilead, Gilead and Bashan had been given, since he was a man of war.

Josh. 17:2 Therefore the lot was for the rest of the children of Manasseh according to their families: for the children of Abiezer and for the children of Helek and for the children of Asriel and for the children of Shechem and for the children of Hephher and for the children of Shemida; these were the male children of Manasseh the son of Joseph according to their families.

Josh. 17:3 But Zelophehad the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters. And these are the names of his daughters: Mahlah and Noah, Hoglah, Milcah, and Tirzah.

Josh. 17:4 And they came before Eleazar the priest and before Joshua the son of Nun and before the leaders, saying, Jehovah commanded Moses to give us an inheritance among our brothers. Therefore he gave them an inheritance among their father's brothers according to the commandment of Jehovah.

Josh. 17:5 And ten portions fell to Manasseh, besides the land of Gilead and Bashan, which is across the Jordan,

Josh. 17:6 Because the daughters of Manasseh received an inheritance among his sons. And the land of Gilead belonged to the rest of the children of Manasseh.

Josh. 17:7 And the border of Manasseh was from Asher to Michmethath, which was opposite Shechem; and the border went south to the inhabitants of En-tappuah.

Josh. 17:8 The land of Tappuah belonged to Manasseh, but Tappuah, on the border of Manasseh, belonged to the children of Ephraim.

Josh. 17:9 And the border went down to the brook of Kanah. These cities to the south of the brook belonged to Ephraim, among the cities of Manasseh; and the border of Manasseh was to the north of the brook, and its end was the sea.

Josh. 17:10 To the south was Ephraim's, and to the north was Manasseh's, and the sea was his border. And they touched Asher on the north and Issachar on the east.

Josh. 17:11 And to Manasseh there belonged in Issachar and Asher, Beth-shean and its towns, and Ibleam and its towns, and the inhabitants of Dor and its towns, and the inhabitants of En-dor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns (the third is Napheth).

Josh. 17:12 Yet the children of Manasseh could not dispossess these cities, but the Canaanites persisted in dwelling in this land.

Josh. 17:13 And when the children of Israel became strong, they made the Canaanites forced labor; but they did not utterly dispossess them.

Josh. 17:14 Then the children of Joseph spoke to Joshua, saying, Why have you given me an inheritance of only one lot and one portion, although I am still a numerous people, whom Jehovah has thus far blessed?

Josh. 17:15 And Joshua said to them, If you are a numerous people, go up to the forest, and cut out land there for yourself in the land of the Perizzites and the Rephaim; since the hill country of Ephraim is too narrow for you.

Josh. 17:16 And the children of Joseph said, The hill country is not enough for us; and all the Canaanites who dwell in the land of the valley have chariots of iron, both those of Beth-shean and its towns and those in the Valley of Jezreel.

Josh. 17:17 And Joshua spoke to the house of Joseph, to Ephraim and Manasseh, saying, You are a numerous people, and you have great strength; you shall not have one lot only,

書 17:18 山地也要歸你；雖是森林，你也可以開出地來，山地的儘邊必歸你。迦南人雖有鐵車，雖是強盛，你也能把他們趕出去。

書 18:1 以色列人全會眾聚集在示羅，把會幕設立在那裏；那地已經在他們面前被制伏了。

書 18:2 以色列人中還剩下七個支派沒有分得地業。

書 18:3 約書亞對以色列人說，耶和華你們列祖的神所賜給你們的地，你們懈怠不去得，要到幾時呢？

書 18:4 你們每支派當選出三個人，我要打發他們去，他們就要起身走遍那地，按着各支派應得的地業描述出來，然後回到我這裏。

書 18:5 他們要將地分作七分；猶大仍在南方，住在他的境內，約瑟家仍在北方，住在他們的境內。

書 18:6 你們要將地分作七分，描述好了，拿到我這裏來；我要在這裏，在耶和華我們的神面前，為你們拈鬮。

書 18:7 利未人在你們中間沒有分，因為耶和華祭司的職任就是他們的產業。迦得支派、流便支派、和瑪拿西半支派已經在約但河東得了地業，就是耶和華的僕人摩西所賜給他們的。

書 18:8 描述那地的人起身去的時候，約書亞囑咐他們說，你們去走遍那地，描述好了，就回到我這裏來；我要在示羅這裏，在耶和華面前，為你們拈鬮。

書 18:9 那些人就去了，走遍那地，按着城邑分作七分，描述在冊子上，然後回到示羅營中見約書亞。

書 18:10 約書亞就在示羅，在耶和華面前，為他們拈鬮。約書亞在那裏，按着以色列人的家族，將地分給他們。

書 18:11 便雅憫子孫支派的鬮，按着家族拈出來了。他們拈鬮所得的境界，是在猶大子孫和約瑟子孫之間。

書 18:12 他們北面的邊界是從約但河起，往上貼近耶利哥的北邊；又往西上去，通過山地，直通到伯亞文的曠野；

書 18:13 從那裏接連到路斯，貼近路斯的南邊（路斯就是伯特利，）又下到亞他綠亞達，靠近下伯和崙南邊的山；

書 18:14 從那裏轉彎，繞過西邊轉向南，從伯和崙南邊對面的山，直通到猶大子孫的城基列巴力（基列巴力就是基列耶琳；）這是西界。

書 18:15 南界是從基列耶琳的儘邊，從西邊起，達到尼弗多亞的水泉；

書 18:16 又下到欣嫩子谷前面山的儘邊，就是利乏音谷北邊的山；又下到欣嫩谷，貼近耶布斯坡的南邊；又下到隱羅結；

書 18:17 又轉向北，通到隱示麥，達到亞都冥坡對面的基利綠；又下到流便之子波罕的石頭那裏；

書 18:18 又往北接連到亞拉巴對面，往下到亞拉巴；

書 18:19 又接連到伯曷拉的北邊，直通到鹽海的北灣，就是約但河南邊的河口；這是南界。

Josh. 17:18 But the hill country shall be yours. Though it is a forest, you shall cut it down, and its end will be yours; for you shall dispossess the Canaanites, though they have chariots of iron and though they are strong.

Josh. 18:1 And the whole assembly of the children of Israel gathered together at Shiloh, and they set up the Tent of Meeting there; and the land was subdued before them.

Josh. 18:2 And among the children of Israel there remained seven tribes whose inheritance had not been divided to them.

Josh. 18:3 And Joshua said to the children of Israel, How long will you be slack about going to take possession of the land that Jehovah, the God of your fathers, has given you?

Josh. 18:4 Appoint three men for each tribe, and I will send them out. And they shall rise up and go through the land, and write a description of it with a view to its being their inheritance; and they shall come to me.

Josh. 18:5 And they shall divide it into seven portions: Judah shall stay at his border on the south, and the house of Joseph shall stay at their border on the north.

Josh. 18:6 And you shall describe the land in seven portions and bring the description here to me; then I will cast lots for you here before Jehovah our God.

Josh. 18:7 But the Levites shall have no portion among you, for the priesthood of Jehovah is their inheritance. And Gad and Reuben and the half-tribe of Manasseh received their inheritance across the Jordan eastward, which Moses the servant of Jehovah had given to them.

Josh. 18:8 And the men rose up and went; and Joshua commanded those who went to describe the land, saying, Go and walk through the land, and describe it; then return to me, and I will cast lots for you before Jehovah here in Shiloh.

Josh. 18:9 So the men went, and they passed through the land and described it by cities into seven portions in a book. Then they came to Joshua at the camp at Shiloh.

Josh. 18:10 And Joshua cast lots for them in Shiloh before Jehovah. And there Joshua divided the land to the children of Israel according to their divisions.

Josh. 18:11 And the lot of the tribe of the children of Benjamin came out, according to their families. And the border of their lot went between the children of Judah and the children of Joseph.

Josh. 18:12 And their border on the northern side was from the Jordan, and the border went up alongside Jericho on the north, and went up through the hill country westward, and its end was at the wilderness of Beth-aven.

Josh. 18:13 And from there the border passed to Luz, on the southern side of Luz (this is Bethel); and the border went down to Ataroth-addar, at the mountain which is south of Lower Beth-horon.

Josh. 18:14 And the border turned from there and went around the west side southward, from the mountain that is to the south of Beth-horon; and its end was at Kiriath-baal (this is Kiriath-jearim), a city of the children of Judah. This was the west side.

Josh. 18:15 The south side was from the limit of Kiriath-jearim, and the border went from the west and went to the fountain of the waters of Nephtoa;

Josh. 18:16 And the border went down to the limit of the mountain that is before the Valley of Ben-hinnom, which is north of the valley of the Rephaim; and it went down into the Valley of Hinnom, to the southern side of the Jebusite slope, and went down to En-rogel,

Josh. 18:17 And turned north, and went to En-shemesh, and went to Geliloth, which is opposite the ascent of Adummim; and it went down to the stone of Bohan the son of Reuben;

Josh. 18:18 And it passed by the side before the Arabah northward, and went down to the Arabah;

Josh. 18:19 And the border passed by the northern side of Beth-hoglah, and the end of the border was at the northern bay of the Salt Sea at the south end of the Jordan. This was the southern border.



書 18:20 東界是約但河。這是便雅憫子孫按着家族，照他們四圍的邊界所得的地業。

書 18:21 便雅憫子孫的支派按着家族所得的城邑，就是耶利哥、伯曷拉、伊麥基悉、

書 18:22 伯亞拉巴、洗瑪臉、伯特利、

書 18:23 亞文、巴拉、俄弗拉、

書 18:24 基法阿摩尼、俄弗尼、迦巴，共十二座城，還有屬城的村莊。

書 18:25 又有基遍、拉瑪、比錄、

書 18:26 米斯巴、基非拉、摩撒、

書 18:27 利堅、伊利昆勒、他拉拉、

書 18:28 洗拉、以利弗、耶布斯人的城（就是耶路撒冷、）基比亞、基列，共十四座城，還有屬城的村莊。這是便雅憫子孫按着家族所得的地業。

書 19:1 為西緬子孫的支派，按着家族，拈出第二圖。他們所得的地業是在猶大子孫地業中間。

書 19:2 他們所得的地業，就是別是巴（或名示巴、）摩拉大、

書 19:3 哈薩書亞、巴拉、以森、

書 19:4 伊利多拉、比土力、何珥瑪、

書 19:5 洗革拉、伯瑪加博、哈薩蘇撒、

書 19:6 伯利巴勿、沙魯險，共十三座城，還有屬城的村莊。

書 19:7 又有亞因、利門、以帖、亞珊，共四座城，還有屬城的村莊。

書 19:8 還有這些城四圍一切的村莊，直到巴拉比珥，就是南地的拉瑪。這是西緬子孫的支派按着家族所得的地業。

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 19:10 為西布倫的子孫，按着家族，拈出第三圖。他們地業的境界是到撒立；

書 19:11 往西上到瑪拉拉，達到大巴設，又達到約念前的河；

書 19:12 又從撒立往東轉向日出之地，到吉斯綠他泊的境界，又通到大巴拉，上到雅非亞；

書 19:13 從那裏往東向日出之地，接連到迦特希弗，至以特加汛，通到臨門，從那裏轉到尼亞；

書 19:14 又繞過尼亞的北邊，轉到哈拿頓，直通到伊弗他伊勒谷；

書 19:15 還有加他、拿哈拉、伸崙、以大拉、伯利恆，共十二座城，還有屬城的村莊。

書 19:16 這些城並屬城的村莊，就是西布倫的子孫按着家族所得的地業。

書 19:17 為以薩迦，就是為以薩迦的子孫，按着家族，拈出第四圖。

書 19:18 他們的地界是耶斯列、基蘇律、書念、

書 19:19 哈弗連、示按、亞拿哈拉、

書 19:20 拉璧、基善、亞別、

書 19:21 利篋、隱干寧、隱哈大、伯帕薛；

書 19:22 又達到他泊、沙哈洗瑪、伯示麥，直通到約但河為止，共十六座城，還有屬城的村莊。

Josh. 18:20 And the Jordan borders it on the east side. This was the inheritance of the children of Benjamin according to their families, according to its borders all around.

Josh. 18:21 And the cities of the tribe of the children of Benjamin according to their families were Jericho and Beth-hoglah and Emek-keziz

Josh. 18:22 And Beth-arabah and Zemaraim and Bethel

Josh. 18:23 And Avvim and Parah and Ophrah

Josh. 18:24 And Chephar-ammoni and Ophni and Geba: twelve cities with their villages.

Josh. 18:25 Gibeon and Ramah and Beeroth

Josh. 18:26 And Mizpeh and Chephirah and Mozah

Josh. 18:27 And Rekem and Irpeel and Taralah

Josh. 18:28 And Zelah, Haeleph, and that of the Jebusite (this is Jerusalem), Gibeath, Kiriath: fourteen cities with their villages. This was the inheritance of the children of Benjamin according to their families.

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. 19:2 And they had for their inheritance Beer-sheba, or Sheba, and Moladah

Josh. 19:3 And Hazar-shual and Balah and Ezem

Josh. 19:4 And Eltolad and Bethul and Hormah

Josh. 19:5 And Ziklag and Beth-marcaboth and Hazar-susah

Josh. 19:6 And Beth-lebaoth and Sharuhin: thirteen cities with their villages.

Josh. 19:7 Ain, Rimmon, and Ether, and Ashan: four cities with their villages.

Josh. 19:8 And all the villages which were around these cities as far as Baalath-beer, that is, Ramah of the Negev. This was the inheritance of the tribe of the children of Simeon according to their families.

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. 19:10 And the third lot came up for the children of Zebulun according to their families. And the border of their inheritance was as far as Sarid;

Josh. 19:11 And their border went up to the west, even to Maralah, and reached Dabbesheth; and it reached the brook that is before Jokneam.

Josh. 19:12 And it turned from Sarid eastward toward the rising of the sun to the border of Chisloth-tabor, and went to Daberath and up to Japhia;

Josh. 19:13 And from there it passed eastward toward the rising of the sun to Gath-hepher, to Eth-kazin, and went to Rimmon, where it turned to Neah;

Josh. 19:14 And the border went around from the north to Hannathon; and its end was the valley of Iphtahel,

Josh. 19:15 With Kattath and Nahalal and Shimron and Idalah and Bethlehem: twelve cities with their villages.

Josh. 19:16 This was the inheritance of the children of Zebulun according to their families, these cities with their villages.

Josh. 19:17 For Issachar the fourth lot came out, for the children of Issachar according to their families.

Josh. 19:18 And their territory was Jezreel and Chesulloth and Shunem

Josh. 19:19 And Hapharaim and Shion and Anaharath

Josh. 19:20 And Rabbith and Kishion and Ebez

Josh. 19:21 And Remeth and En-gannim and En-haddah and Beth-pazzez;

Josh. 19:22 And the border reached Tabor and Shahazumah and Beth-shemesh; and the end of their border was at the Jordan: sixteen cities with their villages.

書 19:23 這些城並屬城的村莊，就是以薩迦子孫的支派按着家族所得的地業。

書 19:24 為亞設子孫的支派，按着家族，拈出第五闢。

書 19:25 他們的地界是黑甲、哈利、比田、押煞、

書 19:26 亞拉米勒、亞末、米沙勒；往西達到迦密和希曷立納；

書 19:27 轉向日出之地，到伯大哀，達到細步綸，往北到伊弗他伊勒谷，到伯以墨和尼業，也通到北邊的迦步勒，

書 19:28 以及義伯崙、利合、哈們、加拿，直到西頓大城；

書 19:29 轉到拉瑪，達到堅固城推羅；又轉到何薩，靠近亞革悉一帶地方，直通到海；

書 19:30 又有烏瑪、亞弗、利合，共二十二座城，還有屬城的村莊。

書 19:31 這些城並屬城的村莊，就是亞設子孫的支派按着家族所得的地業。

書 19:32 為拿弗他利的子孫，拈出第六闢，乃是為拿弗他利的子孫按着家族拈的。

書 19:33 他們的境界是從希利弗，從撒拿音的橡樹、亞大米尼吉和雅比聶，達到拉共，直通到約但河；

書 19:34 又向西轉到亞斯納他泊，從那裏通到戶割，南邊到西布倫，西邊到亞設，又向日出之地，達到約但河那裏的猶大。

書 19:35 堅固的城有西丁、側耳、哈末、拉甲、基尼烈、

書 19:36 亞大瑪、拉瑪、夏瑣、

書 19:37 基低斯、以得來、隱夏瑣、

書 19:38 以利穩、密大伊勒、和璉、伯亞納、伯示麥，共十九座城，還有屬城的村莊。

書 19:39 這些城並屬城的村莊，就是拿弗他利子孫的支派按着家族所得的地業。

書 19:40 為但子孫的支派，按着家族，拈出第七闢。

書 19:41 他們地業的地界是瑣拉、以實陶、伊珥示麥、

書 19:42 沙拉賓、亞雅崙、伊提拉、

書 19:43 以倫、亭拿、以革倫、

書 19:44 伊利提基、基比頓、巴拉、

書 19:45 伊胡得、比尼比拉、迦特臨門、

書 19:46 美耶昆、拉昆，並約帕對面的境界。

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，並按他們先祖但的名，稱利善為但。

書 19:48 這些城並屬城的村莊，就是但子孫的支派按着家族所得的地業。

書 19:49 以色列人按着境界分完了地業，就在他們中間將地給嫩的兒子約書亞為業；

書 19:50 他們照耶和華的吩咐，將約書亞所求的城，就是以法蓮山地的亭拿西拉城，給了他。他就修造那城，住在其中。

書 19:51 這就是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，在示羅會幕門口，耶和華面前，拈闢所分的地業。這樣，他們把地分完了。

Josh. 19:23 This was the inheritance of the tribe of the children of Issachar according to their families, the cities with their villages.

Josh. 19:24 And the fifth lot came out for the tribe of the children of Asher according to their families.

Josh. 19:25 And their territory was Helkath and Hali and Beten and Achshaph

Josh. 19:26 And Allammelech and Amad and Mishal; and it reached Carmel on the west and Shihor-libnath;

Josh. 19:27 And it turned toward the rising of the sun to Beth-dagon, and reached Zebulun and the valley of Iphtahel northward to Beth-emek and Neiel, and went to Cabul on the north

Josh. 19:28 And Ebron and Rehob and Hammon and Kanah as far as Great Sidon;

Josh. 19:29 And the border turned to Ramah and as far as the fortified city of Tyre; and the border turned to Hosah; and its end was at the sea at the region of Achzib;

Josh. 19:30 And Ummah and Aphek and Rehob: twenty-two cities with their villages.

Josh. 19:31 This was the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

Josh. 19:32 For the children of Naphtali the sixth lot came out, for the children of Naphtali according to their families.

Josh. 19:33 And their border was from Heleph, from the oak in Zaanannim, and Adami-nekeb and Jabneel unto Lakkum; and its end was the Jordan;

Josh. 19:34 And the border turned westward to Aznoth-tabor, and went from there to Hukkok, and reached Zebulun on the south, and reached Asher on the west and Judah at the Jordan toward the rising of the sun;

Josh. 19:35 And the fortified cities were Ziddim, Zer, and Hammath, Rakkath and Chinnereth

Josh. 19:36 And Adamah and Ramah and Hazor

Josh. 19:37 And Kedesh and Edrei and En-hazor

Josh. 19:38 And Iron and Migdal-el, Horem and Beth-anath and Beth-shemesh: nineteen cities with their villages.

Josh. 19:39 This was the inheritance of the tribe of the children of Naphtali according to their families, the cities with their villages.

Josh. 19:40 The seventh lot came out for the tribe of the children of Dan according to their families.

Josh. 19:41 And the territory of their inheritance was Zorah and Eshtaol and Ir-shemesh

Josh. 19:42 And Shaalabbin and Aijalon and Ithlah

Josh. 19:43 And Elon and Timnah and Ekron

Josh. 19:44 And Eltekeh and Gibbethon and Baalath

Josh. 19:45 And Jehud and Bene-berak and Gath-rimmon

Josh. 19:46 And Me-jarkon and Rakkon with the border opposite Japho.

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.

Josh. 19:48 This was the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

Josh. 19:49 So they finished distributing the land as inheritances according to its borders. And the children of Israel gave Joshua the son of Nun an inheritance in the midst of them;

Josh. 19:50 According to the commandment of Jehovah they gave him the city that he asked for, that is, Timnath-serah in the hill country of Ephraim. And he built up the city and dwelt in it.

Josh. 19:51 These are the inheritances that Eleazar the priest and Joshua the son of Nun and the heads of the fathers' houses of the tribes of the children of Israel gave as inheritances by lot in Shiloh before Jehovah at the entrance of the Tent of Meeting. So they finished dividing the land.

書 20:1 耶和華對約書亞說，  
書 20:2 你對以色列人說，你們要照着我藉摩西對你們所說的，為自己設立庇護城，  
書 20:3 使那無意中誤殺人的，可以逃到那裏。這些城可以作你們逃避報血仇之人的庇護處。  
書 20:4 那殺人的要逃到這些城中的一座，站在城門口，將他的事情說給城內的長老們聽。他們就要把他收進城中他們那裏，給他地方，使他住在他們中間。  
書 20:5 若是報血仇的追了他來，長老們不可將他交在報血仇之人的手中；因為他與別人素無仇恨，是無意中殺了人的。  
書 20:6 他要住在那城裏，等他站在會眾面前受審判，直到那時的大祭司死了，然後殺人的纔可以回到本城本家，就是他所逃出來的那城。  
書 20:7 於是，以色列人在拿弗他利山地分出加利利的基低斯，在以法蓮山地分出示劍，在猶大山地分出基列亞巴（基列亞巴就是希伯崙。）  
書 20:8 他們又在約但河外耶利哥東面，從流便支派中，在曠野的平原，設立比悉；從迦得支派中設立基列的拉末；從瑪拿西支派中設立巴珊的哥蘭。  
書 20:9 這些都是為以色列眾人和在他們中間寄居的外人所指定的城，使誤殺人的都可以逃到那裏，不死在報血仇之人的手中，等他站在會眾面前受審判。  
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，從前耶和華藉着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 21:4 為哥轄人的家族拈出闢來。利未人中祭司亞倫的子孫，從猶大支派、西緬支派、便雅憫支派的地業中，按闢得了十三座城。  
書 21:5 哥轄其餘的子孫，從以法蓮支派的家族、但支派、瑪拿西半支派的地業中，按闢得了十座城。  
書 21:6 革順的子孫，從以薩迦支派的家族、亞設支派、拿弗他利支派、在巴珊的瑪拿西半支派的地業中，按闢得了十三座城。  
書 21:7 米拉利的子孫，按着家族，從流便支派、迦得支派、西布倫支派的地業中，按闢得了十二座城。  
書 21:8 以色列人照着耶和華藉摩西所吩咐的，將這些城邑和城邑的郊野，按闢給了利未人。  
書 21:9 從猶大子孫支派和西緬子孫支派地業中所給的，有以下題名的城；  
書 21:10 這些城歸給亞倫的子孫，利未人中哥轄人的一個家族，因為第一闢是他們的。  
書 21:11 以色列人將猶大山地的基列亞巴（亞巴是亞納人的始祖）和四圍的郊野給了他們；基列亞巴就是希伯崙。

Josh. 20:1 Then Jehovah spoke to Joshua, saying,  
Josh. 20:2 Speak to the children of Israel, saying, Designate the cities of refuge, concerning which I spoke to you through Moses,  
Josh. 20:3 So that the manslayer who kills a person by mistake and unwittingly may flee there. And they will be to you as a refuge from the avenger of blood.  
Josh. 20:4 And he shall flee to one of these cities and stand at the entrance of the gate of the city and declare his cause in the ears of the elders of that city. And they shall take him into the city to themselves and give him a place; and he shall dwell among them.  
Josh. 20:5 And if the avenger of blood pursues after him, they shall not deliver the manslayer into his hand, for he struck his neighbor unwittingly and had not hated him previously.  
Josh. 20:6 And he shall dwell in that city until he can stand before the assembly for a judgment, until the death of the high priest who is at that time; then the manslayer shall return and enter into his own city and into his own house, into the city from which he fled.  
Josh. 20:7 And they set apart Kedesh in Galilee in the hill country of Naphtali and Shechem in the hill country of Ephraim and Kiriath-arba (this is Hebron) in the hill country of Judah.  
  
Josh. 20:8 And across the Jordan at Jericho, to the east, they designated Bezer in the wilderness on the plain out of the tribe of Reuben and Ramoth in Gilead out of the tribe of Gad and Golan in Bashan out of the tribe of Manasseh.  
Josh. 20:9 These were the appointed cities for all the children of Israel and for the sojourner who sojourned among them, so that anyone who killed a person by mistake might flee there and not die at the hand of the avenger of blood until he stood before the assembly.  
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. 21:4 And the lot came out for the families of the Kohathites. And to the children of Aaron the priest who were of the Levites there went by lot thirteen cities out of the tribe of Judah and out of the tribe of the Simeonites and out of the tribe of Benjamin.  
Josh. 21:5 And to the rest of the children of Kohath there went by lot ten cities out of the families of the tribe of Ephraim and out of the tribe of Dan and out of the half-tribe of Manasseh.  
Josh. 21:6 And to the children of Gershon there went by lot thirteen cities out of the families of the tribe of Issachar and out of the tribe of Asher and out of the tribe of Naphtali and out of the half-tribe of Manasseh in Bashan.  
Josh. 21:7 To the children of Merari according to their families there went twelve cities out of the tribe of Reuben and out of the tribe of Gad and out of the tribe of Zebulun.  
Josh. 21:8 So the children of Israel gave by lot to the Levites these cities with their pasture lands, as Jehovah had commanded through Moses.  
Josh. 21:9 And out of the tribe of the children of Judah and out of the tribe of the children of Simeon they gave these cities, which are here mentioned by name;  
Josh. 21:10 And they went to the children of Aaron, one of the families of the Kohathites, of the children of Levi; for the first lot was theirs.  
Josh. 21:11 And they gave them Kiriath-arba (Arba was the father of Anak), which is Hebron, in the hill country of Judah, with its pasture lands around it.



書 21:12 惟將屬城的田地和村莊給了耶孚尼的兒子迦勒為業。

書 21:13 以色列人將希伯崙，就是謀殺人者的庇護城，和屬城的郊野，給了祭司亞倫的子孫；又給他們立拿和屬城的郊野，

書 21:14 雅提珥和屬城的郊野，以實提莫和屬城的郊野，

書 21:15 何崙和屬城的郊野，底璧和屬城的郊野，

書 21:16 亞因和屬城的郊野，淤他和屬城的郊野，伯示麥和屬城的郊野，共九座城，都是從這二支派中分出來的。

書 21:17 又從便雅憫支派的地業中給了他們基遍和屬城的郊野，迦巴和屬城的郊野，

書 21:18 亞拿突和屬城的郊野，亞勒們和屬城的郊野，共四座城。

書 21:19 亞倫子孫作祭司的共有十三座城，還有屬城的郊野。

書 21:20 利未人中哥轄子孫的家族，就是哥轄其餘的子孫，拈鬮所得的城有從以法蓮支派中分出來的。

書 21:21 以色列人將以法蓮山地的示劍，就是謀殺人者的庇護城，和屬城的郊野，給了他們；又給他們基色和屬城的郊野，

書 21:22 基伯先和屬城的郊野，伯和崙和屬城的郊野，共四座城；

書 21:23 又從但支派的地業中給了他們伊利提基和屬城的郊野，基比頓和屬城的郊野，

書 21:24 亞雅崙和屬城的郊野，迦特臨門和屬城的郊野，共四座城；

書 21:25 又從瑪拿西半支派的地業中給了他們他納和屬城的郊野，迦特臨門和屬城的郊野，共兩座城。

書 21:26 哥轄其餘子孫的家族共有十座城，還有屬城的郊野。

書 21:27 以色列人又從瑪拿西半支派的地業中將巴珊的哥蘭，就是謀殺人者的庇護城，和屬城的郊野，給了利未人的一個家族，革順的子孫；又給他們比施提拉和屬城的郊野，共兩座城；

書 21:28 又從以薩迦支派的地業中給了他們基善和屬城的郊野，大比拉和屬城的郊野，

書 21:29 耶末和屬城的郊野，隱干寧和屬城的郊野，共四座城；

書 21:30 又從亞設支派的地業中給了他們米沙勒和屬城的郊野，押頓和屬城的郊野，

書 21:31 黑甲和屬城的郊野，利合和屬城的郊野，共四座城；

書 21:32 又從拿弗他利支派的地業中將加利利的基低斯，就是謀殺人者的庇護城，和屬城的郊野，給了他們；又給他們哈末多珥和屬城的郊野，加珥坦和屬城的郊野，共三座城。

書 21:33 革順人按着家族共有十三座城，還有屬城的郊野。

書 21:34 其餘的利未人，就是米拉利子孫的家族，從西布倫支派的地業中所得的，就是約念和屬城的郊野，加珥他和屬城的郊野，

書 21:35 丁拿和屬城的郊野，拿哈拉和屬城的郊野，共四座城；

書 21:36 又從流便支派的地業中給了他們比悉和屬城的郊野，雅雜和屬城的郊野，

書 21:37 基底莫和屬城的郊野，米法押和屬城的郊野，共四座城；

書 21:38 又從迦得支派的地業中，將基列的拉末，就是謀殺人者的庇護城，和屬城的郊野，給了他們；又給他們瑪哈念和屬城的郊野，

Josh. 21:12 But the fields of the city and its villages they gave to Caleb the son of Jephunneh for his possession.

Josh. 21:13 And to the children of Aaron the priest they gave Hebron with its pasture lands, the city of refuge for the manslayer; and Libnah with its pasture lands

Josh. 21:14 And Jattir with its pasture lands and Eshtemoa with its pasture lands

Josh. 21:15 And Holon with its pasture lands and Debir with its pasture lands

Josh. 21:16 And Ain with its pasture lands and Juttah with its pasture lands and Beth-shemesh with its pasture lands: nine cities out of those two tribes.

Josh. 21:17 And out of the tribe of Benjamin, Gibeon with its pasture lands, Geba with its pasture lands,

Josh. 21:18 Anathoth with its pasture lands, and Almon with its pasture lands: four cities.

Josh. 21:19 All the cities of the children of Aaron, the priests, were thirteen cities with their pasture lands.

Josh. 21:20 And as for the families of the children of Kohath, the Levites who remained of the children of Kohath, the cities of their lot out of the tribe of Ephraim were given.

Josh. 21:21 And they gave them Shechem with its pasture lands in the hill country of Ephraim, the city of refuge for the manslayer; and Gezer with its pasture lands

Josh. 21:22 And Kibzaim with its pasture lands and Beth-horon with its pasture lands: four cities.

Josh. 21:23 And out of the tribe of Dan: Eltekeh with its pasture lands, Gibbethon with its pasture lands,

Josh. 21:24 Aijalon with its pasture lands, Gath-rimmon with its pasture lands: four cities.

Josh. 21:25 And out of the half-tribe of Manasseh: Taanach with its pasture lands and Gath-rimmon with its pasture lands: two cities.

Josh. 21:26 All the cities for the families of the children of Kohath who remained were ten, with their pasture lands.

Josh. 21:27 And to the children of Gershon, one of the families of the Levites, they gave, out of the half-tribe of Manasseh, Golan in Bashan with its pasture lands, the city of refuge for the manslayer; and Be-eshterah with its pasture lands: two cities.

Josh. 21:28 And out of the tribe of Issachar: Kishion with its pasture lands, Daberath with its pasture lands,

Josh. 21:29 Jarmuth with its pasture lands, En-gannim with its pasture lands: four cities.

Josh. 21:30 And out of the tribe of Asher: Mishal with its pasture lands, Abdon with its pasture lands,

Josh. 21:31 Helkath with its pasture lands, and Rehob with its pasture lands: four cities.

Josh. 21:32 And out of the tribe of Naphtali: Kedesh in Galilee with its pasture lands, the city of refuge for the manslayer; and Hammoth-dor with its pasture lands and Kartan with its pasture lands: three cities.

Josh. 21:33 All the cities of the Gershonites according to their families were thirteen cities, with their pasture lands.

Josh. 21:34 And to the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, they gave, Jokneam with its pasture lands and Kartah with its pasture lands,

Josh. 21:35 Dimnah with its pasture lands, Nahalal with its pasture lands: four cities.

Josh. 21:36 And out of the tribe of Reuben: Bezer with its pasture lands and Jahaz with its pasture lands,

Josh. 21:37 Kedemoth with its pasture lands and Mephaath with its pasture lands: four cities.

Josh. 21:38 And out of the tribe of Gad: Ramoth in Gilead with its pasture lands, the city of refuge for the manslayer; and Mahanaim with its pasture lands,

書 21:39 希實本和屬城的郊野，雅謝和屬城的郊野，共四座城。  
書 21:40 以上是利未人其餘的家族，就是米拉利的子孫，按着家族所得的城；他們拈鬮所得的共有十二座城。  
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。  
書 21:42 這些城四圍各有屬城的郊野，城城都是如此。  
書 21:43 這樣，耶和華將從前起誓要賜給他們列祖的全地，賜給以色列人，他們就得了為業，住在其中。  
書 21:44 耶和華照着向他們列祖所起誓的一切話，使他們四境安寧。他們一切仇敵中，沒有一人在他們面前站立得住；耶和華把一切仇敵都交在他們手中。  
書 21:45 耶和華對以色列家所說，要賜給他們好處的話，一句也沒有落空，都應驗了。  
書 22:1 當時，約書亞召了流便人、迦得人、和瑪拿西半支派的人來，  
書 22:2 對他們說，耶和華僕人摩西所吩咐你們的，你們都遵守了；我所吩咐你們的，你們也都聽從了。  
書 22:3 你們這許多日子，總沒有撇離你們的弟兄，直到今日，並守了耶和華你們神所吩咐你們當守的。  
書 22:4 如今耶和華你們神照着祂所應許的，使你們弟兄得享安息；現在可以轉回你們的帳棚，到耶和華的僕人摩西在約但河東所賜你們為業之地。  
書 22:5 只要切切的謹守遵行耶和華僕人摩西所吩咐你們的誠命和律法，愛耶和華你們的神，行祂一切的道路，守祂的誠命，緊聯於祂，全心全魂事奉祂。  
書 22:6 於是約書亞為他們祝福，打發他們去，他們就回自己的帳棚去了。  
書 22:7 瑪拿西的半個支派，摩西早已在巴珊給了他們地業；至於另半個支派，約書亞使他們在約但河西與他們眾弟兄一同得了地業。此外，約書亞打發他們回帳棚的時候為他們祝福，  
書 22:8 對他們說，你們帶着許多財物，許多牲畜和金、銀、銅、鐵，並許多衣服，回你們的帳棚去；要將你們從仇敵奪來的物，與你們眾弟兄同分。  
書 22:9 於是流便人、迦得人、和瑪拿西半支派的人從迦南地的示羅起行，離開以色列人，回他們得為業的基列地，就是照耶和華藉摩西所吩咐的得了為業之地。  
書 22:10 流便人、迦得人、和瑪拿西半支派的人到了迦南地靠近約但河的地區，就在約但河那裏築了一座壇；那壇看起來十分高大。  
書 22:11 以色列人聽說流便人、迦得人、瑪拿西半支派的人在靠近約但河的地區，迦南地邊境屬以色列人的那邊，築了一座壇。  
書 22:12 以色列人一聽見，全會眾就聚集在示羅，要上去攻打他們。  
書 22:13 以色列人打發祭司以利亞撒的兒子非尼哈，往基列地去見流便人、迦得人、和瑪拿西半支派的人；

Josh. 21:39 Heshbon with its pasture lands, Jazer with its pasture lands: four cities in all.  
Josh. 21:40 These were all the cities for the children of Merari according to their families, which remained of the families of the Levites; and their lot was twelve cities.  
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.  
Josh. 21:42 Each of these cities had its pasture lands around it; so it was with all these cities.  
Josh. 21:43 So Jehovah gave Israel all the land that He had sworn to give to their fathers, and they possessed it and dwelt in it.  
Josh. 21:44 And Jehovah gave them rest all around, according to all that He had sworn to their fathers. And no one among all their enemies could stand before them; Jehovah delivered all their enemies into their hand.  
Josh. 21:45 Not a word failed of all the good things that Jehovah had spoken to the house of Israel; all came to pass.  
Josh. 22:1 Then Joshua called the Reubenites and the Gadites and the half-tribe of Manasseh.  
Josh. 22:2 And he said to them, You have kept all that Moses the servant of Jehovah commanded you, and you have listened to my voice in all that I have commanded you.  
Josh. 22:3 You have not forsaken your brothers these many days unto this day, but have kept the charge of the commandment of Jehovah your God.  
Josh. 22:4 And now Jehovah your God has given your brothers rest as He promised them. And now turn and go to your tents, to the land of your possession, which Moses the servant of Jehovah gave you across the Jordan.  
Josh. 22:5 However be very careful to perform the commandment and the law which Moses the servant of Jehovah commanded you, to love Jehovah your God and to walk in all His ways and to keep His commandments and to cling to Him and to serve Him with all your heart and with all your soul.  
Josh. 22:6 And Joshua blessed them and sent them away; and they went to their tents.  
Josh. 22:7 Now to the one half-tribe of Manasseh Moses had given an inheritance in Bashan, and to the other half of it Joshua gave an inheritance with their brothers across the Jordan on the west. Furthermore, when Joshua sent them away to their tents and blessed them,  
Josh. 22:8 He spoke to them, saying, Return with many riches to your tents and with very many cattle, with silver and with gold and with bronze and with iron and with very much clothing; divide the spoil of your enemies with your brothers.  
Josh. 22:9 So the children of Reuben and the children of Gad and the half-tribe of Manasseh went; and they departed from among the children of Israel out of Shiloh, which was in the land of Canaan, to go to the land of Gilead, to the land of their possession, which they had taken possession of according to the commandment of Jehovah through Moses.  
Josh. 22:10 And when they came into the region of the Jordan that is in the land of Canaan, the children of Reuben and the children of Gad and the half-tribe of Manasseh built an altar there at the Jordan, an altar great in appearance.  
Josh. 22:11 And the children of Israel heard the report, which said, Now the children of Reuben and the children of Gad and the half-tribe of Manasseh have built an altar out in front of the land of Canaan, in the region of the Jordan, on the side of the children of Israel.  
Josh. 22:12 And when the children of Israel heard this, all the assembly of the children of Israel gathered together at Shiloh to go up in battle against them.  
Josh. 22:13 And the children of Israel sent Phinehas the son of Eleazar the priest to the children of Reuben and the children of Gad and the half-tribe of Manasseh in the land of Gilead,

書 22:14 又打發十個首領與他同去，以色列眾支派的宗族各打發一個首領；他們每一個都是以色列軍中自己宗族的統領。

書 22:15 他們到了基列地，見流便人、迦得人、和瑪拿西半支派的人，對他們說，

書 22:16 耶和華的全會眾這樣說，你們今日轉去不跟從耶和華，為自己築一座壇，悖逆了耶和華，你們這樣干犯以色列的神，所犯的是甚麼罪呢？

書 22:17 從前拜毘珥的罪孽，對我們還算小麼？雖然瘟疫臨到耶和華的會眾，到今日我們還沒有洗淨這罪孽；

書 22:18 你們今日竟轉去不跟從耶和華麼？你們今日既悖逆耶和華，明日祂必向以色列全会眾發怒。

書 22:19 你們所得為業之地，若嫌不潔淨，就可以過到耶和華產業之地，就是耶和華的帳幕所住之地，在我們中間得地業。只是不可悖逆耶和華，也不可背叛我們，在耶和華我們神的壇以外為自己築壇。

書 22:20 從前謝拉的曾孫亞干，豈不是在那當滅的物上犯了不忠實的罪麼？那時就有忿怒臨到以色列全会眾；因他罪孽而死的，還不只他一人。

書 22:21 於是流便人、迦得人、和瑪拿西半支派的人回答以色列軍中的統領說，

書 22:22 大能者神耶和華，大能者神耶和華，祂是知道的，願以色列人也知道。我們若是悖逆，或是有了干犯耶和華的罪——願你今日不拯救我們——

書 22:23 為自己築壇，轉去不跟從耶和華，或是將燔祭、素祭、平安祭獻在壇上，願耶和華親自討我們的罪。

書 22:24 我們行這事是有原因的，因為顧慮日後你們的子孫可能對我們的子孫說，你們與耶和華以色列的神有何相干呢？

書 22:25 流便人、迦得人哪，耶和華把約但河定為我們和你們的交界，你們與耶和華無分了。這樣，你們的子孫就使我們的子孫不再敬畏耶和華了。

書 22:26 因此我們說，不如動手築一座壇，不是為獻燔祭，也不是為獻別的祭，

書 22:27 乃是為在你們和我們中間，並在我們的後代中間作證據，好叫我們也可以在耶和華面前，用燔祭、別的祭、和平安祭事奉祂，免得你們的子孫日後對我們的子孫說，你們無分於耶和華了。

書 22:28 所以我們說，日後有人對我們，或對我們的後代這樣說，我們就可以說，你們看我們列祖所築的壇是耶和華壇的樣式；這並不是為獻燔祭，也不是為獻別的祭，乃是為作我們和你們中間的證據。

書 22:29 我們斷沒有意思悖逆耶和華，今日轉去不跟從祂，在耶和華我們神帳幕前的壇以外，另築一座壇，為獻燔祭、素祭、或別的祭。

書 22:30 祭司非尼哈與會眾的首領，就是與他同來以色列軍中的統領，聽見流便人、迦得人、瑪拿西人所說的話，就都

Josh. 22:14 And with him ten leaders, one leader each to a fathers' house of all the tribes of Israel; and they were each the head of their fathers' houses among the thousands of Israel.

Josh. 22:15 And they went to the children of Reuben and the children of Gad and the half-tribe of Manasseh in the land of Gilead and spoke to them, saying,

Josh. 22:16 Thus says all the assembly of Jehovah, What is this trespass that you have committed against the God of Israel in turning this day from following after Jehovah by building yourselves an altar to rebel against Jehovah this day?

Josh. 22:17 Was the iniquity of Peor too little for us, from which we have not cleansed ourselves unto this day, though there was a plague upon the assembly of Jehovah,

Josh. 22:18 That you have turned this day from following after Jehovah? And now, if you rebel against Jehovah this day, tomorrow He will be angry with the whole assembly of Israel.

Josh. 22:19 But if the land of your possession is unclean, cross over into the land of the possession of Jehovah, where Jehovah's tabernacle dwells, and take a possession in the midst of us. But do not rebel against Jehovah, nor rebel against us, by building yourselves an altar besides the altar of Jehovah our God.

Josh. 22:20 Did not Achan the son of Zerah commit a trespass in the matter of the devoted thing? But there was wrath upon the whole assembly of Israel, and that one man did not perish alone for his iniquity.

Josh. 22:21 Then the children of Reuben and the children of Gad and the half-tribe of Manasseh answered and said to the heads of the thousands of Israel,

Josh. 22:22 The Mighty One, God Jehovah; the Mighty One, God Jehovah; He knows, and may Israel itself know, whether it was in rebellion, or whether it was in trespass against Jehovah—may You not save us today—

Josh. 22:23 That we built an altar for ourselves to turn away from following after Jehovah; or if we did so to offer burnt offerings and meal offerings upon it or to make sacrifices of peace offerings upon it, may Jehovah Himself require it.

Josh. 22:24 But truly we have done this for a reason and out of a concern that in the future your children might speak to our children, saying, What have you to do with Jehovah the God of Israel?

Josh. 22:25 For Jehovah has made the Jordan a border between us and you, O children of Reuben and children of Gad. You have no portion in Jehovah. Thus your children would cause our children to cease fearing Jehovah.

Josh. 22:26 Therefore we said, Let us now take action to build the altar, though not for burnt offering or for sacrifice;

Josh. 22:27 But it will be a witness between us and between you, and between our generations after us, that we may do the service of Jehovah before Him with our burnt offerings and our sacrifices and our peace offerings, and that your children may not say in the future to our children, You have no portion in Jehovah.

Josh. 22:28 And we said, When they say this to us and to our generations in the future, we will say, Look at the copy of the altar of Jehovah that our fathers made, though not for burnt offering or for sacrifice; but it is a witness between us and you.

Josh. 22:29 Far be it from us that we would rebel against Jehovah and turn away today from following after Jehovah by building an altar for burnt offering, for meal offering, or for sacrifice, besides the altar of Jehovah our God, which is before His tabernacle!

Josh. 22:30 And when Phinehas the priest and the leaders of the assembly and the heads of the thousands of Israel who were with him heard the words that the children of Reuben and the children of



以為美。

書 22:31 祭司以利亞撒的兒子非尼哈對流便人、迦得人、和瑪拿西人說，今日我們知道耶和華在我們中間，因為你們沒有犯這罪干犯祂。現在你們救以色列人脫離耶和華的手了。

書 22:32 祭司以利亞撒的兒子非尼哈與眾首領離開了流便人和迦得人，從基列地回迦南地，到了以色列人那裏，便將這事回報他們。

書 22:33 以色列人以這事為美，就頌讚神，不再說要上去攻打流便人和迦得人，毀壞他們所住的地了。

書 22:34 流便人、迦得人給壇起了名；因為他們說，這壇在我們中間見證耶和華是神。

西 1:12 感謝父，叫你們有資格在光中同得所分給眾聖徒的分；

徒 26:18 我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業。

## 壹 以色列人進入迦南地之後，嗎哪止住了；他們不再有嗎哪了，卻喫迦南地的出產——書 5:12:

書 5:12 他們喫了那地的出產，當日嗎哪就止住了，以色列人也不再有了嗎哪了；那一年，他們卻喫迦南地的出產。

一 當百姓開始喫那地的出產，嗎哪就止住了，這指明那地的出產乃是嗎哪的延續。

二 以色列人在曠野飄流時所喫的嗎哪，（出十六，）豫表基督是神直接賜給祂選民的屬天食物，喫的人不需要勞苦。

出 16:1 以色列人全會眾從以琳起行，在出埃及地後第二個月十五日，到了以琳和西乃之間，汛的曠野。

出 16:2 以色列全會眾在曠野向摩西、亞倫發怨言，

出 16:3 對他們說，巴不得我們在埃及地死在耶和華的手下；那時我們坐在肉鍋旁邊，有食物喫得飽足。你們將我們領出來，到這曠野，是要叫這全會眾都餓死阿！

出 16:4 耶和華對摩西說，我要將糧食從天降給你們。百姓可以出去，每天收取當天的分，我好試驗他們遵不遵行我的法度。

出 16:5 到第六天，他們要把所收進來的豫備好，比每天所收取的多一倍。

Gad and the children of Manasseh spoke, it seemed good in their sight.

Josh. 22:31 And Phinehas the son of Eleazar the priest said to the children of Reuben and the children of Gad and the children of Manasseh, Today we know that Jehovah is in the midst of us, because you have not committed this trespass against Jehovah. Now you have delivered the children of Israel out of the hand of Jehovah.

Josh. 22:32 So Phinehas the son of Eleazar the priest and the leaders returned from the children of Reuben and the children of Gad, from the land of Gilead, to the land of Canaan, to the children of Israel; and they brought back word to them.

Josh. 22:33 And the matter seemed good in the sight of the children of Israel; and the children of Israel blessed God and never spoke again of going up in battle against them to destroy the land in which the children of Reuben and the children of Gad dwelt.

Josh. 22:34 And the children of Reuben and the children of Gad named the altar; for, they said, it is a witness between us that Jehovah is God.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

## I. After the children of Israel entered the land of Canaan, the manna ceased; there was no longer manna, but they ate of the yield of the land of Canaan—Josh. 5:12:

Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

A. The ceasing of the manna when the people began to eat the produce of the land indicates that the produce of the land was the continuation of the manna.

B. The manna eaten by Israel in their wandering in the wilderness (Exo. 16) typifies Christ as the heavenly food given directly by God to His chosen people, which requires no labor on the part of the eaters.

Exo. 16:1 And they journeyed from Elim, and all the assembly of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure out of the land of Egypt.

Exo. 16:2 And the whole assembly of the children of Israel murmured against Moses and against Aaron in the wilderness.

Exo. 16:3 And the children of Israel said to them, If only we had died by the hand of Jehovah in the land of Egypt, when we sat by the fleshpots, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole congregation with hunger.

Exo. 16:4 Then Jehovah said to Moses, I will now rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law.

Exo. 16:5 And on the sixth day when they prepare what they bring in, it will be twice as much as they gather daily.

出 16:6 摩西、亞倫對以色列眾人說，到了晚上，你們就知道是耶和華將你們從埃及地領出來的。

出 16:7 早晨，你們要看見耶和華的榮耀，因為耶和華聽見你們向祂所發的怨言了。我們算甚麼，你們竟向我們發怨言？

出 16:8 摩西又說，耶和華晚上必給你們肉喫，早晨必給你們食物得飽；因為你們向耶和華發的怨言，祂都聽見了。我們算甚麼？你們的怨言不是向我們發的，乃是向耶和華發的。

出 16:9 摩西對亞倫說，你告訴以色列人全會眾說，你們就近耶和華面前，因為祂已經聽見你們的怨言了。

出 16:10 亞倫正對以色列全會眾說話的時候，他們向曠野觀看，不料，耶和華的榮光在雲中顯現。

出 16:11 耶和華告訴摩西說，

出 16:12 我已經聽見以色列人的怨言。你告訴他們說，到黃昏的時候，你們要喫肉，早晨必有食物得飽，你們就知道我是耶和華你們的神。

出 16:13 到了晚上，有鵲鶉飛上來，遮滿了營；早晨營的四圍滿了露水。

出 16:14 露水上升之後，不料，曠野的地面上有細小的圓物，細小如地上的霜。

出 16:15 以色列人看見，不知道是甚麼，就彼此對問說，這是甚麼？摩西對他們說，這就是耶和華給你們喫的食物。

出 16:16 耶和華所吩咐的是這樣，你們要按着各人的食量收取；各按自己帳棚裏的人數收取，每人一俄梅珥。

出 16:17 以色列人就這樣行；有多收的，有少收的。

出 16:18 及至用俄梅珥量一量，多收的沒有餘，少收的也沒有缺；各人按着自己的食量收取。

出 16:19 摩西對他們說，所收的，不許甚麼人留到早晨。

出 16:20 然而他們不聽摩西，有人把一些留到早晨，就生蟲變臭了；摩西便向他們發怒。

出 16:21 他們每日早晨，按着各人的食量收取；日頭一發熱，就融化了。

出 16:22 到第六天，他們收了雙倍的食物，每人二俄梅珥。會眾的首領都來告訴摩西。

出 16:23 摩西對他們說，耶和華這樣說，明天是完全安息的日子，是向耶和華守的聖安息日。你們要烤的就烤了，要煮的就煮了，所剩下的要自己保存着，直留到早晨。

出 16:24 他們就照摩西的吩咐留到早晨，竟然不變臭，裏頭也沒有蟲子。

出 16:25 摩西說，你們今天喫這個罷，因為今天是向耶和華守的安息日；你們在田野必找不着了。

出 16:26 六天可以收取，第七天乃是安息日，那一天必沒有了。

出 16:27 第七天，百姓中有人出去收取，甚麼也找不着。

出 16:28 耶和華對摩西說，你們不肯守我的誠命和法度，要到幾時呢？

出 16:29 看哪，耶和華既將安息日賜給你們，所以第六天祂賜給你們兩天的食物；第七天各人要住在自己的地方，不許甚麼人出去。

Exo. 16:6 So Moses and Aaron said to all the children of Israel, In the evening you will know that Jehovah has brought you out from the land of Egypt;

Exo. 16:7 And in the morning you will see the glory of Jehovah, for He hears your murmurings against Jehovah. And what are we, that you murmur against us?

Exo. 16:8 And Moses said, This you will see when Jehovah gives you flesh to eat in the evening, and bread to the full in the morning; for Jehovah hears your murmurings which you murmur against Him. And what are we? Your murmurings are not against us but against Jehovah.

Exo. 16:9 And Moses said to Aaron, Say to all the assembly of the children of Israel, Come near before Jehovah, for He has heard your murmurings.

Exo. 16:10 And as Aaron spoke to the whole assembly of the children of Israel, they looked toward the wilderness, and there the glory of Jehovah appeared in the cloud.

Exo. 16:11 And Jehovah spoke to Moses, saying,

Exo. 16:12 I have heard the murmurings of the children of Israel. Speak to them, saying, At twilight you will eat flesh, and in the morning you will be filled with bread; and you shall know that I am Jehovah your God.

Exo. 16:13 And at evening quails came up and covered the camp, and in the morning there was a layer of dew around the camp.

Exo. 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

Exo. 16:15 And when the children of Israel saw it, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

Exo. 16:16 This is what Jehovah has commanded, Gather of it, each one according to his eating; you shall take an omer a head, according to the number of your persons, each one for those who are in his tent.

Exo. 16:17 And the children of Israel did so; and some gathered much, and some little.

Exo. 16:18 And when they measured it with an omer, he who gathered much had no excess, and he who gathered little had no lack; each of them gathered according to his eating.

Exo. 16:19 And Moses said to them, Let no man leave any of it until the morning.

Exo. 16:20 But they did not listen to Moses, and some men left part of it until the morning; and it bred worms and stank. And Moses was indignant with them.

Exo. 16:21 And they gathered it morning by morning, each one according to his eating; and when the sun became hot, it melted.

Exo. 16:22 And on the sixth day they gathered twice as much bread, two omers for each one; and all the leaders of the assembly came and told Moses.

Exo. 16:23 And he said to them, This is what Jehovah has spoken, Tomorrow is a Sabbath of complete rest, a holy Sabbath to Jehovah. Bake what you will bake, and boil what you will boil, and all that is left over put aside for yourselves to be kept until the morning.

Exo. 16:24 And they put it aside until the morning, as Moses commanded; and it did not stink, nor was there any worm in it.

Exo. 16:25 And Moses said, Eat it today, for today is a Sabbath to Jehovah; today you will not find it in the field.

Exo. 16:26 Six days you shall gather it, but on the seventh day is the Sabbath; on it there will be none.

Exo. 16:27 And on the seventh day some of the people went out to gather, and they found none.

Exo. 16:28 And Jehovah said to Moses, How long do you refuse to keep My commandments and My laws?

Exo. 16:29 See, Jehovah has given you the Sabbath, therefore He gives you bread for two days on the sixth day. Let each of you stay in his place; let no man go out of his place on the seventh day.

出 16:30 於是百姓第七天安息了。  
出 16:31 這食物，以色列人起名叫嗎哪，就像芫荽子，是白色的，滋味如同攪蜜的薄餅。  
出 16:32 摩西說，耶和華所吩咐的是這樣，要將一滿俄梅珥嗎哪留到世世代代，使後人可以看見我當日將你們領出埃及地，在曠野所給你們喫的食物。  
出 16:33 摩西對亞倫說，你拿一個罐子，盛一滿俄梅珥嗎哪，存放在耶和華面前，要留到世世代代。  
出 16:34 亞倫就照耶和華所吩咐摩西的，把嗎哪存放在見證的版前保留着。  
出 16:35 以色列人喫嗎哪共四十年，直到進了有人居住之地，就是迦南地的境界。  
出 16:36 一俄梅珥就是一伊法的十分之一。

### 三 以色列人在迦南爭戰時神所賜應許之地豐富的出產，豫表基督是賜給信徒那終極完成的生命供應，需要他們在祂身上勞苦—申八7～10：

申 8:7 因為耶和華你神領你進入美地，那地有川，有泉，有源，從谷中和山上流出水來；  
申 8:8 那地有小麥、大麥、葡萄樹、無花果樹、石榴樹；那地有出油的橄欖樹，有蜜。  
申 8:9 你在那地不缺食物，你必一無所缺；那地的石頭是鐵，山內可以挖銅。  
申 8:10 你喫得飽足，就要頌讚耶和華你的神，因祂將那美地賜給你了。

1 就如這裏的豫表所描繪的，我們取得基督這地之後，需要在祂身上勞苦，好從祂有所出產，成為我們的食物，我們的生命供應。

2 我們喫基督並享受祂作美地的出產時，就被祂構成，在生命、性情和彰顯上與基督一式一樣—約六57，腓一19～21上。

約 6:57 活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。  
腓 1:19 因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。  
腓 1:20 這是照着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，  
腓 1:21 因為在我，活着就是基督，死了就有益處。

3 至終，我們對基督作我們的地業、產業的享受，要

Exo. 16:30 So the people rested on the seventh day.  
Exo. 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.  
Exo. 16:32 And Moses said, This is what Jehovah has commanded, Let an omerful of it be kept throughout your generations, that they may see the bread which I fed you in the wilderness, when I brought you out from the land of Egypt.  
Exo. 16:33 And Moses said to Aaron, Take a pot, and put an omerful of manna in it, and place it before Jehovah, to be kept throughout your generations.  
Exo. 16:34 As Jehovah commanded Moses, so Aaron placed it before the Testimony to be kept.  
  
Exo. 16:35 And the children of Israel ate the manna forty years, until they came to inhabitable land; they ate the manna until they came to the border of the land of Canaan.  
Exo. 16:36 Now an omer is a tenth of an ephah.

### C. The rich produce of the promised land given by God to Israel in their fighting in Canaan typifies Christ as the consummated life supply given to the believers, which requires them to labor on Him—Deut. 8:7-10:

Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;  
Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;  
Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.  
Deut. 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

1. As portrayed in the typology here, after possessing Christ as the land, we need to labor on Him to produce something of Him that will become our food, our life supply.

2. As we eat Christ and enjoy Him as the produce of the good land, we are constituted with Him, being made the same as Christ in life, nature, and expression—John 6:57; Phil. 1:19-21a.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.  
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,  
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.  
Phil. 1:21 For to me, to live is Christ and to die is gain.

3. Ultimately, our enjoying of Christ as our inheritance, our possession,



將我們構成爲神的基業、神的珍寶和產業一弗一 11 ~ 14, 18 下, 參出十九 5。

- 弗 1:11 我們既在祂裏面, 照着那位按祂意願所決議的, 行作萬事者的定旨, 蒙了豫定, 也就在祂裏面成了所選定的基業, 以致我們這首先在基督裏有盼望的人, 可使祂的榮耀得着稱讚;
- 弗 1:13 你們既聽了真理的話, 就是那叫你們得救的福音, 也在祂裏面信了, 就在祂裏面受了所應許的聖靈爲印記;
- 弗 1:14 這聖靈是我們得基業的憑質, 爲使神所買的產業得贖, 使祂的榮耀得着稱讚。
- 弗 1:18 光照你們的心眼, 使你們知道祂的呼召有何等盼望; 祂在聖徒中之基業的榮耀, 有何等豐富;
- 出 19:5 如今你們若實在聽從我的話, 遵守我的約, 就要在萬民中作我自己的珍寶, 因爲全地都是我的。

#### 四 以色列人在埃及、曠野和美地, 經歷了三個階段的喫:

##### 1 以色列人在埃及喫逾越節的羊羔—十二 3, 8 ~ 9:

- 出 12:3 你們告訴以色列全會眾說, 本月初十日, 各人要按着父家取羊羔, 一家一隻。
- 出 12:8 當夜要喫羊羔的肉; 用火烤了, 與無酵餅和苦菜同喫。
- 出 12:9 一點不可喫生的, 也絕不可喫水煮的, 要帶着頭、腿、內臟, 用火烤了喫。

##### a 正如喫逾越節烤羊羔的肉是爲得着生命的供應, 我們也需要喫基督作我們生命的供應—8 ~ 10 節, 約六 53, 55 ~ 57:

- 出 12:8 當夜要喫羊羔的肉; 用火烤了, 與無酵餅和苦菜同喫。
- 出 12:9 一點不可喫生的, 也絕不可喫水煮的, 要帶着頭、腿、內臟, 用火烤了喫。
- 出 12:10 不可剩下一點留到早晨; 若留到早晨, 要用火燒了。
- 約 6:53 耶穌說, 我實實在在的告訴你們, 你們若不喫人子的肉, 不喝人子的血, 就沒有生命在你們裏面。
- 約 6:55 我的肉是真正的食物, 我的血是真正的飲料。
- 約 6:56 喫我肉喝我血的人, 就住在我裏面, 我也住在他裏面。
- 約 6:57 活的父怎樣差我來, 我又因父活着, 照樣, 那喫我的人, 也要因我活着。

(-) 要解決人墮落的問題並成就神原初的心意, 就需

will constitute us to be God's inheritance, God's treasure and possession—Eph. 1:11-14, 18b; cf. Exo. 19:5.

- Eph. 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
- Eph. 1:12 That we would be to the praise of His glory who have first hoped in Christ,
- Eph. 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,
- Eph. 1:14 Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.
- Eph. 1:18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,
- Exo. 19:5 Now therefore if you will indeed obey My voice and keep My covenant, then you shall be My personal treasure from among all peoples, for all the earth is Mine.

#### D. In Egypt, the wilderness, and the good land, the people of Israel experienced three stages of eating:

##### 1. In Egypt the people of Israel ate the passover lamb—12:3, 8-9:

- Exo. 12:3 Speak to all the assembly of Israel, saying, On the tenth of this month each man shall take a lamb according to his fathers' house, a lamb for a household.
- Exo. 12:8 And they shall eat the flesh in that night, roasted with fire, and they shall eat it with unleavened bread with bitter herbs.
- Exo. 12:9 Do not eat any of it raw or boiled at all with water, but roasted with fire—its head with its legs and with its inward parts.

##### a. Just as the roasted flesh of the passover lamb was to be eaten for life supply, so we need to eat Christ for our life supply—vv. 8-10; John 6:53, 55-57:

- Exo. 12:8 And they shall eat the flesh in that night, roasted with fire, and they shall eat it with unleavened bread with bitter herbs.
- Exo. 12:9 Do not eat any of it raw or boiled at all with water, but roasted with fire—its head with its legs and with its inward parts.
- Exo. 12:10 And you shall not let any of it remain until the morning, but any of it that remains until the morning you shall burn with fire.
- John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.
- John 6:55 For My flesh is true food, and My blood is true drink.
- John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

1) To solve the problem of the fall of man and to accomplish God's

要生命與救贖。

- (二) 神藉着基督之血的法理救贖乃是手續，以達到神將基督作為生命分賜到我們裏面，作我們生機救恩的目標—羅五 10。

羅 5:10 因為我們作仇敵的時候，且藉着神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。

- b 以色列人喫逾越節的羊羔，要帶着頭、腿、內臟而喫一出十二 9：

出 12:9 一點不可喫生的，也絕不可喫水煮的，要帶着頭、腿、內臟，用火烤了喫。

- (一) 頭表徵智慧，腿表徵舉止、行動，內臟表徵基督所是的內裏諸部分，包括祂的心思、情感、意志和心，連同這些部分的一切功用。

- (二) 喫逾越節的羊羔，要帶着頭、腿、內臟而喫，表徵接受完整的基督，包括祂的智慧、舉止、行動、和內裏的諸部分—約六 57，林前一 24，啓十四 4 下，腓一 8。

約 6:57 活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。

林前 1:24 但對那蒙召的，無論是猶太人、或希利尼人，基督總是神的能力，神的智慧。

啓 14:4 這些人未曾與婦女在一起受到玷污，他們原是童身。羔羊無論往那裏去，他們都跟隨祂。他們是從人間買來的，作初熟的果子歸與神和羔羊；

腓 1:8 神可為我作見證，我在基督耶穌的心腸裏，怎樣切切的想念你們眾人。

- 2 以色列人在曠野喫嗎哪一出十六 14 ~ 16，31，民十一 7：

出 16:14 露水上升之後，不料，曠野的地面上有細小的圓物，細小如地上的霜。

出 16:15 以色列人看見，不知道是甚麼，就彼此對問說，這是甚麼？摩西對他們說，這就是耶和華給你們喫的食物。

出 16:16 耶和華所吩咐的是這樣，你們要按着各人的食量收取；各按自己帳棚裏的人數收取，每人一俄梅珥。

出 16:31 這食物，以色列家起名叫嗎哪，就像芫荽子，是白色的，滋味如同攪蜜的薄餅。

original intention, both life and redemption are needed.

- 2) God's judicial redemption through the blood of Christ is the procedure to reach God's goal of dispensing Christ as life into us for our organic salvation—Rom. 5:10.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

- b. The children of Israel were to eat the passover lamb with its head, legs, and inward parts—Exo. 12:9:

Exo. 12:9 Do not eat any of it raw or boiled at all with water, but roasted with fire—its head with its legs and with its inward parts.

- 1) The head signifies wisdom, the legs signify activity and move, and the inward parts signify the inward parts of Christ's being, including His mind, emotion, will, and heart with all their functions.

- 2) Eating the passover lamb with the head, legs, and inward parts signifies taking Christ in His entirety with His wisdom, His activity and move, and His inward parts—John 6:57; 1 Cor. 1:24; Rev. 14:4b; Phil. 1:8.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

1 Cor. 1:24 But to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Rev. 14:4 These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

Phil. 1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.

2. In the wilderness the people of Israel ate manna—Exo. 16:14-16, 31; Num. 11:7:

Exo. 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

Exo. 16:15 And when the children of Israel saw it, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

Exo. 16:16 This is what Jehovah has commanded, Gather of it, each one according to his eating; you shall take an omer a head, according to the number of your persons, each one for those who are in his tent.

Exo. 16:31 And the house of Israel called its name manna, and it was like coriander seed, white; and its taste was like wafers made with honey.

民 11:7 這嗎哪彷彿芫荽子，樣子好像珍珠。

a 神將嗎哪賜給祂的百姓喫，指明祂的心意是要藉着改變飲食來改變他們的構成—出 16:14-15：

出 16:14 露水上升之後，不料，曠野的地面上有細小的圓物，細小如地上的霜。

出 16:15 以色列人看見，不知道是甚麼，就彼此對問說，這是甚麼？摩西對他們說，這就是耶和華給你們喫的食物。

(一) 在名義上，以色列人不是埃及人；但在性情和構成上，他們與埃及人絲毫沒有不同—3 節。

出 16:3 對他們說，巴不得我們在埃及地死在耶和華的手下；那時我們坐在肉鍋旁邊，有食物喫得飽足。你們將我們領出來，到這曠野，是要叫這全會眾都餓死阿！

(二) 埃及的飲食是指我們所渴望得餽養，以滿足我們的一切事物—民 11:4-6。

民 11:4 他們中間的閒雜人大起貪慾；以色列人又哭號說，誰給我們肉喫呢？

民 11:5 我們記得，在埃及的時候不花錢就有魚喫，還有黃瓜、西瓜、韭菜、蔥、蒜。

民 11:6 現在我們的胃口都沒有了，我們眼前除了這嗎哪以外，甚麼也沒有。

b 神要祂的贖民忘掉埃及的飲食，而有分於屬天的食物—申 8:3：

申 8:3 祂苦煉你，任你飢餓，將你和你列祖所不認識的嗎哪賜給你喫，使你知曉，人活着不是單靠食物，乃是靠耶和華口裏所出的一切話。

(一) 我們越多喫嗎哪，就越符合神，與祂聯合為一，且照着祂的所是生活並行事為人。

(二) 在我們與主同活的日常生活中，幫助我們最大的，就是喫基督作屬天的食物；藉着喫基督，我們成為基督；也就是說，基督成了我們的構成成分—約 6:56-58。

約 6:56 喫我肉喝我血的人，就住在我裏面，我也住在他裏面。

約 6:57 活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。

約 6:58 這就是從天上降下來的糧，喫這糧的人，就永遠活着，不像你們的祖宗喫過嗎哪，還是死了。

3 以色列人在迦南地喫美地的出產—書 5:11-12：

Num. 11:7 Now the manna was like coriander seed, and its appearance like the appearance of bdellium.

a. By giving His people manna to eat, God indicated that His intention was to change their constitution by changing their diet—Exo. 16:14-15:

Exo. 16:14 And when the layer of dew lifted, there upon the surface of the wilderness were fine round flakes, fine as the frost on the earth.

Exo. 16:15 And when the children of Israel saw it, they said to one another, What is it? For they did not know what it was. And Moses said to them, It is the bread which Jehovah has given you to eat.

1) In name the children of Israel were not Egyptian, but in nature and in constitution they did not differ from the Egyptians in the least—v. 3.

Exo. 16:3 And the children of Israel said to them, If only we had died by the hand of Jehovah in the land of Egypt, when we sat by the fleshpots, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole congregation with hunger.

2) The Egyptian diet denotes all the things we desire to feed on in order to find satisfaction—Num. 11:4-6.

Num. 11:4 And the mixed multitude that was among them lusted exceedingly; and the children of Israel also wept again and said, Who shall give us meat to eat?

Num. 11:5 We remember the fish which we used to eat in Egypt for nothing, the cucumbers and the melons and the leeks and the onions and the garlic;

Num. 11:6 But now our appetite has gone; there is nothing at all but this manna to look at.

b. God wanted His redeemed people to forget the Egyptian diet and to partake of heavenly food—Deut. 8:3:

Deut. 8:3 And He humbled you and let you go hungry and fed you the manna, which you had never known nor your fathers had ever known, so that He might make you know that man lives not by bread alone, but that man lives by everything that proceeds out from the mouth of Jehovah.

1) The more manna we eat, the more we correspond to God, are identified with Him, and live and walk according to what He is.

2) What helps us most in our daily living with the Lord is eating Christ as the heavenly food; by eating Christ, we become Christ; that is, Christ becomes our constituent—John 6:56-58.

John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

John 6:58 This is the bread which came down out of heaven, not as the fathers ate and died; he who eats this bread shall live forever.

3. In Canaan the people of Israel ate the produce of the good land—Josh. 5:11-12:



書 5:11 逾越節的次日，他們就喫了那地的出產；正當那日，他們喫了無酵餅和烘的穀。

書 5:12 他們喫了那地的出產，當日嗎哪就止住了，以色列人也不再有了嗎哪了；那一年，他們卻喫迦南地的出產。

a 在第三階段的喫，他們喫美地豐富的供應，這使他們進一步被構成得勝的子民。

b 美地有小麥、大麥、葡萄樹、無花果樹、石榴樹、出油的橄欖樹和蜜；這一切都豫表基督那追測不盡的豐富—申 8，弗 3。

申 8:8 那地有小麥、大麥、葡萄樹、無花果樹、石榴樹；那地有出油的橄欖樹，有蜜。

弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，

c 以色列人藉着享受美地的豐富，就征服那地的各族，建立神的國，並建造殿作神在地上的居所—書 5:11～12。

書 5:11 逾越節的次日，他們就喫了那地的出產；正當那日，他們喫了無酵餅和烘的穀。

書 5:12 他們喫了那地的出產，當日嗎哪就止住了，以色列人也不再有了嗎哪了；那一年，他們卻喫迦南地的出產。

4 這三個階段豫表信徒藉着喫基督而享受基督的三個階段—約 6:51～57，林前 5:7～8，十 3～4，腓 1:19：

約 6:51 我是從天降下來的活糧，人若喫這糧，就必永遠活着。我所要賜的糧，就是我的肉，為世人的生命所賜的。

約 6:52 於是猶大人彼此爭論說，這個人怎能把他的肉給我們喫？

約 6:53 耶穌說，我實實在在的告訴你們，你們若不喫人子的肉，不喝人子的血，就沒有生命在你們裏面。

約 6:54 喫我肉喝我血的人，就有永遠的生命，在末日我要叫他復活。

約 6:55 我的肉是真正的食物，我的血是真正的飲料。

約 6:56 喫我肉喝我血的人，就住在我裏面，我也住在他裏面。

約 6:57 活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。

林前 5:7 你們要把舊酵除淨，好使你們成為新團，正如你們是無酵的一樣，因為我們的逾越節基督，已經被殺獻祭了。

林前 5:8 所以我們守這節，不可用舊酵，也不可惡毒邪惡的酵，只用純誠真實的無酵餅。

林前 10:3 並且都喫了一樣的靈食，

林前 10:4 也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。

Josh. 5:11 And on the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain.

Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

a. In the third stage of eating, they ate the rich supply of the good land, which constituted them further to be an overcoming people.

b. The good land was a land of wheat, barley, vines, fig trees, pomegranates, olive trees with oil, and honey, all of which typify the unsearchable riches of Christ—Deut. 8:8; Eph. 3:8.

Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

c. By enjoying the riches of the good land, the people of Israel conquered the tribes in the land, established the kingdom of God, and built up the temple as God's dwelling place on earth—Josh. 5:11-12.

Josh. 5:11 And on the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain.

Josh. 5:12 And the manna ceased on that day, when they ate of the produce of the land; and there was no longer manna for the children of Israel, but they ate of the yield of the land of Canaan that year.

4. These three stages typify the three stages of the believers' enjoyment of Christ by eating Him—John 6:51-57; 1 Cor. 5:7-8; 10:3-4; Phil. 1:19:

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

John 6:52 The Jews then contended with one another, saying, How can this man give us His flesh to eat?

John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.

John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.

John 6:55 For My flesh is true food, and My blood is true drink.

John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

1 Cor. 5:7 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed.

1 Cor. 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

1 Cor. 10:3 And all ate the same spiritual food,

1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

腓 1:19 因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。

- a 藉着頭兩個階段的喫，信徒得着加力脫離世界，並被基督這屬天元素所構成—約六 51 ~ 57，林前五 7 ~ 8，十 3 ~ 4。

約 6:51 我是從天上升下來的活糧，人若喫這糧，就必永遠活着。我所要賜的糧，就是我的肉，為世人的生命所賜的。

約 6:52 於是猶太人彼此爭論說，這個人怎能把祂的肉給我們喫？

約 6:53 耶穌說，我實實在在的告訴你們，你們若不喫人子的肉，不喝人子的血，就沒有生命在你們裏面。

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約 6:56 喫我肉喝我血的人，就住在我裏面，我也住在他裏面。

約 6:57 活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。

林前 5:7 你們要把舊酵除淨，好使你們成為新團，正如你們是無酵的一樣，因為我們的逾越節基督，已經被殺獻祭了。

林前 5:8 所以我們守這節，不可用舊酵，也不可用惡毒邪惡的酵，只用純誠真實的無酵餅。

林前 10:3 並且都喫了一樣的靈食，

林前 10:4 也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。

- b 為着達到神經綸的目標，我們需要往前，直到我們進入最高的階段，就是喫基督作美地豐富的出產，使我們勝過屬靈的仇敵，而被建造成為神的居所，並在地上建立神的國。

- c 我們喫基督作美地的出產時，就被祂構成，在生命、性情和彰顯上與基督一式一樣，為着建造召會作基督的身體—弗四 16。

弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

貳 分配美地的內在意義乃是：我們這班那地的據有者，經歷同一位基督不同的方面—書十三 1 ~ 二二 34：

書十三 1 ~ 二二 34 見本篇篇首讀經部分。

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,

- a. By their eating in the first two stages, the believers are energized to leave the world and are constituted with Christ as the heavenly element—John 6:51-57; 1 Cor. 5:7-8; 10:3-4.

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

John 6:52 The Jews then contended with one another, saying, How can this man give us His flesh to eat?

John 6:53 Jesus therefore said to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man and drink His blood, you do not have life within yourselves.

John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.

John 6:55 For My flesh is true food, and My blood is true drink.

John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.

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1 Cor. 5:8 So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

1 Cor. 10:3 And all ate the same spiritual food,

1 Cor. 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

- b. To reach the goal of God's economy, we need to progress until we enter into the highest stage of eating Christ as the rich produce of the good land so that we may overcome the spiritual enemies, be built up to be God's dwelling place, and establish God's kingdom on earth.

- c. As we eat Christ as the produce of the good land, we are constituted with Him and are made the same as Christ in life, nature, and expression for the building up of the church as the Body of Christ—Eph. 4:16.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

**II. The intrinsic significance of the allotment of the good land is that we, the possessors of the land, experience the one Christ in different ways—Josh. 13:1—22:34:**

Josh. 13:1—22:34 See the verses listed under *Scripture Reading* of this message.

## 一 在神的經綸裏，有拈鬮分地這樣一件事——西一 12。

西 1:12 感謝父，叫你們有資格在光中同得所分給眾聖徒的分；

## 二 約書亞據有美地以後，神就吩咐他拈鬮分配已據有的地，甚至分配還未據有的地，因為在神眼中，那地全是給以色列人的一書十三 6：

書 13:6 從利巴嫩直到米斯利弗瑪音，山地的一切居民，就是所有的西頓人。我必親自將他們從以色列人面前趕出去；你只管照我所吩咐的，將這地拈鬮分給以色列人為業。

1 神在祂的智慧裏，不是把美地整個的賜給所有的以色列人；祂乃是將那地，就是基督，分配給不同的支派——7 節。

書 13:7 現在你要把這地分給九個支派和瑪拿西半個支派為業。

2 因為各支派有所不同，神就無法以相同的方式將相同的地分給每一支派。

3 所有的支派都是那地的據有者，但各支派照着他們的所是，分別據有特定的一分地——十四 6 ~ 15，十八 1 ~ 十九 27。

書 14:6 那時，猶大人來到吉甲見約書亞；基尼洗人耶孚尼的兒子迦勒對約書亞說，耶和華在加低斯巴尼亞對神人摩西所說關於我和你的話，你都知道了。

書 14:7 耶和華的僕人摩西從加低斯巴尼亞打發我窺探這地，那時我正四十歲；我按着心裏的真誠向他回報。

書 14:8 然而，同我上去的眾弟兄使百姓的心融化；但我專一跟從耶和華我的神。

書 14:9 當日摩西起誓說，你腳所踏之地必定歸你和你的子孫永遠為業，因為你專一跟從耶和華我的神。

書 14:10 現在，看哪，自從耶和華對摩西說這話的時候，耶和華照祂所說的使我存活這四十五年；其間以色列人在曠野行走。看哪，現今我八十五歲了。

書 14:11 今天我還是強壯，像摩西打發我去的那天一樣；無論是爭戰，是出入，我的力量那時如何，現在還是如何。

書 14:12 現在求你將耶和華那日所說的這山地給我；因為那日你也曾聽見那裏有亞納人，並寬大堅固的城邑。或者耶和華與我同在，我就把他們趕出去，正如耶和華所說的。

書 14:13 於是約書亞為耶孚尼的兒子迦勒祝福，將希伯崙給他為業。

書 14:14 所以希伯崙作了基尼洗人耶孚尼的兒子迦勒的產業，直到

## A. Within God's economy there is something called the allotment of the land—Col. 1:12.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

## B. After Joshua took possession of the land, God commanded him to allot the land that had been possessed and even the land that had not yet been possessed, because in God's eyes all the land was for Israel—Josh. 13:6:

Josh. 13:6 All the inhabitants of the hill country from Lebanon to Misrephoth-maim, all the Sidonians. I Myself will drive them out before the children of Israel; nevertheless allot it to Israel as an inheritance as I have commanded you.

1. In His wisdom, God did not allot the good land as a whole to all the children of Israel; rather, He allotted that land, that is, Christ, to the different tribes—v. 7.

Josh. 13:7 And now divide this land as an inheritance to the nine tribes and the half-tribe of Manasseh.

2. Because the tribes were different, God could not give the same land in the same way to every tribe.

3. All the tribes were possessors of the land, but the tribes possessed particular portions of the land according to what they were—14:6-15; 18:1—19:27.

Josh. 14:6 Then the children of Judah approached Joshua in Gilgal; and Caleb the son of Jephunneh the Kenizzite said to him, You know the word that Jehovah spoke to Moses the man of God concerning me and concerning you in Kadesh-barnea.

Josh. 14:7 I was forty years old when Moses the servant of Jehovah sent me out from Kadesh-barnea to spy out the land; and I returned such a word to him as was genuinely upon my heart.

Josh. 14:8 However my brothers who went up with me made the people's heart melt, but I fully followed Jehovah my God.

Josh. 14:9 And Moses swore on that day, saying, Surely the land on which your foot has trodden will be an inheritance to you and to your children forever, for you have fully followed Jehovah my God.

Josh. 14:10 And now, look, Jehovah has kept me alive, as He said, for these forty-five years, since the time Jehovah spoke this word to Moses while Israel walked through the wilderness. And now, look, today I am eighty-five years old.

Josh. 14:11 Today I am still as strong as I was on the day Moses sent me out; as my strength was then, so my strength is now, for battle and for going out and coming in.

Josh. 14:12 Now therefore give me this hill country, of which Jehovah spoke on that day, for you heard on that day that the Anakim were there with great fortified cities. It may be that Jehovah will be with me, and I will dispossess them, as Jehovah said.

Josh. 14:13 So Joshua blessed him; and he gave Hebron to Caleb the son of Jephunneh as an inheritance.

Josh. 14:14 Therefore Hebron has become the inheritance of Caleb the son of Jephunneh the Kenizzite to



今日，因為他專一跟從耶和華以色列的神。

書 14:15 希伯崙從前名叫基列亞巴。（亞巴是亞衲族中最偉大的人。）於是那地太平，沒有爭戰了。

書 18:1 以色列人全會眾聚集在示羅，把會幕設立在那裏；那地已經在他們面前被制伏了。

書 18:2 以色列人中還剩下七個支派沒有分得地業。

書 18:3 約書亞對以色列人說，耶和華你們列祖的神所賜給你們的地，你們懈怠不去得，要到幾時呢？

書 18:4 你們每支派當選出三個人，我要打發他們去，他們就要起身走遍那地，按着各支派應得的地業描述出來，然後回到我這裏。

書 18:5 他們要將地分作七分；猶大仍在南方，住在他的境內，約瑟支派仍在北方，住在他們的境內。

書 18:6 你們要將地分作七分，描述好了，拿到我這裏來；我要在這裏，在耶和華我們的神面前，為你們拈鬮。

書 18:7 利未人在你們中間沒有分，因為耶和華祭司的職任就是他們的產業。迦得支派、流便支派、和瑪拿西半支派已經在約但河東得了地業，就是耶和華的僕人摩西所賜給他們的。

書 18:8 描述那地的人起身去的時候，約書亞囑咐他們說，你們去走遍那地，描述好了，就回到我這裏來；我要在示羅這裏，在耶和華面前，為你們拈鬮。

書 18:9 那些人就去了，走遍那地，按着城邑分作七分，描述在冊子上，然後回到示羅營中見約書亞。

書 18:10 約書亞就在示羅，在耶和華面前，為他們拈鬮。約書亞在那裏，按着以色列人的家族，將地分給他們。

書 18:11 便雅憫子孫支派的鬮，按着家族拈出來了。他們拈鬮所得的境界，是在猶大子孫和約瑟支派之間。

書 18:12 他們北面的境界是從約但河起，往上貼近耶利哥的北邊；又往西上去，通過山地，直通到伯亞文的曠野；

書 18:13 從那裏接連到路斯，貼近路斯的南邊（路斯就是伯特利，）又下到亞他綠亞達，靠近下伯和崙南邊的山；

書 18:14 從那裏轉彎，繞過西邊轉向南，從伯和崙南邊對面的山，直通到猶大子孫的城基列巴力（基列巴力就是基列耶琳；）這是西界。

書 18:15 南界是從基列耶琳的儘邊，從西邊起，達到尼弗多亞的水泉；

書 18:16 又下到欣嫩子谷前面山的儘邊，就是利乏音谷北邊的山；又下到欣嫩谷，貼近耶布斯坡的南邊；又下到隱羅結；

書 18:17 又轉向北，通到隱示麥，達到亞都冥坡對面的基利綠；又下到流便之子波罕的石頭那裏；

書 18:18 又往北接連到亞拉巴對面，往下到亞拉巴；

書 18:19 又接連到伯曷拉的北邊，直通到鹽海的北灣，就是約但河南邊的河口；這是南界。

this day because he fully followed Jehovah the God of Israel.

Josh. 14:15 And the name of Hebron was formerly Kiriath-arba. (This Arba was the greatest man among the Anakim.) And the land had rest from war.

Josh. 18:1 And the whole assembly of the children of Israel gathered together at Shiloh, and they set up the Tent of Meeting there; and the land was subdued before them.

Josh. 18:2 And among the children of Israel there remained seven tribes whose inheritance had not been divided to them.

Josh. 18:3 And Joshua said to the children of Israel, How long will you be slack about going to take possession of the land that Jehovah, the God of your fathers, has given you?

Josh. 18:4 Appoint three men for each tribe, and I will send them out. And they shall rise up and go through the land, and write a description of it with a view to its being their inheritance; and they shall come to me.

Josh. 18:5 And they shall divide it into seven portions: Judah shall stay at his border on the south, and the house of Joseph shall stay at their border on the north.

Josh. 18:6 And you shall describe the land in seven portions and bring the description here to me; then I will cast lots for you here before Jehovah our God.

Josh. 18:7 But the Levites shall have no portion among you, for the priesthood of Jehovah is their inheritance. And Gad and Reuben and the half-tribe of Manasseh received their inheritance across the Jordan eastward, which Moses the servant of Jehovah had given to them.

Josh. 18:8 And the men rose up and went; and Joshua commanded those who went to describe the land, saying, Go and walk through the land, and describe it; then return to me, and I will cast lots for you before Jehovah here in Shiloh.

Josh. 18:9 So the men went, and they passed through the land and described it by cities into seven portions in a book. Then they came to Joshua at the camp at Shiloh.

Josh. 18:10 And Joshua cast lots for them in Shiloh before Jehovah. And there Joshua divided the land to the children of Israel according to their divisions.

Josh. 18:11 And the lot of the tribe of the children of Benjamin came out, according to their families. And the border of their lot went between the children of Judah and the children of Joseph.

Josh. 18:12 And their border on the northern side was from the Jordan, and the border went up alongside Jericho on the north, and went up through the hill country westward, and its end was at the wilderness of Beth-aven.

Josh. 18:13 And from there the border passed to Luz, on the southern side of Luz (this is Bethel); and the border went down to Ataroth-addar, at the mountain which is south of Lower Beth-horon.

Josh. 18:14 And the border turned from there and went around the west side southward, from the mountain that is to the south of Beth-horon; and its end was at Kiriath-baal (this is Kiriath-jearim), a city of the children of Judah. This was the west side.

Josh. 18:15 The south side was from the limit of Kiriath-jearim, and the border went from the west and went to the fountain of the waters of Nephtoah;

Josh. 18:16 And the border went down to the limit of the mountain that is before the Valley of Ben-hinnom, which is north of the valley of the Rephaim; and it went down into the Valley of Hinnom, to the southern side of the Jebusite slope, and went down to En-rogel,

Josh. 18:17 And turned north, and went to En-shemesh, and went to Geliloth, which is opposite the ascent of Adummim; and it went down to the stone of Bohan the son of Reuben;

Josh. 18:18 And it passed by the side before the Arabah northward, and went down to the Arabah;

Josh. 18:19 And the border passed by the northern side of Beth-hoglah, and the end of the border was at the northern bay of the Salt Sea at the south end of the Jordan. This was the southern border.

書 18:20 東界是約但河。這是便雅憫子孫按着家族，照他們四圍的邊界所得的地業。

書 18:21 便雅憫子孫的支派按着家族所得的城邑，就是耶利哥、伯曷拉、伊麥基悉、

書 18:22 伯亞拉巴、洗瑪臉、伯特利、

書 18:23 亞文、巴拉、俄弗拉、

書 18:24 基法阿摩尼、俄弗尼、迦巴，共十二座城，還有屬城的村莊。

書 18:25 又有基遍、拉瑪、比錄、

書 18:26 米斯巴、基非拉、摩撒、

書 18:27 利堅、伊利昆勒、他拉拉、

書 18:28 洗拉、以利弗、耶布斯人的城（就是耶路撒冷、）基比亞、基列，共十四座城，還有屬城的村莊。這是便雅憫子孫按着家族所得的地業。

書 19:1 為西緬子孫的支派，按着家族，拈出第二圖。他們所得的地業是在猶大子孫地業中間。

書 19:2 他們所得的地業，就是別是巴（或名示巴、）摩拉大、

書 19:3 哈薩書亞、巴拉、以森、

書 19:4 伊利多拉、比土力、何珥瑪、

書 19:5 洗革拉、伯瑪加博、哈薩蘇撒、

書 19:6 伯利巴勿、沙魯險，共十三座城，還有屬城的村莊。

書 19:7 又有亞因、利門、以帖、亞珊，共四座城，還有屬城的村莊。

書 19:8 還有這些城四圍一切的村莊，直到巴拉比珥，就是南地的拉瑪。這是西緬子孫的支派按着家族所得的地業。

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 19:10 為西布倫的子孫，按着家族，拈出第三圖。他們地業的境界是到撒立；

書 19:11 往西上到瑪拉拉，達到大巴設，又達到約念前的河；

書 19:12 又從撒立往東轉向日出之地，到吉斯綠他泊的境界，又通到大比拉，上到雅非亞；

書 19:13 從那裏往東向日出之地，接連到迦特希弗，至以特加汛，通到臨門，從那裏轉到尼亞；

書 19:14 又繞過尼亞的北邊，轉到哈拿頓，直通到伊弗他伊勒谷；

書 19:15 還有加他、拿哈拉、伸崙、以大拉、伯利恆，共十二座城，還有屬城的村莊。

書 19:16 這些城並屬城的村莊，就是西布倫的子孫按着家族所得的地業。

書 19:17 為以薩迦，就是為以薩迦的子孫，按着家族，拈出第四圖。

書 19:18 他們的地界是耶斯列、基蘇律、書念、

書 19:19 哈弗連、示按、亞拿哈拉、

書 19:20 拉璧、基善、亞別、

書 19:21 利篋、隱干寧、隱哈大、伯帕薛；

書 19:22 又達到他泊、沙哈洗瑪、伯示麥，直通到約但河為止，共十六座城，還有屬城的村莊。

Josh. 18:20 And the Jordan borders it on the east side. This was the inheritance of the children of Benjamin according to their families, according to its borders all around.

Josh. 18:21 And the cities of the tribe of the children of Benjamin according to their families were Jericho and Beth-hoglah and Emek-keziz

Josh. 18:22 And Beth-arabah and Zemaraim and Bethel

Josh. 18:23 And Avvim and Parah and Ophrah

Josh. 18:24 And Chephar-ammoni and Ophni and Geba: twelve cities with their villages.

Josh. 18:25 Gibeon and Ramah and Beeroth

Josh. 18:26 And Mizpeh and Chephirah and Mozah

Josh. 18:27 And Rekem and Irpeel and Taralah

Josh. 18:28 And Zelah, Haeleph, and that of the Jebusite (this is Jerusalem), Gibeath, Kiriath: fourteen cities with their villages. This was the inheritance of the children of Benjamin according to their families.

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. 19:2 And they had for their inheritance Beer-sheba, or Sheba, and Moladah

Josh. 19:3 And Hazar-shual and Balah and Ezem

Josh. 19:4 And Eltolad and Bethul and Hormah

Josh. 19:5 And Ziklag and Beth-marcaboth and Hazar-susah

Josh. 19:6 And Beth-lebaoth and Sharuhin: thirteen cities with their villages.

Josh. 19:7 Ain, Rimmon, and Ether, and Ashan: four cities with their villages.

Josh. 19:8 And all the villages which were around these cities as far as Baalath-beer, that is, Ramah of the Negev. This was the inheritance of the tribe of the children of Simeon according to their families.

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. 19:10 And the third lot came up for the children of Zebulun according to their families. And the border of their inheritance was as far as Sarid;

Josh. 19:11 And their border went up to the west, even to Maralah, and reached Dabbesheth; and it reached the brook that is before Jokneam.

Josh. 19:12 And it turned from Sarid eastward toward the rising of the sun to the border of Chisloth-tabor, and went to Daberath and up to Japhia;

Josh. 19:13 And from there it passed eastward toward the rising of the sun to Gath-hepher, to Eth-kazin, and went to Rimmon, where it turned to Neah;

Josh. 19:14 And the border went around from the north to Hannathon; and its end was the valley of Iphtahel,

Josh. 19:15 With Kattath and Nahalal and Shimron and Idalah and Bethlehem: twelve cities with their villages.

Josh. 19:16 This was the inheritance of the children of Zebulun according to their families, these cities with their villages.

Josh. 19:17 For Issachar the fourth lot came out, for the children of Issachar according to their families.

Josh. 19:18 And their territory was Jezreel and Chesulloth and Shunem

Josh. 19:19 And Hapharaim and Shion and Anaharath

Josh. 19:20 And Rabbith and Kishion and Ebez

Josh. 19:21 And Remeth and En-gannim and En-haddah and Beth-pazzez;

Josh. 19:22 And the border reached Tabor and Shahazumah and Beth-shemesh; and the end of their border was at the Jordan: sixteen cities with their villages.

書 19:23 這些城並屬城的村莊，就是以薩迦子孫的支派按着家族所得的地業。

書 19:24 為亞設子孫的支派，按着家族，拈出第五闢。

書 19:25 他們的地界是黑甲、哈利、比田、押煞、

書 19:26 亞拉米勒、亞末、米沙勒；往西達到迦密和希曷立納；

書 19:27 轉向日出之地，到伯大衰，達到細步綸，往北到伊弗他伊勒谷，到伯以墨和尼業，也通到北邊的迦步勒，

#### 4 拈圖分地這豫表，今天應驗在我們中間——西一 12：

西 1:12 感謝父，叫你們有資格在光中同得所分給眾聖徒的分；

##### a 我們都有同一位基督，但我們卻經歷基督不同的方面——林前一 2。

林前 1:2 寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的；祂是他們的，也是我們的；

##### b 我們所據有的地（基督），乃是照着我們的所——羅十二 3，弗四 7。

羅 12:3 我藉着所賜給我的恩典，對你們各人說，不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度。

弗 4:7 但恩典賜給我們各人，是照着基督恩賜的度量。

#### 三 在歌羅西一章十二節保羅使用包羅萬有之地的觀念，說到『眾聖徒的分』：

西 1:12 感謝父，叫你們有資格在光中同得所分給眾聖徒的分；

##### 1 在原文，譯為『分』的字，也可譯為『業分』，指分得的分。

##### 2 保羅寫歌羅西書時，一定是想到舊約中分配美地給以色列人的圖畫；他使用『分』這辭，是以舊約記載土地的業分為背景——書十四 2：

書 14:2 乃是照耶和華藉摩西所吩咐的，把產業拈圖分給九個半支派。

##### a 歌羅西書啟示基督是我們的分，我們的業分——15～19，二 6～15。

Josh. 19:23 This was the inheritance of the tribe of the children of Issachar according to their families, the cities with their villages.

Josh. 19:24 And the fifth lot came out for the tribe of the children of Asher according to their families.

Josh. 19:25 And their territory was Helkath and Hali and Beten and Achshaph

Josh. 19:26 And Allammelech and Amad and Mishal; and it reached Carmel on the west and Shihor-libnath;

Josh. 19:27 And it turned toward the rising of the sun to Beth-dagon, and reached Zebulun and the valley of Iphtahel northward to Beth-emek and Neiel, and went to Cabul on the north

#### 4. The fulfillment of this type of the allotment of the land is among us today——Col. 1:12:

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

##### a. We all have the same Christ, but we experience Christ in different ways——1 Cor. 1:2.

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

##### b. The land (Christ) we possess is according to what we are——Rom. 12:3; Eph. 4:7.

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.

Eph. 4:7 But to each one of us grace was given according to the measure of the gift of Christ.

#### C. In Colossians 1:12 Paul employs the concept of the all-inclusive land, speaking of “the allotted portion of the saints”:

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

##### 1. The Greek word rendered “portion” can also be rendered “lot,” referring to an allotment.

##### 2. When Paul was writing the Epistle to the Colossians, he had in mind the picture of the allotting of the good land to the children of Israel; he used the word portion with the Old Testament record of the land as the background——Josh. 14:2:

Josh. 14:2 By the lot of their inheritance, as Jehovah commanded through Moses for the nine tribes and the half-tribe.

##### a. In Colossians Christ is revealed as our portion, our lot——1:15-19; 2:6-15.



西 1:15 愛子是那不能看見之神的像，是一切受造之物的首生者。  
 西 1:16 因為萬有，無論是在諸天之上的、在地上的、能看見的、不能看見的、或是有位的、主治的、執政的、掌權的，都是在祂裏面造的；萬有都是藉着祂並爲着祂造的；  
 西 1:17 祂在萬有之先，萬有也在祂裏面得以維繫；  
 西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；  
 西 1:19 因為一切的豐滿，樂意居住在祂裏面，  
 西 2:6 你們既然接受了基督，就是主耶穌，  
 西 2:7 在祂裏面已經生根，並正被建造，且照着你們所受的教導，在信心上得以堅固，洋溢着感謝，就要在祂裏面行事爲人。  
 西 2:8 你們要謹慎，恐怕有人用他的哲學，和虛空的欺騙，照着人的傳統，照着世上的蒙學，不照着基督，把你們擄去；  
 西 2:9 因為神格一切的豐滿，都有形有體的居住在基督裏面，  
 西 2:10 你們在祂裏面也得了豐滿。祂是一切執政掌權者的元首；  
 西 2:11 你們在祂裏面也受了非人手所行的割禮，乃是在基督的割禮裏，脫去了肉體的身體，  
 西 2:12 在受浸中與祂一同埋葬，也在受浸中，藉着那叫祂從死人中復活之神所運行的信心，與祂一同復活。  
 西 2:13 你們從前在過犯，和未受割禮的肉體中死了，神赦免了你們一切的過犯，叫你們一同與基督活過來；  
 西 2:14 塗抹了規條上所寫，攻擊我們，反對我們的字據，並且把它撤去，釘在十字架上。  
 西 2:15 既將執政的和掌權的脫下，神就把他們公然示眾，仗着十字架在凱旋中向他們誇勝。

b 正如迦南地對以色列人是一切；照樣，基督是美地這豫表的實際，對我們也是一切——12。

西 1:12 感謝父，叫你們覈資格在光中同得所分給眾聖徒的分；

3 基督這居首位並包羅萬有者乃是所分給眾聖徒的分—12 節。

西 1:12 感謝父，叫你們覈資格在光中同得所分給眾聖徒的分；

4 新約信徒所分得的分，不是物質的土地，乃是包羅萬有的基督，作爲賜生命的靈—西二 6 ~ 7，加三 14：

西 2:6 你們既然接受了基督，就是主耶穌，  
 西 2:7 在祂裏面已經生根，並正被建造，且照着你們所受的教導，在信心上得以堅固，洋溢着感謝，就要在祂裏面行事爲人。  
 加 3:14 爲叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。

a 美地的豐富豫表基督那追測不盡之豐富的不同方

Col. 1:15 Who is the image of the invisible God, the Firstborn of all creation,  
 Col. 1:16 Because in Him all things were created, in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities; all things have been created through Him and unto Him.  
 Col. 1:17 And He is before all things, and all things cohere in Him;  
 Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;  
 Col. 1:19 For in Him all the fullness was pleased to dwell  
 Col. 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,  
 Col. 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.  
 Col. 2:8 Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ;  
 Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,  
 Col. 2:10 And you have been made full in Him, who is the Head of all rule and authority.  
 Col. 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,  
 Col. 2:12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.  
 Col. 2:13 And you, though dead in your offenses and in the uncircumcision of your flesh, He made alive together with Him, having forgiven us all our offenses;  
 Col. 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.  
 Col. 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

b. Just as the land of Canaan was everything to the children of Israel, so Christ, the reality of the type of the good land, is everything to us—1:12.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

3. Christ as the preeminent and all-inclusive One is the allotted portion of the saints—v. 12.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

4. The New Testament believers' allotted portion is not a physical land; it is the all-inclusive Christ as the life-giving Spirit—2:6-7; Gal. 3:14:

Col. 2:6 As therefore you have received the Christ, Jesus the Lord, walk in Him,  
 Col. 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.  
 Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

a. The riches of the good land typify the unsearchable riches of Christ

面，在祂的靈裏作祂信徒全備的供應—申八 7 ~ 10，弗三 8，腓一 19。

- 申 8:7 因為耶和華你神領你進入美地，那地有川，有泉，有源，從谷中和山上流出水來；
- 申 8:8 那地有小麥、大麥、葡萄樹、無花果樹、石榴樹；那地有出油的橄欖樹，有蜜。
- 申 8:9 你在那地不缺食物，你必一無所缺；那地的石頭是鐵，山內可以挖銅。
- 申 8:10 你喫得飽足，就要頌讚耶和華你的神，因祂將那美地賜給你了。
- 弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，
- 腓 1:19 因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。

b 在基督裏的信徒藉着享受那地的豐富，被建造為基督的身體，作神的家與神的國—弗一 22 ~ 23，二 21 ~ 22，提前三 15，太十六 18 ~ 19，羅十四 17。

- 弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；
- 弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。
- 弗 2:21 在祂裏面，全房聯結一起，長成在主裏的聖殿；
- 弗 2:22 你們也在祂裏面同被建造，成為神在靈裏的居所。
- 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。
- 太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。
- 太 16:19 我要把諸天之國的鑰匙給你，凡你在地上捆綁的，必是在諸天之上已經捆綁的；凡你在地上釋放的，必是在諸天之上已經釋放的。
- 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。

#### 四 在行傳二十六章十八節，保羅說到包羅萬有的基督是我們的基業：

徒 26:18 我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業。

1 我們的眼睛得開，並從撒但權下轉向神，結果，我們不僅罪得赦免，也得着神聖的基業。

2 這基業就是三一神自己帶着祂所有的一切、所作的

in different aspects as the bountiful supply to His believers in His Spirit—Deut. 8:7-10; Eph. 3:8; Phil. 1:19.

- Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;
- Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;
- Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.
- Deut. 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.
- Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- 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,

b. By enjoying the riches of the land, the believers in Christ are built up to be His Body as the house of God and the kingdom of God—Eph. 1:22-23; 2:21-22; 1 Tim. 3:15; Matt. 16:18-19; Rom. 14:17.

- 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.
- Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
- Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.
- 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.
- Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Matt. 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.
- Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

#### D. In Acts 26:18 Paul refers to the all-inclusive Christ as our inheritance:

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

1. As the result of having our eyes opened and of being transferred from the authority of Satan to God, we not only have the forgiveness of sins, but we also receive a divine inheritance.

2. This inheritance is the Triune God Himself with all that He has, all

一切、以及祂為贖民所要作的一切；這位三一神具體化身在包羅萬有的基督裏面，基督是所分給眾聖徒的分，作他們的基業——西二 9。

西 2:9 因為神格一切的豐滿，都有形有體的居住在基督裏面，

3 美地的確豫表包羅萬有的基督，經過過程並終極完成之三一神的具體化身，已賜給我們作我們的基業——12。

西 1:12 感謝父，叫你們有資格在光中同得所分給眾聖徒的分；

that He has done, and all that He will do for His redeemed people; this Triune God is embodied in the all-inclusive Christ, who is the portion allotted to the saints as their inheritance—Col. 2:9.

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,

3. The good land truly is a type of the all-inclusive Christ, the embodiment of the processed and consummated Triune God, who has been given to us as our inheritance—1:12.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;



# 士師記結晶讀經

## 第六篇

### 士師記的內在意義 和以色列在敬拜神之事上的背道

詩歌：

讀經：士一 1，二 1，十七 1～5，十八 1，30～31，帖後二 2～3，彼後一 3～21，二 1，15

- 士 1:1 約書亞死後，以色列人求問耶和華說，誰要為我們先上去攻擊迦南人，與他們爭戰？
- 士 2:1 耶和華的使者從吉甲上到波金，對以色列人說，我使你們從埃及上來，領你們到我向你們列祖起誓應許之地。我又說，我永不廢棄與你們所立的約；
- 士 17:1 以法蓮山地有一個人名叫米迦。
- 士 17:2 他對母親說，你那一千一百錠銀子被人拿去，你因此口出咒詛，並且說給我聽；看哪，這銀子在我這裏，是我拿去了。他母親說，願我兒蒙耶和華賜福！
- 士 17:3 米迦就把這一千一百錠銀子還他母親。他母親說，我將這銀子從我手中分別為聖歸給耶和華，好給我兒子製作一個雕像，和一個鑄像。現在我還是交給你。
- 士 17:4 米迦將銀子還他母親，他母親將二百錠銀子交給銀匠，製作成一個雕像，和一個鑄像；那像就在米迦的屋內。
- 士 17:5 米迦這人有了神堂，又製造以弗得和家中的神像，叫他一個兒子承接聖職作他的祭司。
- 士 18:1 那些日子，以色列中沒有王；但支派的人仍在為自己尋找地業居住，因為到那日子，他們還沒有在以色列支派中按圖得着地業。
- 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製作的雕像也有多少日子。

# CRYSTALLIZATION-STUDY OF JUDGES

## Message Six

### The Intrinsic Significance of the Book of Judges and the Apostasy of Israel in the Worshipping of God

Hymns:

Scripture Reading: Judg. 1:1; 2:1; 17:1-5; 18:1, 30-31; 2 Thes. 2:2-3; 2 Pet. 1:3-21; 2:1, 15

- Judg. 1:1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them?
- Judg. 2:1 Then the Angel of Jehovah went up from Gilgal to Bochim. And He said, I caused you to go up out from Egypt, and I brought you into the land that I swore to your fathers. And I said, I will never break My covenant with you,
- Judg. 17:1 Now there was a man from the hill country of Ephraim whose name was Micah.
- Judg. 17:2 And he said to his mother, The eleven hundred pieces of silver that were taken from you, about which you uttered a curse and spoke it in my hearing—look, the silver is with me; I took it. And his mother said, Blessed of Jehovah be my son!
- Judg. 17:3 And he returned the eleven hundred pieces of silver to his mother; and his mother said, I do consecrate the silver to Jehovah from my hand to my son to make a sculptured idol and a molten image. Now therefore I will return it to you.
- Judg. 17:4 And when he returned the silver to his mother, his mother took two hundred pieces of silver and gave them to the founder, who made them into a sculptured idol and a molten image. And it was in the house of Micah.
- Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.
- Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.
- Judg. 18:30 And the children of Dan erected for themselves 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.

帖後 2:2 我們求你們，無論有靈、或言語、或冒我們名的書信，說主的日子已經來到，你們的心思都不要貿然搖動，你們也不要驚慌。

帖後 2:3 不要讓任何人用任何方法誘騙你們；因為那日子以前，必有背道的事先來，並有那不法的人，就是滅亡之子，顯露出來；

彼後 1:3 神的神能，藉着我們充分認識那用祂自己的榮耀和美德呼召我們的，已將一切關於生命和敬虔的事賜給我們。

彼後 1:4 藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神性情。

彼後 1:5 正因這緣故，你們要分外殷勤，在你們的信上，充足的供應美德，在美德上供應知識，

彼後 1:6 在知識上供應節制，在節制上供應忍耐，在忍耐上供應敬虔，

彼後 1:7 在敬虔上供應弟兄相愛，在弟兄相愛上供應愛。

彼後 1:8 因為這幾樣存在你們裏面，且不斷增多，就必將你們構成非閒懶不結果子的，以致充分的認識我們的主耶穌基督。

彼後 1:9 那沒有這幾樣的，就是眼瞎、近視，忘了他舊日的罪已經得了潔淨。

彼後 1:10 所以弟兄們，應當更加殷勤，使你們所蒙的呼召和揀選堅定不移；你們行這幾樣，就永不失腳。

彼後 1:11 這樣，你們就必得着豐富充足的供應，以進入我們主和救主耶穌基督永遠的國。

彼後 1:12 所以，你們雖已知道這些事，且在現有的真理上得了堅固，我還要常常題醒你們；

彼後 1:13 我認為趁我還在這帳幕的時候，以題醒激發你們，是正當的，

彼後 1:14 知道我脫去這帳幕的時候快到了，正如我們主耶穌基督所指示我的。

彼後 1:15 不僅如此，我也要竭力，使你們在我去世以後，時常記念這些事。

彼後 1:16 我們曾將我們主耶穌基督的大能，和祂的來臨告訴你們，並不是隨從乖巧捏造的虛構無稽之事，乃是作祂威榮的親眼見證人。

彼後 1:17 因為祂從父神領受尊貴榮耀的時候，從顯赫的榮耀中，有這樣的聲音向祂發出：這是我的愛子，我所喜悅的。

彼後 1:18 我們同祂在聖山的時候，親自聽見這聲音從天上發出。

彼後 1:19 我們並有申言者更確定的話，你們留意這話，如同留意照在暗處的燈，直等到天發亮，晨星在你們心裏出現，你們就作得好了；

彼後 1:20 第一要知道，經上所有的豫言，都不是人自己的見解；

彼後 1:21 因為豫言從來沒有發自人的意思，乃是人被聖靈推動，從神說出來的。

彼後 2:1 從前在百姓中有假申言者，照樣，在你們中間，也必有假教師，偷着引進毀壞人的異端，連買他們的主也不承認，自取速速的毀壞。

彼後 2:15 離棄正路而走迷了，隨從比珥之子巴蘭的路；巴蘭曾經貪愛不義的工價，

2 Thes. 2:2 That you be not quickly shaken in mind nor alarmed, neither by a spirit nor by word nor by a letter as if by us, to the effect that the day of the Lord has come.

2 Thes. 2:3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

2 Pet. 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

2 Pet. 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.

2 Pet. 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

2 Pet. 1:9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.

2 Pet. 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

2 Pet. 1:11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

2 Pet. 1:13 And I consider it right, as long as I am in this tabernacle, to stir you up by a reminder,

2 Pet. 1:14 Knowing that the putting off of my tabernacle is imminent, even as also our Lord Jesus Christ has made clear to me.

2 Pet. 1:15 Moreover I will also be diligent that you may be able, after my exodus, to bring these things to mind at all times.

2 Pet. 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.

2 Pet. 1:17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.

2 Pet. 1:18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

2 Pet. 1:20 Knowing this first, that no prophecy of Scripture is of one's own interpretation;

2 Pet. 1:21 For no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.

2 Pet. 2:1 But there arose also false prophets among the people, as also among you there will be false teachers, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.

2 Pet. 2:15 Forsaking the straight way, they have gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness

## 壹 我們需要認識士師記的內在意義：

一 在士師記一章一至二十節，以色列人求問耶和華，這描繪以色列人信靠神的美麗光景；這幅與主是一的美妙圖畫，豫表神與祂子民生機的聯結，乃是接續約書亞記裏以色列人最初進入美地時的一，如約書亞六章所描繪的一民二七21，撒下二二10，二三9～10，撒下二1。

- 士 1:1 約書亞死後，以色列人求問耶和華說，誰要為我們先上去攻擊迦南人，與他們爭戰？
- 士 1:2 耶和華說，猶大要先上去，我已將那地交在他手中。
- 士 1:3 猶大對他哥哥西緬說，請你同我上我拈鬮所得之地去，好與迦南人爭戰；以後我也同你到你拈鬮所得之地去。於是西緬與他同去。
- 士 1:4 猶大就上去，耶和華將迦南人和比利洗人交在他們手中；他們在比色擊殺了一萬人。
- 士 1:5 他們在比色又遇見亞多尼比色，就與他爭戰，擊殺了迦南人和比利洗人。
- 士 1:6 亞多尼比色逃跑；他們追趕他，把他捉住，砍斷他手腳的大拇指。
- 士 1:7 亞多尼比色說，從前有七十個王，手腳的大拇指都被我砍斷，在我桌子底下拾取零碎食物。現在神按着我所行的報應我了。他們將亞多尼比色帶到耶路撒冷，他就死在那裏。
- 士 1:8 猶大人攻打耶路撒冷，將城攻取，用刀擊殺了城內的人，並且放火燒城。
- 士 1:9 後來猶大人下去，與住山地、南地、和低陸的迦南人爭戰。
- 士 1:10 猶大人去攻擊住希伯崙的迦南人，殺了示篩、亞希慢、撻買。（希伯崙從前名叫基列亞巴。）
- 士 1:11 他們從那裏去攻擊底璧的居民。（底璧從前名叫基列西弗。）
- 士 1:12 迦勒說，誰能攻打基列西弗，將城奪取，我就把我女兒押撒給他為妻。
- 士 1:13 迦勒弟弟基納斯的兒子俄陀聶奪取了那城，迦勒就把女兒押撒給他為妻。
- 士 1:14 押撒過門的時候，勸丈夫向她父親求一塊田。押撒一下驢，迦勒問她說，你要甚麼？
- 士 1:15 她說，求你賜福給我，你既將南地給了我，求你也給我水泉。迦勒就把上泉和下泉賜給她。
- 士 1:16 摩西的岳父是基尼人，他的子孫與猶大人一同離了棕樹城，上亞拉得以南的猶大曠野去，就住在民中。

## I. We need to know the intrinsic significance of the book of Judges:

A. Israel's inquiring of Jehovah in Judges 1:1-20 describes the beautiful scene of Israel's trusting in God; this marvelous picture of oneness with the Lord, prefiguring the organic union of God with His people, is a continuation of the oneness in the book of Joshua when the people of Israel first entered into the good land as described in Joshua 6—Num. 27:21; 1 Sam. 22:10; 23:9-10; 2 Sam. 2:1.

- Judg. 1:1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them?
- Judg. 1:2 And Jehovah said, Judah shall go up. I have now given the land into his hand.
- Judg. 1:3 And Judah said to Simeon his brother, Come up with me into my lot, and we will fight against the Canaanites; and I will go also with you into your lot. And Simeon went with him.
- Judg. 1:4 So Judah went up, and Jehovah gave the Canaanites and the Perizzites into their hand; and they struck ten thousand of their men in Bezek.
- Judg. 1:5 And they found Adoni-bezek in Bezek and fought with him; and they struck the Canaanites and the Perizzites.
- Judg. 1:6 And Adoni-bezek fled; and they pursued after him and caught him, and they cut off his thumbs and his big toes.
- Judg. 1:7 And Adoni-bezek said, Seventy kings with their thumbs and their big toes cut off gleaned scraps under my table. As I have done, so God has repaid me. And they brought him to Jerusalem, and he died there.
- Judg. 1:8 And the children of Judah fought against Jerusalem, and they took it and struck it with the edge of the sword; and they set the city on fire.
- Judg. 1:9 And afterward the children of Judah went down to fight against the Canaanites who inhabited the hill country and the Negev and the lowland.
- Judg. 1:10 Then Judah went against the Canaanites who dwelt in Hebron. (Now the name of Hebron was formerly Kiriath-arba.) And they struck Sheshai and Ahiman and Talmi.
- Judg. 1:11 And he went up from there to the inhabitants of Debir. (Now the name of Debir was formerly Kiriath-sepher.)
- Judg. 1:12 And Caleb said, Whoever strikes Kiriath-sepher and takes it, I will give to him Achsah my daughter as wife.
- Judg. 1:13 Then Othniel the son of Kenaz, Caleb's younger brother, took it; and he gave him Achsah his daughter as wife.
- Judg. 1:14 And when she came to him, she urged him to ask her father for the field. And she alighted from her donkey, and Caleb said to her, What do you want?
- Judg. 1:15 And she said to him, Give me a blessing, for you have given me land in the Negev; give me also springs of water. So Caleb gave her the upper springs and the lower springs.
- Judg. 1:16 And the children of the Kenite, Moses' father-in-law, went up from the city of palms with the children of Judah into the wilderness of Judah, which is to the south of Arad. And they went and dwelt with the people.



士 1:17 猶大和他哥哥西緬同去，擊殺了住洗法的迦南人，將城盡行毀滅，給那城起名叫何珥瑪。

士 1:18 猶大又取了迦薩和迦薩的四境，亞實基倫和亞實基倫的四境，以革倫和以革倫的四境。

士 1:19 耶和華與猶大同在，猶大就得了山地爲業，只是不能趕出山谷的居民，因爲他們有鐵車。

士 1:20 猶大照摩西所說的，將希伯崙給了迦勒；迦勒就從那裏趕出亞納人的三支子孫。

書 6:1 耶利哥的城門因以色列人就關得嚴緊，無人出入。

書 6:2 耶和華對約書亞說，看哪，我已經把耶利哥和耶利哥的王，並大能的勇士，都交在你手中。

書 6:3 你們的一切兵丁要圍繞這城，一日圍繞一次，六日都要這樣行。

書 6:4 七個祭司要拿着七個羊角號走在約櫃前。到第七日，你們要繞城七次，祭司也要吹號。

書 6:5 他們吹羊角的聲音拖長，你們聽見號聲時，眾百姓要大聲呼喊，城牆就必塌陷，百姓個個都要往前直上。

書 6:6 嫩的兒子約書亞召了祭司來，對他們說，你們抬起約櫃，要有七個祭司拿着七個羊角號走在耶和華的約櫃前；

書 6:7 又對百姓說，你們前去繞城，帶兵器的要走在耶和華的約櫃前。

書 6:8 約書亞對百姓說完了話，七個祭司拿着七個羊角號走在耶和華面前吹號；耶和華的約櫃在他們後面跟隨。

書 6:9 帶兵器的走在吹號的祭司前面，後隊走在約櫃後面，祭司不住的吹號。

書 6:10 約書亞吩咐百姓說，你們不可呼喊，不可出聲，連一句話也不可出你們的口，等到我叫你們呼喊的日子，那時纔可以呼喊。

書 6:11 這樣，他使耶和華的約櫃繞城，繞了一次；眾人回到營裏，就在營裏住宿。

書 6:12 約書亞清早起來，祭司又抬起耶和華的約櫃。

書 6:13 七個祭司拿着七個羊角號走在耶和華的約櫃前，不住的吹號；帶兵器的在他們前面走，後隊走在耶和華的約櫃後面，祭司不住的吹號。

書 6:14 第二日，眾人把城繞了一次，就回營裏去。六日都是這樣行。

書 6:15 第七日清早，黎明的時候，他們起來，照樣繞城七次；惟獨這日把城繞了七次。

書 6:16 到了第七次，祭司吹號的時候，約書亞對百姓說，呼喊罷，因爲耶和華已經把城交給你們了。

書 6:17 這城和其中所有的，都要在耶和華面前毀滅；只有妓女喇合和所有與她在家中的，可以存活，因爲她隱藏了我們所打發的使者。

書 6:18 至於你們，務要謹慎，不可取那當滅的物，恐怕你們取了

Judg. 1:17 Then Judah went with Simeon his brother and struck the Canaanites who inhabited Zephath; and they utterly destroyed it. And they called the name of the city Hormah.

Judg. 1:18 And Judah took Gaza and its territory and Ashkelon and its territory and Ekron and its territory.

Judg. 1:19 And Jehovah was with Judah. And they took possession of the hill country, but they could not dispossess the inhabitants of the valley, for they had chariots of iron.

Judg. 1:20 And they gave Hebron to Caleb, as Moses had spoken; and he dispossessed the three sons of Anak from there.

Josh. 6:1 Now Jericho was shut up so tight because of the children of Israel that no one went out and no one went in.

Josh. 6:2 And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your hand.

Josh. 6:3 And you shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.

Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.

Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.

Josh. 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.

Josh. 6:7 And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.

Josh. 6:8 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.

Josh. 6:9 And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.

Josh. 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.

Josh. 6:11 So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.

Josh. 6:12 And Joshua rose early in the morning, and the priests took up the Ark of Jehovah.

Josh. 6:13 And the seven priests carrying the seven trumpets of rams' horns went before the Ark of Jehovah, continually blowing the trumpets; and the armed men went before them, and the rearguard went after the Ark of Jehovah, the trumpets continually blowing.

Josh. 6:14 And they circled the city on the second day one time and returned to the camp. This they did for six days.

Josh. 6:15 Then on the seventh day they rose early, at the break of dawn, and circled the city in the same manner seven times. Only on that day did they circle the city seven times.

Josh. 6:16 And at the seventh time the priests blew the trumpets, and Joshua said to the people, Shout! For Jehovah has given you the city.

Josh. 6:17 And the city shall be devoted to Jehovah for destruction, it and all that is in it. Only Rahab the harlot shall live, she and all who are with her in her house, because she hid the messengers we sent.

Josh. 6:18 But as for you, keep yourselves from what has been devoted to destruction, lest you devote

那當滅的物，就使自己成為當滅的，並且叫以色列全營遭禍，使全營成為當滅的。

書 6:19 惟有銀子、金子、和銅鐵的器皿，都要歸耶和華為聖，必入耶和華的庫中。

書 6:20 於是百姓呼喊，祭司也吹號。百姓聽見號聲，便大聲呼喊，城牆就塌陷。百姓便上去進城，個個往前直上，將城奪取。

書 6:21 又將城中所有的，不拘男女老少，牛羊和驢，都用刀殺盡。

書 6:22 約書亞對窺探那地的兩個人說，你們進那妓女的家，照着你們向她所起的誓，將那女人和一切屬她的，都從那裏帶出來。

書 6:23 當探子的兩個青年人就進去，將喇合與她的父母、兄弟、和一切屬她的帶出來；他們將她一切的親眷都帶出來，安置在以色列的營外。

書 6:24 眾人就用火將城和其中所有的焚燒了；惟有銀子、金子、和銅鐵的器皿，都放在耶和華殿的庫中。

書 6:25 約書亞卻使妓女喇合與她父家，並一切屬她的都存活，因為她隱藏了約書亞所打發窺探耶利哥的使者；她就住在以色列中，直到今日。

書 6:26 當時約書亞叫眾人起誓說，那起來重建這耶利哥城的人，當在耶和華面前受咒詛。他立根基的時候，必喪長子；安門的時候，必喪幼子。

書 6:27 耶和華與約書亞同在，約書亞的名聲傳揚遍地。

民 27:21 他要站在祭司以利亞撒面前，以利亞撒要憑烏陵的判斷，在耶和華面前為他求問。他和以色列人全會眾都要遵以利亞撒的話出入。

撒 22:10 亞希米勒為他求問耶和華，又給他食物，並給他非利士人歌利亞的刀。

撒 23:9 大衛知道掃羅設計要害他，就對祭司亞比亞他說，將以弗得拿過來。

撒 23:10 大衛說，耶和華以色列的神阿，你僕人確實聽見掃羅要往基伊拉來，為我的緣故滅城。

撒 2:1 此後，大衛問耶和華說，我可以上猶大的一座城去麼？耶和華說，你上去罷。大衛說，我上那裏去呢？耶和華說，上希伯崙去。

## 二 按照舊約全面的觀點，神在西乃山娶了以色列為妻——出 20:6 註 1：

出 20:6 愛<sup>1</sup>我、守我誡命的，我必向他們施慈愛，直到千代。

出 20:6 註 1 這裏題到愛，指明神將祂的律法賜給祂選民的目的，是要他們成為愛祂的人。（申 6:5，太 22:35-38，可 12:28-30。）神領祂的百姓出埃及，又將祂的律法賜給他們，乃是追求祂的百姓，向他們求婚，尋求得着他們的情愛。耶 2:2，三 32，和結 16:8 指明，在神的山上藉頒賜律法（二 4:7-8，三 4:27-28）所立的約，乃是婚約，在這約中神將以色列人許配給祂自己。（參林後

yourself to destruction by taking of what has been devoted and you make the camp of Israel something devoted to destruction and bring trouble to it.

Josh. 6:19 But all the silver and the gold and the vessels of bronze and iron, these are holy to Jehovah; they shall come into the treasury of Jehovah.

Josh. 6:20 So the people shouted and the trumpets were blown; and when the people heard the trumpet sound, the people shouted with a great shout, and the wall fell down flat. And the people went up into the city, each straight ahead, and they captured the city.

Josh. 6:21 And they utterly destroyed all that was in the city with the edge of the sword: both men and women, young and old, and oxen and sheep and donkeys.

Josh. 6:22 And Joshua said to the two men who had spied out the land, Go to the house of the harlot, and bring out from there the woman and all that belongs to her, as you swore to her.

Josh. 6:23 And the young men who had been spies went and brought out Rahab and her father and her mother and her brothers and all that belonged to her; all her family they brought out and set outside the camp of Israel.

Josh. 6:24 And they burned the city with fire and all that was in it; but the silver and the gold and the vessels of bronze and iron, they put in the treasury of the house of Jehovah.

Josh. 6:25 And Joshua preserved Rahab the harlot and her father's house and all that belonged to her, and she has dwelt within Israel to this day; for she hid the messengers whom Joshua had sent to spy out Jericho.

Josh. 6:26 Then at that time Joshua charged the people with an oath, saying, Cursed be the man before Jehovah who rises up to rebuild this city Jericho! At the cost of his firstborn son shall he lay its foundation, and at the cost of his youngest son shall he set up its gates.

Josh. 6:27 So Jehovah was with Joshua, and reports of him were in all the land.

Num. 27:21 And he shall stand before Eleazar the priest, and he shall inquire for him by the judgment of the Urim before Jehovah. At his word shall they go out and at his word they shall come in, both he and all the children of Israel with him, even the whole assembly.

1 Sam. 22:10 And he inquired of Jehovah for him and gave him provisions, and he gave him the sword of Goliath the Philistine.

1 Sam. 23:9 But when David learned that Saul was planning evil against him, he said to Abiathar the priest, Bring the ephod here.

1 Sam. 23:10 And David said, O Jehovah the God of Israel, Your servant has heard for certain that Saul is seeking to come to Keilah in order to destroy the city on my account.

2 Sam. 2:1 And after this David inquired of Jehovah, saying, Shall I go up into one of the cities of Judah? And Jehovah said to him, Go up. And David said, Where shall I go up? And He said, To Hebron.

## B. According to the full scope of the Old Testament, at Mount Sinai God married Israel—Exo. 20:6, footnote 2:

Exo. 20:6 Yet showing lovingkindness to thousands of generations of those who love<sup>2</sup> Me and keep My commandments.

Exo. 20:6 footnote 2 The mentioning of love here indicates that God's intention in giving His law to His chosen people was that they become His lovers (Deut. 6:5; Matt. 22:35-38; Mark 12:28-30). In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection. Jeremiah 2:2; 31:32; and Ezek. 16:8 indicate that the covenant enacted at the mountain of God through the giving of the law (24:7-8; 34:27-28) was an engagement covenant, in which God betrothed the children of Israel to Himself (cf. 2 Cor.

十一2。)十條誡命，尤其是頭五條，是神和祂百姓訂婚的條件。律法最高的功用是將神的選民帶到與祂成爲一，如同妻子與丈夫成爲一。(參創二24，啓二二17。)神和祂的子民要成爲一，二者之間就必須有相互的愛。(約十四21，23。)聖經中所揭示神與祂子民之間的愛，主要的是像男女之間情深的愛。(耶二2，三一3。)當神的子民愛神、花時間在祂的話上與祂交通時，神就將祂的神聖元素注入他們裏面，使他們與祂成爲一，作祂的配偶，在生命、性情和彰顯上，與祂一樣。(創二18～25與註。)見十九8註1二段、三段。

整本聖經就是神聖的羅曼史，記載神如何追求祂所揀選的人，至終與他們成爲婚配。(創二21～24，歌一2～4，賽五四5，六二5，耶二2，三一14，三一32，結十六8，二三5，何二7，19，大九15，約三29，林後十一2，弗五25～32，啓十九7，二一2，9～10，二二17。)當我們這些神的子民進入與神相愛的關係，我們就接受祂的生命，正如夏娃接受了亞當的生命一樣。(創二21～22。)乃是這個生命使我們與神成爲一，祂也與我們成爲一。我們不是藉着運用心思和意志來遵守律法，(參羅七18～25，)乃是藉着愛這位作我們丈夫的主，因而有分於祂的生命和性情，與祂成爲一，作祂的擴大和彰顯。

- 1 在神的觀念和願望裏，祂要作以色列的丈夫，也要以色列作祂的妻子，在這美妙的婚姻聯結中，活在與祂最親密的接觸裏。
- 2 撒母耳在寫歷史書時，將士師記放在約書亞記之後，給我們看見以色列對她的丈夫是過怎樣的生活。
- 3 如士師記所揭示，以色列無心作耶和華的妻子；她離棄作她丈夫的神，與別神行了邪淫，向這些神跪拜—二11～13，17，三7，八33，十6，參耶十一13，結十六25～26，何一2，二2。

士2:11 以色列人行耶和華眼中看爲惡的事，去事奉諸巴力，

士2:12 離棄了領他們出埃及地的耶和華他們列祖的神，去隨從跪拜別神，就是四圍眾民的一些神，惹耶和華發怒；

士2:13 並離棄耶和華，去事奉巴力和亞斯他錄。

士2:17 但他們也不聽從士師，竟隨從別神，行了邪淫，向這些神跪拜，速速的偏離他們列祖所行的道路，不像他們列祖那樣聽從耶和華的命令。

士3:7 以色列人行耶和華眼中看爲惡的事，忘記耶和華他們的神，去事奉諸巴力和亞舍拉；

士8:33 基甸死後，以色列人又轉去隨從諸巴力行邪淫，以巴力比利土爲他們的神。

士10:6 以色列人又行耶和華眼中看爲惡的事，去事奉諸巴力和亞

11:2). The Ten Commandments, especially the first five, gave the terms of the engagement between God and His people. The highest function of the law is to bring God's chosen people into oneness with Him, as a wife is brought into oneness with her husband (cf. Gen. 2:24; Rev. 22:17). In order for God and His people to be one, there must be a mutual love between them (John 14:21, 23). The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman (Jer. 2:2; 31:3). As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression (Gen. 2:18-25 and notes). See note 8<sup>1</sup>, pars. 2 and 3, in ch. 19.

The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S.S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17). When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam (Gen. 2:21-22). It is this life that enables us to become one with God and makes Him one with us. We keep the law not by exercising our mind and will (cf. Rom. 7:18-25) but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression.

1. In His concept and desire, God wanted to be a Husband to Israel, and He wanted Israel to be a wife to Him, living in the most intimate contact with Him in this marvelous marriage union.
2. In writing the books of history, Samuel put Judges after Joshua to show us the kind of life Israel lived toward her Husband.
3. As unveiled in Judges, Israel did not have a heart to be the wife of Jehovah; rather, she forsook God as her Husband and went about as a harlot after other gods and worshipped them—2:11-13, 17; 3:7; 8:33; 10:6; cf. Jer. 11:13; Ezek. 16:25-26; Hosea 1:2; 2:2.

Judg. 2:11 And the children of Israel did what was evil in the sight of Jehovah and served the Baals.

Judg. 2:12 And they forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt; and they followed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.

Judg. 2:13 And they forsook Jehovah and served Baal and the Ashtaroth.

Judg. 2:17 Yet they did not listen to their judges either, but they went about as harlots after other gods and worshipped them. They turned aside quickly from the way in which their fathers walked, the way of obeying the commandments of Jehovah; this they did not do.

Judg. 3:7 And the children of Israel did that which was evil in the sight of Jehovah, and they forgot Jehovah their God and served the Baals and the Asherahs.

Judg. 8:33 And as soon as Gideon died, the children of Israel turned again and went as harlots after the Baals. And they made Baal-berith their god.

Judg. 10:6 Then the children of Israel again did that which was evil in the sight of Jehovah. And they



斯他錄，並亞蘭的神、西頓的神、摩押的神、亞捫人的神、非利士人的神，離棄耶和華，不事奉祂。

耶 11:13 猶大阿，你神的數目與你城的數目相等；你為那可恥之物所立的壇，就是向巴力燒香的壇，與耶路撒冷街道的數目相等。

結 16:25 你在各街頭建造高臺，使你的美貌變為可憎的，又向一切過路的伸開雙腿，多行淫亂。

結 16:26 你也和你鄰邦放縱肉體的埃及人行淫，多行淫亂惹我發怒。

何 1:2 耶和華初次與何西阿說話，對他說，你去娶淫婦為妻，也收那從淫亂所生的兒女，因為這地大行淫亂，離棄耶和華。

何 2:2 你們要與你們的母親大大爭辯，因為她不是我的妻子，我也不是她的丈夫；叫她除掉臉上的淫亂，和胸間的姦淫，

### 三 在士師記一章一至二十節猶大和迦勒的記事之後，本書所記載以色列的歷史，滿了淫婦的腐爛敗壞：

士 1:1 約書亞死後，以色列人求問耶和華說，誰要為我們先上去攻擊迦南人，與他們爭戰？

士 1:2 耶和華說，猶大要先上去，我已將那地交在他手中。

士 1:3 猶大對他哥哥西緬說，請你同我上我拈鬮所得之地去，好與迦南人爭戰；以後我也同你到你拈鬮所得之地去。於是西緬與他同去。

士 1:4 猶大就上去，耶和華將迦南人和比利洗人交在他們手中；他們在比色擊殺了一萬人。

士 1:5 他們在比色又遇見亞多尼比色，就與他爭戰，擊殺了迦南人和比利洗人。

士 1:6 亞多尼比色逃跑；他們追趕他，把他捉住，砍斷他手腳的大拇指。

士 1:7 亞多尼比色說，從前有七十個王，手腳的大拇指都被我砍斷，在我桌子底下拾取零碎食物。現在神按着我所行的報應我了。他們將亞多尼比色帶到耶路撒冷，他就死在那裏。

士 1:8 猶大人攻打耶路撒冷，將城攻取，用刀擊殺了城內的人，並且放火燒城。

士 1:9 後來猶大人下去，與住山地、南地、和低陸的迦南人爭戰。

士 1:10 猶大人去攻擊住希伯崙的迦南人，殺了示篩、亞希慢、撻買。（希伯崙從前名叫基列亞巴。）

士 1:11 他們從那裏去攻擊底璧的居民。（底璧從前名叫基列西弗。）

士 1:12 迦勒說，誰能攻打基列西弗，將城奪取，我就把我女兒押撒給他為妻。

士 1:13 迦勒弟弟基納斯的兒子俄陀聶奪取了那城，迦勒就把女兒押撒給他為妻。

士 1:14 押撒過門的時候，勸丈夫向她父親求一塊田。押撒一下驢，

served the Baals and the Ashtaroth and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the children of Ammon and the gods of the Philistines, and they forsook Jehovah and did not serve Him.

Jer. 11:13 For according to the number of your cities are your gods, O Judah, and according to the number of the streets of Jerusalem you have set up altars to that shameful thing, altars to burn incense to Baal.

Ezek. 16:25 At the head of every street you built your elevation and caused your beauty to be abhorred; and you spread your legs to everyone who passed by and multiplied your fornications.

Ezek. 16:26 You also committed fornication with the sons of Egypt, your neighbors, great of flesh, and multiplied your fornications to provoke Me to anger.

Hosea 1:2 At the beginning of Jehovah's speaking to Hosea, Jehovah said to Hosea, Go, take to yourself a wife of harlotries / And children of harlotries, / For the land is entirely given over to harlotry, / And thus departs from Jehovah.

Hosea 2:2 Contend with your mother; contend. / For she is not My wife, / And I am not her Husband. / And let her turn away her harlotries from her face, / And her adulteries from between her breasts,

### C. After the account of Judah and Caleb in Judges 1:1-20, Israel's history as recorded in this book is full of the rottenness and corruption of a harlot:

Judg. 1:1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them?

Judg. 1:2 And Jehovah said, Judah shall go up. I have now given the land into his hand.

Judg. 1:3 And Judah said to Simeon his brother, Come up with me into my lot, and we will fight against the Canaanites; and I will go also with you into your lot. And Simeon went with him.

Judg. 1:4 So Judah went up, and Jehovah gave the Canaanites and the Perizzites into their hand; and they struck ten thousand of their men in Bezek.

Judg. 1:5 And they found Adoni-bezek in Bezek and fought with him; and they struck the Canaanites and the Perizzites.

Judg. 1:6 And Adoni-bezek fled; and they pursued after him and caught him, and they cut off his thumbs and his big toes.

Judg. 1:7 And Adoni-bezek said, Seventy kings with their thumbs and their big toes cut off gleaned scraps under my table. As I have done, so God has repaid me. And they brought him to Jerusalem, and he died there.

Judg. 1:8 And the children of Judah fought against Jerusalem, and they took it and struck it with the edge of the sword; and they set the city on fire.

Judg. 1:9 And afterward the children of Judah went down to fight against the Canaanites who inhabited the hill country and the Negev and the lowland.

Judg. 1:10 Then Judah went against the Canaanites who dwelt in Hebron. (Now the name of Hebron was formerly Kiriath-arba.) And they struck Sheshai and Ahiman and Talmi.

Judg. 1:11 And he went up from there to the inhabitants of Debir. (Now the name of Debir was formerly Kiriath-sepher.)

Judg. 1:12 And Caleb said, Whoever strikes Kiriath-sepher and takes it, I will give to him Achsah my daughter as wife.

Judg. 1:13 Then Othniel the son of Kenaz, Caleb's younger brother, took it; and he gave him Achsah his daughter as wife.

Judg. 1:14 And when she came to him, she urged him to ask her father for the field. And she alighted from

迦勒問她說，你要甚麼？

士 1:15 她說，求你賜福給我，你既將南地給了我，求你也給我水泉。迦勒就把上泉和下泉賜給她。

士 1:16 摩西的岳父是基尼人，他的子孫與猶大人一同離了棕樹城，上亞拉得以南的猶大曠野去，就住在民中。

士 1:17 猶大和他哥哥西緬同去，擊殺了住洗法的迦南人，將城盡行毀滅，給那城起名叫何珥瑪。

士 1:18 猶大又取了迦薩和迦薩的四境，亞實基倫和亞實基倫的四境，以革倫和以革倫的四境。

士 1:19 耶和華與猶大同在，猶大就得了山地為業，只是不能趕出山谷的居民，因為他們有鐵車。

士 1:20 猶大照摩西所說的，將希伯崙給了迦勒；迦勒就從那裏趕出亞納人的三支子孫。

1 約書亞記是一卷滿了以色列在耶和華面前奇妙的戰勝迦南居民的歷史書；士師記卻是一卷滿了以色列離棄耶和華，在仇敵手下悲慘失敗的歷史書。

2 這就是士師記的內在意義。

四 士師記的內容包括以色列人信靠神，離棄神，遭仇敵擊敗，在悲慘的情形中向神悔改，藉着士師得蒙拯救，其後又漸漸敗壞；這成為士師記裏重複七次的循環——1～2，二 11～三 11。

士 1:1 約書亞死後，以色列人求問耶和華說，誰要為我們先上去攻擊迦南人，與他們爭戰？

士 1:2 耶和華說，猶大要先上去，我已將那地交在他手中。

士 2:11 以色列人行耶和華眼中看為惡的事，去事奉諸巴力，

士 2:12 離棄了領他們出埃及地的耶和華他們列祖的神，去隨從跪拜別神，就是四圍眾民的一些神，惹耶和華發怒；

士 2:13 並離棄耶和華，去事奉巴力和亞斯他錄。

士 2:14 耶和華的怒氣向以色列人發作，把他們交在搶奪者手中，這些人就搶奪他們；祂又將他們交付在四圍仇敵的手中，甚至他們在仇敵面前再不能站立得住。

士 2:15 他們無論往何處去，耶和華的手都以災禍攻擊他們，正如耶和華所說的，又如耶和華向他們所起誓的；他們便極其困苦。

士 2:16 耶和華興起士師，士師就拯救他們脫離搶奪他們之人的手。

士 2:17 但他們也不聽從士師，竟隨從別神，行了邪淫，向這些神跪拜，速速的偏離他們列祖所行的道路，不像他們列祖那樣聽從耶和華的命令。

her donkey, and Caleb said to her, What do you want?

Judg. 1:15 And she said to him, Give me a blessing, for you have given me land in the Negev; give me also springs of water. So Caleb gave her the upper springs and the lower springs.

Judg. 1:16 And the children of the Kenite, Moses' father-in-law, went up from the city of palms with the children of Judah into the wilderness of Judah, which is to the south of Arad. And they went and dwelt with the people.

Judg. 1:17 Then Judah went with Simeon his brother and struck the Canaanites who inhabited Zephath; and they utterly destroyed it. And they called the name of the city Hormah.

Judg. 1:18 And Judah took Gaza and its territory and Ashkelon and its territory and Ekron and its territory.

Judg. 1:19 And Jehovah was with Judah. And they took possession of the hill country, but they could not dispossess the inhabitants of the valley, for they had chariots of iron.

Judg. 1:20 And they gave Hebron to Caleb, as Moses had spoken; and he dispossessed the three sons of Anak from there.

1. Whereas Joshua is the book of Israel's history full of marvelous victories over the inhabitants of Canaan in the presence of Jehovah, Judges is the book of Israel's history full of miserable defeats under their enemies in the forsaking of Jehovah.

2. This is the intrinsic significance of the book of Judges.

D. The content of Judges consists of the children of Israel trusting in God, forsaking God, being defeated by their enemies, repenting to God in their misery, being delivered through the judges, and again becoming corrupted; this became a cycle repeated seven times in Judges—1:1-2; 2:11—3:11.

Judg. 1:1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them?

Judg. 1:2 And Jehovah said, Judah shall go up. I have now given the land into his hand.

Judg. 2:11 And the children of Israel did what was evil in the sight of Jehovah and served the Baals.

Judg. 2:12 And they forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt; and they followed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.

Judg. 2:13 And they forsook Jehovah and served Baal and the Ashtaroth.

Judg. 2:14 Then the anger of Jehovah burned against Israel, and He delivered them into the hands of plunderers; and they plundered them. And He sold them into the hand of their enemies around them, and they were no longer able to stand before their enemies.

Judg. 2:15 Whenever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken and as Jehovah had sworn to them; and they were greatly distressed.

Judg. 2:16 And Jehovah raised up judges, and they saved them out of the hands of those who plundered them.

Judg. 2:17 Yet they did not listen to their judges either, but they went about as harlots after other gods and worshipped them. They turned aside quickly from the way in which their fathers walked, the way of obeying the commandments of Jehovah; this they did not do.

士 2:18 耶和華爲他們興起士師，就與那士師同在。那士師在世的一切日子，耶和華拯救他們脫離仇敵的手；他們因受人壓迫欺凌，就哀聲歎氣，耶和華便憐恤他們。

士 2:19 及至那士師死後，他們就轉去行惡，比他們列祖更甚，去隨從別神，事奉跪拜這些神，總不斷絕他們的惡行，和頑梗的行徑。

士 2:20 於是耶和華的怒氣向以色列人發作；祂說，因這民違背我所吩咐他們列祖遵守的約，不聽從我的話，

士 2:21 所以約書亞死的時候所剩下的各族，我也必不再從他們面前趕出，

士 2:22 爲要藉着這剩下的各族，試驗以色列人，看他們肯不肯謹守遵行我的道路，像他們列祖謹守遵行一樣。

士 2:23 這樣，耶和華留下各族，不將他們速速趕出，也沒有交在約書亞的手中。

士 3:1 以下這些族是耶和華留下的，爲要藉着他們試驗那未曾曉得迦南任何戰事的以色列人，

士 3:2 好教導以色列人的後代，至少那些未曾曉得戰事的，使他們曉得戰事。

士 3:3 所留下的就是非利士人的五個首領，和一切迦南人，西頓人，並住利巴嫩山，從巴力黑們山直到哈馬口的希未人。

士 3:4 這些族留下，爲要試驗以色列人，好知道他們肯不肯聽從耶和華藉摩西吩咐他們列祖的誠命。

士 3:5 以色列人便住在迦南人、赫人、亞摩利人、比利洗人、希未人、耶布斯人中間，

士 3:6 娶他們的女兒爲妻，將自己的女兒嫁給他們的兒子，並事奉他們的神。

士 3:7 以色列人行耶和華眼中看爲惡的事，忘記耶和華他們的神，去事奉諸巴力和亞舍拉；

士 3:8 所以耶和華的怒氣向以色列人發作，就把他們交付在米所波大米王古珊利薩田手中。以色列人服事古珊利薩田八年。

士 3:9 以色列人哀求耶和華，耶和華就爲他們興起一位拯救者救他們，就是迦勒弟弟基納斯的兒子俄陀聶。

士 3:10 耶和華的靈臨到他身上，他就作了以色列的士師。他出去爭戰，耶和華將米所波大米王古珊利薩田交在他手中，他的手便強過古珊利薩田。

士 3:11 於是那地太平四十年。基納斯的兒子俄陀聶死了。

## 貳 士師記二章一節說到耶和華的使者—五 23，民二二 22：

士 2:1 耶和華的使者從吉甲上到波金，對以色列人說，我使你們從埃及上來，領你們到我向你們列祖起誓應許之地。我又說，我永不廢棄與你們所立的約；

士 5:23 耶和華的使者說，應當咒詛米羅斯，大大咒詛其中的居民；因爲他們不來幫助耶和華，不來幫助耶和華攻擊勇士。

Judg. 2:18 And when Jehovah raised up judges for them, Jehovah was with the judge, and He saved them from the hand of their enemies throughout all the days of the judge; for Jehovah would be moved to pity by their groaning because of those who oppressed them and crushed them.

Judg. 2:19 But when the judge died, they turned and acted more corruptly than their fathers by following after other gods in order to serve them and worship them; they did not cease from any of their practices or from their stubborn way.

Judg. 2:20 And the anger of Jehovah burned against Israel; and He said, Because this nation has transgressed My covenant which I commanded their fathers and they do not listen to My voice,

Judg. 2:21 I for My part will no longer dispossess from before them any of the nations that Joshua left when he died,

Judg. 2:22 In order to test Israel through them as to whether or not they will keep the way of Jehovah by walking in it, as their fathers kept it.

Judg. 2:23 So Jehovah left these nations, not dispossessing them quickly, and did not deliver them into the hand of Joshua.

Judg. 3:1 And these are the nations that Jehovah left in order that through them He might test Israel (that is, all who had not known all the battles of Canaan),

Judg. 3:2 But only so that the generations of the children of Israel might learn to know war, at least those who had not previously known the battles:

Judg. 3:3 The five lords of the Philistines and all the Canaanites and the Sidonians and the Hivites who dwelt on Mount Lebanon, from Mount Baal-hermon to the entrance of Hamath.

Judg. 3:4 And they were for the testing of Israel, to know whether they would listen to the commandments of Jehovah, which He commanded their fathers through Moses.

Judg. 3:5 And the children of Israel dwelt among the Canaanites, the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

Judg. 3:6 And they took their daughters as their wives and gave their own daughters to their sons, and they served their gods.

Judg. 3:7 And the children of Israel did that which was evil in the sight of Jehovah, and they forgot Jehovah their God and served the Baals and the Asherahs.

Judg. 3:8 Therefore the anger of Jehovah burned against Israel, and He sold them into the hand of Cushan-rishathaim the king of Mesopotamia. And the children of Israel served Cushan-rishathaim eight years.

Judg. 3:9 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for the children of Israel, who saved them, that is, Othniel the son of Kenaz, Caleb's younger brother.

Judg. 3:10 And the Spirit of Jehovah came upon him, and he judged Israel. And he went out to battle, and Jehovah delivered Cushan-rishathaim the king of Aram into his hand; and his hand prevailed over Cushan-rishathaim.

Judg. 3:11 And the land had rest forty years. And Othniel the son of Kenaz died.

## II. Judges 2:1 speaks of the Angel of Jehovah—5:23; Num. 22:22:

Judg. 2:1 Then the Angel of Jehovah went up from Gilgal to Bochim. And He said, I caused you to go up out from Egypt, and I brought you into the land that I swore to your fathers. And I said, I will never break My covenant with you,

Judg. 5:23 Curse Meroz, says the Angel of Jehovah; / Bitterly curse its inhabitants. / For they did not come to the aid of Jehovah, / To the aid of Jehovah against the mighty.



民 22:22 神因他去就發怒；耶和華的使者站在路上抵擋他。他騎着驢，有兩個僕人跟隨他。

## 一 耶和華的使者就是神自己，在祂神聖的三一裏作僕人服事祂的選民——參來一 14。

來 1:14 天使豈不都是服役的靈，奉差遣為那些將要承受救恩的人效力麼？

## 二 三一神的具體化身是基督，基督就是耶和華的使者，作為舊約裏行動的耶和華，照顧以色列人——出三 2 註 1。

出 3:2 耶和華的使者<sup>1</sup>從荊棘中火焰裏向摩西顯現。摩西觀看，不料，荊棘被火燒著，卻沒有燒燬。

出 3:2 註 1 耶和華的使者這名稱，主要是指神的兒子基督，受神差遣（參約八 42）拯救祂的百姓脫離他們受苦的處境。（參士六 12～22，十三 3～22。）根據 2 節和 6 節，耶和華的使者這位受差遣者，就是差遣者耶和華自己，（參亞二 6～11，）而耶和華就是三一神。（六，15。）為了呼召並差遣摩西，差遣者神以受差遣者的身分向他顯現。（參約二十 21。）見徒七 30～31 與註。

## 三 基督是耶和華的使者，意思就是神在祂神聖的三一裏指派並託付祂自己，採取行動照顧祂的子民。

## 四 因為以色列沒有作正確的妻子，這位作以色列丈夫、元首和王的耶和華，就成了祂妻子的僕人：

### 1 耶和華來到妻子這裏，不是作丈夫、元首或王，乃是作耶和華的使者，就是耶和華所差遣者——亞二 9～11。

亞 2:9 我在他們以上掄手，他們就必作那些服事他們之人的擄物；你們便知道萬軍之耶和華差遣我了。

亞 2:10 錫安的女子阿，應當歡呼喜樂，因為我來了，要住在你中間；這是耶和華說的。

亞 2:11 那日，必有許多國歸附耶和華，作我的子民；我要住在你中間，你就知道萬軍之耶和華差遣我到你那裏去了。

### 2 既然以色列沒有將耶和華當作元首，祂就作僕人服事以色列；祂在士師記二章一至三節裏對以色列的話不是責備或命令，乃是一個僕人的勸戒。

士 2:1 耶和華的使者從吉甲上到波金，對以色列人說，我使你們從埃及上來，領你們到我向你們列祖起誓應許之地。我又

Num. 22:22 And God's anger was kindled because he was going, and the Angel of Jehovah took His stand in the way as an adversary against him. Now he was riding on his donkey, and his two servants were with him.

## A. The Angel of Jehovah is God Himself in His Divine Trinity serving His elect as a Servant—cf. Heb. 1:14.

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

## B. The embodiment of the Triune God is Christ, and Christ is the Angel of Jehovah, who took care of Israel as Jehovah in action in the Old Testament—Exo. 3:2, footnote 1.

Exo. 3:2 And the Angel of Jehovah<sup>1</sup> 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. 3:2 footnote 1 The title the Angel of Jehovah refers mainly to Christ, the Son of God, as the One sent by God (cf. John 8:42) to save His people from their situation of suffering (cf. Judg. 6:12-22; 13:3-22). According to vv. 2 and 6, the Angel of Jehovah, the sent One, was Jehovah Himself, the sending One (cf. Zech. 2:6-11), and Jehovah is the Triune God (vv. 6, 15). For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One (cf. John 20:21). See Acts 7:30-31 and notes.

## C. For Christ to be the Angel of Jehovah means that God has appointed and commissioned Himself in His Divine Trinity to act in caring for His people.

## D. Because Israel did not act as a proper wife, the very Jehovah who was the Husband, the Head, and the King of Israel became a Servant to His wife:

### 1. Jehovah came to her not as a Husband, Head, or King but as the Angel of Jehovah, who was sent by Jehovah—Zech. 2:9-11.

Zech. 2:9 For I am now waving My hand over them, and they will be plunder for those who served them; and you will know that Jehovah of hosts has sent Me.

Zech. 2:10 Give a ringing shout and rejoice, O daughter of Zion, for now I am coming, and I will dwell in your midst, declares Jehovah.

Zech. 2:11 And many nations will join themselves to Jehovah in that day and will become My people; and I will dwell in your midst, and you will know that Jehovah of hosts has sent Me to you.

### 2. Since Israel did not regard Jehovah as the Head, He became a Servant to serve her; His word to Israel in Judges 2:1-3 was not a rebuke or a command but the admonition of a servant.

Judg. 2:1 Then the Angel of Jehovah went up from Gilgal to Bochim. And He said, I caused you to go up out from Egypt, and I brought you into the land that I swore to your fathers. And I said, I will

說，我永不廢棄與你們所立的約；

士 2:2 你們也不可與這地的居民立約，要拆毀他們的祭壇。你們竟沒有聽從我的話。你們這作的是甚麼事？

士 2:3 因此我又說，我必不將他們從你們面前趕出；他們必作你們肋下的荊棘；他們的神必作你們的網羅。

### 叁 士師記十七至十八章啓示以色列在敬拜神之事上的背道：

士 17:1 以法蓮山地有一個人名叫米迦。

士 17:2 他對母親說，你那一千一百錠銀子被人拿去，你因此口出咒詛，並且說給我聽；看哪，這銀子在我這裏，是我拿去了。他母親說，願我兒蒙耶和華賜福！

士 17:3 米迦就把這一千一百錠銀子還他母親。他母親說，我將這銀子從我手中分別為聖歸給耶和華，好給我兒子製作一個雕像，和一個鑄像。現在我還是交給你。

士 17:4 米迦將銀子還他母親，他母親將二百錠銀子交給銀匠，製作成一個雕像，和一個鑄像；那像就在米迦的屋內。

士 17:5 米迦這人有了神堂，又製造以弗得和家中的神像，叫他一個兒子承接聖職作他的祭司。

士 17:6 那些日子，以色列中沒有王，各人行自己眼中看為正的事。

士 17:7 猶大的伯利恆有一個少年人，是猶大族的利未人；他在那裏寄居。

士 17:8 這人離開猶大的伯利恆城，要找一個可寄居的地方。他行路的時候，到了以法蓮山地，走到米迦的家。

士 17:9 米迦對他說，你從那裏來？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 17:11 利未人情願與那人同住；那人看這少年人如自己的兒子一樣。

士 17:12 米迦使這利未人承接聖職，這少年人就作他的祭司，住在他家裏。

士 17:13 米迦說，現在我知道耶和華必以好處待我，因這利未人作了我的祭司。

士 18:1 那些日子，以色列中沒有王；但支派的人仍在為自己尋找地業居住，因為到那日子，他們還沒有在以色列支派中按圖得着地業。

士 18:2 但人從瑣拉和以實陶打發全族中的五個勇士，去窺探偵察那地，對他們說，你們去偵察那地。他們來到以法蓮山地，到了米迦的住宅，就在那裏住宿。

士 18:3 他們臨近米迦的住宅，認出那少年利未人的口音來，就轉進去對他說，誰領你到這裏來？你在這裏作甚麼？你在这裏得甚麼？

never break My covenant with you,

Judg. 2:2 And you shall not make a covenant with the inhabitants of this land; you shall tear down their altars. But you did not listen to My voice. What is this that you have done?

Judg. 2:3 Therefore I also said, I will not drive them out from before you; but they will be like thorns in your sides, and their gods will be a snare to you.

### III. Judges 17 and 18 reveal the apostasy of Israel in the worshipping of God:

Judg. 17:1 Now there was a man from the hill country of Ephraim whose name was Micah.

Judg. 17:2 And he said to his mother, The eleven hundred pieces of silver that were taken from you, about which you uttered a curse and spoke it in my hearing—look, the silver is with me; I took it. And his mother said, Blessed of Jehovah be my son!

Judg. 17:3 And he returned the eleven hundred pieces of silver to his mother; and his mother said, I do consecrate the silver to Jehovah from my hand to my son to make a sculptured idol and a molten image. Now therefore I will return it to you.

Judg. 17:4 And when he returned the silver to his mother, his mother took two hundred pieces of silver and gave them to the founder, who made them into a sculptured idol and a molten image. And it was in the house of Micah.

Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.

Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.

Judg. 17:7 And there was a young man from Bethlehem in Judah, of the family of Judah, who was a Levite; and he was a sojourner there.

Judg. 17:8 And the man left the city Bethlehem in Judah to dwell wherever he could find a place. And he came to the hill country of Ephraim, to the house of Micah, as he made his way.

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. 17:11 And the Levite was content to stay with the man; and the young man was to him like one of his sons.

Judg. 17:12 And Micah consecrated the Levite; and the young man became his priest and was in the house of Micah.

Judg. 17:13 Then Micah said, Now I know that Jehovah will prosper me, because the Levite has become my priest.

Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.

Judg. 18:2 So the children of Dan sent from their family five men from among all of them, men of valor, from Zorah and Eshtaol, to spy out the land and search it out. And they said to them, Go and search out the land. And they came to the hill country of Ephraim, to the house of Micah; and they lodged there.

Judg. 18:3 When they were near the house of Micah, they recognized the voice of the young Levite man, so they turned aside there and said to him, Who brought you here? And what are you doing in this place? And what do you have here?

士 18:4 他回答說，米迦待我如此如此，他雇了我作他的祭司。  
士 18:5 他們對他說，請你求問神，使我們知道所行的道路通達不通達。  
士 18:6 祭司對他們說，你們可以平平安安的去，你們所行的道路是在耶和華面前的。  
士 18:7 五個人就走了，來到拉億，見其中的民安然居住，如同西頓人平靜安然一樣；因為在那地沒有人掌權，使他們在甚麼事上受屈辱；他們離西頓人也遠，與別人沒有來往。  
士 18:8 五個人來到瑣拉和以實陶，見他們的弟兄；弟兄對他們說，你們有甚麼話？  
士 18:9 他們說，起來，我們上去攻擊他們罷。我們已經看過那地，見那地甚好。你們為何靜坐不動呢？要前往得那地為業，不可遲延。  
士 18:10 你們去，乃是去到安然居住的民那裏；那地也寬闊。神已將那地交在你們手中；在那裏，地上的百物俱全，一無所缺。  
士 18:11 於是但族中的六百人，都束着兵器，從瑣拉和以實陶起行，  
  
士 18:12 上到猶大的基列耶琳，在那裏安營。因此那地方名叫瑪哈尼但，直到今日；那地方就在基列耶琳的西邊。  
士 18:13 他們從那裏往以法蓮山地去，來到米迦的住宅。  
士 18:14 從前去窺探拉億地的五個人告訴他們的弟兄說，這些住宅裏有以弗得和家中的神像，並有雕像與鑄像，你們知道麼？現在你們要想一想當怎樣行。  
士 18:15 五個人就轉入米迦的住宅，到了那少年利未人的房內問他安。  
士 18:16 那六百但人都束着兵器，站在門口。  
  
士 18:17 曾去窺探地的五個人就上去，進到裏面，將雕像、以弗得、家中的神像並鑄像，都拿了去。祭司和束着兵器的六百人，一同站在門口。  
士 18:18 那五個人進入米迦的住宅，拿出雕像、以弗得、家中的神像並鑄像，祭司就對他們說，你們作甚麼呢？  
士 18:19 他們說，不要作聲，用手摀口，跟我們去，作我們的父和祭司。你作一人家裏的祭司好呢？還是作以色列一支派一家族的祭司好？  
士 18:20 祭司心裏喜悅，便拿着以弗得、家中的神像並雕像，進入那些人中間。  
士 18:21 他們轉身離開，把婦人孩子、牲畜、財物都安置在前頭。  
  
士 18:22 他們離米迦的住宅已遠，米迦住宅附近的人都被召集來，把但人追上了。  
士 18:23 他們呼叫但人。但人轉過臉來，對米迦說，你召集這許多人來作甚麼？  
士 18:24 米迦說，你們將我所製作的神像和祭司都帶了去，我還有甚麼呢？怎麼還對我說，你作甚麼呢？  
士 18:25 但人說，你不要使我們聽見你的聲音，恐怕有性情兇暴的

Judg. 18:4 And he said to them, Such and such has Micah done for me; and he has hired me to be his priest.  
Judg. 18:5 And they said to him, Inquire now of God that we may know if our way on which we are going will be prosperous.  
Judg. 18:6 And the priest said to them, Go in peace; your way on which you are going is before Jehovah.  
Judg. 18:7 Then the five men left and came to Laish. And they saw the people who were in it, dwelling securely after the manner of the Sidonians, quiet and secure; for there was no one in the land who possessed authority and might humble them in anything; and they were far from the Sidonians and had nothing to do with anyone.  
Judg. 18:8 And they came to their brothers at Zorah and Eshtaol; and their brothers said to them, What can you say?  
Judg. 18:9 And they said, Arise; and let us go up against them. For we have seen the land, and it is very good. So do you sit still? Do not be slow about going and entering the land to possess it.  
  
Judg. 18:10 When you go, you will come to a secure people; and the land is very spacious. God has indeed delivered it into your hand, a place where nothing on earth is lacking there.  
Judg. 18:11 So six hundred men girded with weapons of war set out from there, from the family of Dan, from Zorah and Eshtaol.  
Judg. 18:12 And they went up and encamped in Kiriath-jearim in Judah. Because of this, that place is called Mahaneh-dan to this day; it is there behind Kiriath-jearim.  
Judg. 18:13 And they passed from there into the hill country of Ephraim and came to the house of Micah.  
Judg. 18:14 Then the five men who had gone to spy the land of Laish answered and said to their brothers, Do you know that in these houses there are an ephod and teraphim and a sculptured idol and a molten image? Now therefore consider what you should do.  
Judg. 18:15 And they turned aside there and came to the house of the young Levite man, the house of Micah; and they asked him concerning his welfare.  
Judg. 18:16 And the six hundred men of the children of Dan, girded with their weapons of war, stood at the entrance of the gate.  
Judg. 18:17 And the five men who had gone to spy the land went up and entered there to seize the sculptured idol and the ephod and the teraphim and the molten image. And the priest stood at the entrance of the gate with the six hundred men girded with weapons of war.  
Judg. 18:18 And when these men entered the house of Micah and seized the sculptured idol and the ephod and the teraphim and the molten image, the priest said to them, What are you doing?  
Judg. 18:19 And they said to him, Quiet down; put your hand over your mouth, and go with us and be a father and a priest to us. Is it better for you to be a priest for the house of one man or for you to be a priest for a tribe and family in Israel?  
Judg. 18:20 And the priest's heart was glad; and he took the ephod and teraphim and the sculptured idol, and went into the midst of the people.  
Judg. 18:21 And they turned and departed; and they put the little ones and the livestock and the goods before them.  
Judg. 18:22 When they were some distance from the house of Micah, the men who were in the houses that were near the house of Micah were gathered together; and they overtook the children of Dan.  
Judg. 18:23 And they called out to the children of Dan. And they turned and faced them and said to Micah, What is bothering you, that you have been gathered together?  
Judg. 18:24 And he said, You have taken away my gods that I have made, along with the priest, and have gone off. And what do I still have? How then can you say to me, What is bothering you?  
Judg. 18:25 And the children of Dan said, Do not let your voice be heard among us, lest men of fierce



人攻擊你，以致你和你的全家盡都喪命。

士 18:26 但人還是走他們的路。米迦見他們比自己強，就轉身回家去了。

士 18:27 但人帶着米迦所製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。城在靠近伯利合的山谷中。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製作的雕像也有多少日子。

## 一 背道的意思就是離開神的道路，而走別的道路，跟從神以外的事物；背道就是在耶穌基督的名下，在敬拜神的掩飾下，為自己作事—徒九 2，十八 26，彼後二 2，15，21，猶 11，士十八 30～31。

徒 9:2 向他求文書給大馬色的各會堂，若是找着這道路上的人，無論男女，都可以捆綁帶到耶路撒冷。

徒 18:26 他在會堂裏放膽講論起來，百基拉和亞居拉聽見，就接他來，將神的道路給他講解得更加詳確。

彼後 2:2 也有許多人將要隨從他們的邪蕩，叫真理的路因他們的緣故被毀謗；

彼後 2:15 離棄正路而走迷了，隨從比珥之子巴蘭的路；巴蘭曾經貪愛不義的工價，

彼後 2:21 他們認識義路，竟轉離所傳授給他們神聖的誠命，倒不如不認識為妙。

猶 11 他們有禍了！因為走了該隱的道路，又為工價向着巴蘭的錯謬直闖，並在可拉的背叛中滅亡了。

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製作的雕像也有多少日子。

## 二 『米迦這人有了神堂，又製造以弗得和家中的神像，叫他一個兒子承接聖職作他的祭司』—十七 5:

士 17:5 米迦這人有了神堂，又製造以弗得和家中的神像，叫他一個兒子承接聖職作他的祭司。

1 米迦的家是神堂，有偶像（作基督的頂替品）、以弗得（代表神的權柄）、以及雇用的祭司（代表聖品階級與平信徒制度—7～13），這描繪今天基督

temper fall on you and you lose your life and the lives of your household.

Judg. 18:26 And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house.

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 for themselves 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.

## A. Apostasy means to leave the way of God and to take another way to follow things other than God, and it is to do things for the self under the name of Jesus Christ and under the cloak of worshipping God—Acts 9:2; 18:26; 2 Pet. 2:2, 15, 21; Jude 11; Judg. 18:30-31.

Acts 9:2 And asked for letters from him to Damascus for the synagogues, so that if he found any who were of the Way, both men and women, he might bring them bound to Jerusalem.

Acts 18:26 And this man began to speak boldly in the synagogue. And when Priscilla and Aquila heard him, they took him to themselves and expounded the way of God to him more accurately.

2 Pet. 2:2 And many will follow their licentiousness, because of whom the way of the truth will be reviled.

2 Pet. 2:15 Forsaking the straight way, they have gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness

2 Pet. 2:21 For it would be better for them not to have known the way of righteousness than, knowing it, to turn back from the holy commandment delivered to them.

Jude 11 Woe to them! For they have gone in the way of Cain and have rushed out in the error of Balaam for reward and have perished in the rebellion of Korah.

Judg. 18:30 And the children of Dan erected for themselves 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.

## B. “The man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest”—17:5:

Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.

1. The house of Micah as a house of gods, with its idols (as replacements of Christ), its ephod (representing the authority of God), and its hired priest (representing the clergy-laity system, vv. 7-13), portrays the

徒中間在敬拜神的事上背道的情形。

- 士 17:7 猶大的伯利恆有一個少年人，是猶大族的利未人；他在那裏寄居。
- 士 17:8 這人離開猶大的伯利恆城，要找一個可寄居的地方。他行路的時候，到了以法蓮山地，走到米迦的家。
- 士 17:9 米迦對他說，你從那裏來？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 17:11 利未人情願與那人同住；那人看這少年人如自己的兒子一樣。
- 士 17:12 米迦使這利未人承接聖職，這少年人就作他的祭司，住在他家裏。
- 士 17:13 米迦說，現在我知道耶和華必以好處待我，因這利未人作了我的祭司。

2 米迦的母親將東西獻給神，但她獻給神的東西攙雜着拜偶像的酵；（1～4；）基督教裏也有同樣的攙雜與背道的光景存在。

- 士 17:1 以法蓮山地有一個人名叫米迦。
- 士 17:2 他對母親說，你那一千一百錠銀子被人拿去，你因此口出咒詛，並且說給我聽；看哪，這銀子在我這裏，是我拿去了。他母親說，願我兒蒙耶和華賜福！
- 士 17:3 米迦就把這一千一百錠銀子還他母親。他母親說，我將這銀子從我手中分別為聖歸給耶和華，好給我兒子製作一個雕像，和一個鑄像。現在我還是交給你。
- 士 17:4 米迦將銀子還他母親，他母親將二百錠銀子交給銀匠，製作成一個雕像，和一個鑄像；那像就在米迦的屋內。

3 我們可將米迦的『神堂』這幅圖畫，（5，）應用於基督教的情形。

- 士 17:5 米迦這人有了神堂，又製造以弗得和家中的神像，叫他一個兒子承接聖職作他的祭司。

4 今天的基督教有許多米迦的『神堂』；羅馬天主教、國教、各宗各派、和許多獨立團體都是米迦的『神堂』，滿了偶像，作基督的頂替品。

三 『但人就為自己設立那雕像』，並且『神的殿在示羅多少日子，但人為自己設立米迦所製作的雕像也有多少日子』——十八 30～31：

apostate situation related to the worship of God among Christians today.

- Judg. 17:7 And there was a young man from Bethlehem in Judah, of the family of Judah, who was a Levite; and he was a sojourner there.
- Judg. 17:8 And the man left the city Bethlehem in Judah to dwell wherever he could find a place. And he came to the hill country of Ephraim, to the house of Micah, as he made his way.
- 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. 17:11 And the Levite was content to stay with the man; and the young man was to him like one of his sons.
- Judg. 17:12 And Micah consecrated the Levite; and the young man became his priest and was in the house of Micah.
- Judg. 17:13 Then Micah said, Now I know that Jehovah will prosper me, because the Levite has become my priest.

2. Micah's mother offered something to God, but her offering was mixed with the leaven of idolatry (vv. 1-4); the same mixture and apostate situation exists in Christianity.

- Judg. 17:1 Now there was a man from the hill country of Ephraim whose name was Micah.
- Judg. 17:2 And he said to his mother, The eleven hundred pieces of silver that were taken from you, about which you uttered a curse and spoke it in my hearing—look, the silver is with me; I took it. And his mother said, Blessed of Jehovah be my son!
- Judg. 17:3 And he returned the eleven hundred pieces of silver to his mother; and his mother said, I do consecrate the silver to Jehovah from my hand to my son to make a sculptured idol and a molten image. Now therefore I will return it to you.
- Judg. 17:4 And when he returned the silver to his mother, his mother took two hundred pieces of silver and gave them to the founder, who made them into a sculptured idol and a molten image. And it was in the house of Micah.

3. We may apply the picture of Micah's "house of gods" (v. 5) to the situation of Christianity.

- Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.

4. Today's Christianity has many "houses of Micah"; the Roman Catholic Church, the state churches, the denominations, and many of the independent groups are "houses of Micah," full of idols as replacements of Christ.

C. "The children of Dan erected for themselves the sculptured idol," and they "set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh"—18:30-31:

士 18:30 但人就爲自己設立那雕像；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，但人爲自己設立米迦所製作的雕像也有多少日子。

## 1 但的背道乃是設立分裂的敬拜中心—十七 9～10，十八 27～31，王上十二 26～31。

士 17:9 米迦對他說，你從那裏來？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 但人帶着米迦所製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；因爲離西頓遠，他們又與別人沒有來往。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 但人就爲自己設立那雕像；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，但人爲自己設立米迦所製作的雕像也有多少日子。  
王上 12:26 耶羅波安心裏說，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 耶羅波安王就籌畫定妥，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，因爲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，立人爲祭司。

## 2 但作爲小獅子，爲得更多地土（表徵基督）爭戰，但得勝成功之後，成了驕傲、單獨並獨立的一申三三 22，書十九 47，士十八 27～31。

申 33:22 論但說，但爲小獅子，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，就得了那城爲業，住在其中，並按他們先祖但的名，稱利善爲但。  
士 18:27 但人帶着米迦所製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；因爲離西頓遠，他們又與別人沒有來往。城

Judg. 18:30 And the children of Dan erected for themselves 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.The apostasy with Dan was the setting up of a divisive center of worship—17:9-10; 18:27-31; 1 Kings 12:26-31.

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 for themselves 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.

## 2.Dan fought as a young lion to gain more land (signifying Christ), but after being successful and victorious, he became proud, individualistic, and independent—Deut. 33:22; Josh. 19:47; Judg. 18:27-31.

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.  
Judg. 18:28 And there was no one to deliver it; for it was far from Sidon, and they had nothing to do with



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製作的雕像也有多少日子。

### 3 這些但人所得着的，使他們驕傲並獨立，不願服從主所命定的—1 ~ 31 節，申十二 5，8：

士 18:1 那些日子，以色列中沒有王；但支派的人仍在為自己尋找地業居住，因為到那日子，他們還沒有在以色列支派中按圖得着地業。

士 18:2 但人從瑣拉和以實陶打發全族中的五個勇士，去窺探偵察那地，對他們說，你們去偵察那地。他們來到以法蓮山地，到了米迦的住宅，就在那裏住宿。

士 18:3 他們臨近米迦的住宅，認出那少年利未人的口音來，就轉進去對他說，誰領你到這裏來？你在這裏作甚麼？你在這裏得甚麼？

士 18:4 他回答說，米迦待我如此如此，他雇了我作他的祭司。

士 18:5 他們對他說，請你求問神，使我們知道所行的道路通達不通達。

士 18:6 祭司對他們說，你們可以平平安安的去，你們所行的道路是在耶和華面前的。

士 18:7 五個人就走了，來到拉億，見其中的民安然居住，如同西頓人平靜安然一樣；因為在那地沒有人掌權，使他們在甚麼事上受屈辱；他們離西頓人也遠，與別人沒有來往。

士 18:8 五個人來到瑣拉和以實陶，見他們的弟兄；弟兄對他們說，你們有甚麼話？

士 18:9 他們說，起來，我們上去攻擊他們罷。我們已經看過那地，見那地甚好。你們為何靜坐不動呢？要前往得那地為業，不可遲延。

士 18:10 你們去，乃是去到安然居住的民那裏；那地也寬闊。神已將那地交在你們手中；在那裏，地上的百物俱全，一無所缺。

士 18:11 於是但族中的六百人，都束着兵器，從瑣拉和以實陶起行，

士 18:12 上到猶大的基列耶琳，在那裏安營。因此那地方名叫瑪哈尼但，直到今日；那地方就在基列耶琳的西邊。

士 18:13 他們從那裏往以法蓮山地去，來到米迦的住宅。

士 18:14 從前去窺探拉億地的五個人告訴他們的弟兄說，這些住宅裏有以弗得和家中的神像，並有雕像與鑄像，你們知道麼？現在你們要想一想當怎樣行。

士 18:15 五個人就轉入米迦的住宅，到了那少年利未人的房內問他安。

士 18:16 那六百但人都束着兵器，站在門口。

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 for themselves 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.

### 3. What the Danites gained made them proud and independent, unwilling to submit to what the Lord had ordained—vv. 1-31; Deut. 12:5, 8:

Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.

Judg. 18:2 So the children of Dan sent from their family five men from among all of them, men of valor, from Zorah and Eshtaol, to spy out the land and search it out. And they said to them, Go and search out the land. And they came to the hill country of Ephraim, to the house of Micah; and they lodged there.

Judg. 18:3 When they were near the house of Micah, they recognized the voice of the young Levite man, so they turned aside there and said to him, Who brought you here? And what are you doing in this place? And what do you have here?

Judg. 18:4 And he said to them, Such and such has Micah done for me; and he has hired me to be his priest.

Judg. 18:5 And they said to him, Inquire now of God that we may know if our way on which we are going will be prosperous.

Judg. 18:6 And the priest said to them, Go in peace; your way on which you are going is before Jehovah.

Judg. 18:7 Then the five men left and came to Laish. And they saw the people who were in it, dwelling securely after the manner of the Sidonians, quiet and secure; for there was no one in the land who possessed authority and might humble them in anything; and they were far from the Sidonians and had nothing to do with anyone.

Judg. 18:8 And they came to their brothers at Zorah and Eshtaol; and their brothers said to them, What can you say?

Judg. 18:9 And they said, Arise; and let us go up against them. For we have seen the land, and it is very good. So do you sit still? Do not be slow about going and entering the land to possess it.

Judg. 18:10 When you go, you will come to a secure people; and the land is very spacious. God has indeed delivered it into your hand, a place where nothing on earth is lacking there.

Judg. 18:11 So six hundred men girded with weapons of war set out from there, from the family of Dan, from Zorah and Eshtaol.

Judg. 18:12 And they went up and encamped in Kiriath-jearim in Judah. Because of this, that place is called Mahaneh-dan to this day; it is there behind Kiriath-jearim.

Judg. 18:13 And they passed from there into the hill country of Ephraim and came to the house of Micah.

Judg. 18:14 Then the five men who had gone to spy the land of Laish answered and said to their brothers, Do you know that in these houses there are an ephod and teraphim and a sculptured idol and a molten image? Now therefore consider what you should do.

Judg. 18:15 And they turned aside there and came to the house of the young Levite man, the house of Micah; and they asked him concerning his welfare.

Judg. 18:16 And the six hundred men of the children of Dan, girded with their weapons of war, stood at the entrance of the gate.

士 18:17 曾去窺探地的五個人就上去，進到裏面，將雕像、以弗得、家中的神像並鑄像，都拿了去。祭司和束着兵器的六百人，一同站在門口。

士 18:18 那五個人進入米迦的住宅，拿出雕像、以弗得、家中的神像並鑄像，祭司就對他們說，你們作甚麼呢？

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士 18:23 他們呼叫但人。但人轉過臉來，對米迦說，你召集這許多人來作甚麼？

士 18:24 米迦說，你們將我所製作的神像和祭司都帶了去，我還有甚麼呢？怎麼還對我說，你作甚麼呢？

士 18:25 但人說，你不要使我們聽見你的聲音，恐怕有性情兇暴的人攻擊你，以致你和你的全家盡都喪命。

士 18:26 但人還是走他們的路。米迦見他們比自己強，就轉身回家去了。

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士 18:28 並無人搭救；因為離西頓遠，他們又與別人沒有來往。城在靠近伯利合的山谷中。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。

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

申 12:5 但耶和華你們的神從你們各支派中，所選擇出來立祂名的地方，就是祂的居所，那是你們當尋求的，你們要往那裏去，

申 12:8 你們將來不可照我們今日在這裏所行的，各人行自己眼中看為正的事；

a 但因着很成功，就變得驕傲並單獨；他只關心自己，不關心別人——三三 22，士十八 27 ~ 31。

申 33:22 論但說，但為小獅子，從巴珊跳出來。

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Judg. 18:18 And when these men entered the house of Micah and seized the sculptured idol and the ephod and the teraphim and the molten image, the priest said to them, What are you doing?

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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.

Deut. 12:8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes;

a. Because Dan was successful, he became proud and individualistic; he cared only for himself, not for others—33:22; Judg. 18:27-31.

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

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

b 但背道的源頭乃是不關心別的支派；不關心基督身體其他的部分，乃是背道的源頭。

4 在整個以色列歷史中，沒有一件事比但設立分裂的敬拜中心這個背道的事，更有罪、更損害神的百姓——創四九 16 ~ 18，申三三 22，士十八 1，30 ~ 31。

創 49:16 但必判斷他的民，作以色列支派之一。  
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。  
創 49:18 耶和華阿，我向來等候你的救恩。  
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士 18:1 那些日子，以色列中沒有王；但支派的人仍在為自己尋找地業居住，因為到那日子，他們還沒有在以色列支派中按圖得着地業。  
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5 每一個分裂的中心，都是為着某個人的私利設立的；這樣的作法不僅引起分裂，也引起爭競——1，13 ~ 31 節，創四九 16 ~ 18，申三三 22：

士 18:1 那些日子，以色列中沒有王；但支派的人仍在為自己尋找地業居住，因為到那日子，他們還沒有在以色列支派中按圖得着地業。  
士 18:13 他們從那裏往以法蓮山地去，來到米迦的住宅。  
士 18:14 從前去窺探拉億地的五個人告訴他們的弟兄說，這些住宅裏有以弗得和家中的神像，並有雕像與鑄像，你們知道麼？現在你們要想一想當怎樣行。  
士 18:15 五個人就轉入米迦的住宅，到了那少年利未人的房內問他安。  
士 18:16 那六百但人都束着兵器，站在門口。  
士 18:17 曾去窺探地的五個人就上去，進到裏面，將雕像、以弗得、家中的神像並鑄像，都拿了去。祭司和束着兵器的六百人，一同站在門口。  
士 18:18 那五個人進入米迦的住宅，拿出雕像、以弗得、家中的神

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.  
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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.

b. The source of Dan's apostasy was in not caring for the other tribes; not caring for other parts of the Body is the source of apostasy.

4. Nothing throughout the history of Israel was more sinful or more damaging to God's people than Dan's apostasy in setting up a divisive center of worship—Gen. 49:16-18; Deut. 33:22; Judg. 18:1, 30-31.

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.  
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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.

5. Every divisive center is set up for someone's self-interest; such a practice causes not only division but also competition—vv. 1, 13-31; Gen. 49:16-18; Deut. 33:22:

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Judg. 18:14 Then the five men who had gone to spy the land of Laish answered and said to their brothers, Do you know that in these houses there are an ephod and teraphim and a sculptured idol and a molten image? Now therefore consider what you should do.  
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## a 帳幕在示羅，在但卻有雕像一書十八 1。

書 18:1 以色列人全會眾聚集在示羅，把會幕設立在那裏；那地已經在他們面前被制伏了。

## b 『神的殿在示羅多少日子，但人為自己設立…所製作的雕像也有多少日子』一士十八 31，撒上一 3。

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

撒上 1:3 這人每年從本城上示羅去敬拜，並獻祭給萬軍之耶和華；在那裏有以利的兩個兒子何弗尼、非尼哈，作耶和華的祭司。

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## a. The tabernacle was in Shiloh, and the graven image was in Dan—Josh. 18:1.

Josh. 18:1 And the whole assembly of the children of Israel gathered together at Shiloh, and they set up the Tent of Meeting there; and the land was subdued before them.

## b. “They set up the sculptured idol.. the whole time that the house of God was in Shiloh”—Judg. 18:31; 1 Sam. 1:3.

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 Sam. 1:3 And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.

## 6 在基督教的歷史裏，有過許多的『但人』，他們不願意服在別人之下，反而設立了另外的敬拜中心——士十八 1，13～31。

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- 士 18:16 那六百但人都束着兵器，站在門口。
- 士 18:17 曾去窺探地的五個人就上去，進到裏面，將雕像、以弗得、家中的神像並鑄像，都拿了去。祭司和束着兵器的六百人，一同站在門口。
- 士 18:18 那五個人進入米迦的住宅，拿出雕像、以弗得、家中的神像並鑄像，祭司就對他們說，你們作甚麼呢？
- 士 18:19 他們說，不要作聲，用手摀口，跟我們去，作我們的父和祭司。你作一人家裏的祭司好呢？還是作以色列一支派一家族的祭司好？
- 士 18:20 祭司心裏喜悅，便拿着以弗得、家中的神像並雕像，進入那些人中間。
- 士 18:21 他們轉身離開，把婦人孩子、牲畜、財物都安置在前頭。
- 士 18:22 他們離米迦的住宅已遠，米迦住宅附近的人都被召集來，把但人追上了。
- 士 18:23 他們呼叫但人。但人轉過臉來，對米迦說，你召集這許多人來作甚麼？
- 士 18:24 米迦說，你們將我所製作的神像和祭司都帶了去，我還有甚麼呢？怎麼還對我說，你作甚麼呢？
- 士 18:25 但人說，你不要使我們聽見你的聲音，恐怕有性情兇暴的人攻擊你，以致你和你的全家盡都喪命。
- 士 18:26 但人還是走他們的路。米迦見他們比自己強，就轉身回家去了。
- 士 18:27 但人帶着米迦所製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；因爲離西頓遠，他們又與別人沒有來往。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 但人就爲自己設立那雕像；摩西的孫子，革舜的兒子約拿

## 6. In the history of Christianity there have been many “Dans,” who were not willing to submit to others but set up another center of worship—Judg. 18:1, 13-31.

- Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.
- Judg. 18:13 And they passed from there into the hill country of Ephraim and came to the house of Micah.
- Judg. 18:14 Then the five men who had gone to spy the land of Laish answered and said to their brothers, Do you know that in these houses there are an ephod and teraphim and a sculptured idol and a molten image? Now therefore consider what you should do.
- Judg. 18:15 And they turned aside there and came to the house of the young Levite man, the house of Micah; and they asked him concerning his welfare.
- Judg. 18:16 And the six hundred men of the children of Dan, girded with their weapons of war, stood at the entrance of the gate.
- Judg. 18:17 And the five men who had gone to spy the land went up and entered there to seize the sculptured idol and the ephod and the teraphim and the molten image. And the priest stood at the entrance of the gate with the six hundred men girded with weapons of war.
- Judg. 18:18 And when these men entered the house of Micah and seized the sculptured idol and the ephod and the teraphim and the molten image, the priest said to them, What are you doing?
- Judg. 18:19 And they said to him, Quiet down; put your hand over your mouth, and go with us and be a father and a priest to us. Is it better for you to be a priest for the house of one man or for you to be a priest for a tribe and family in Israel?
- Judg. 18:20 And the priest's heart was glad; and he took the ephod and teraphim and the sculptured idol, and went into the midst of the people.
- Judg. 18:21 And they turned and departed; and they put the little ones and the livestock and the goods before them.
- Judg. 18:22 When they were some distance from the house of Micah, the men who were in the houses that were near the house of Micah were gathered together; and they overtook the children of Dan.
- Judg. 18:23 And they called out to the children of Dan. And they turned and faced them and said to Micah, What is bothering you, that you have been gathered together?
- Judg. 18:24 And he said, You have taken away my gods that I have made, along with the priest, and have gone off. And what do I still have? How then can you say to me, What is bothering you?
- Judg. 18:25 And the children of Dan said, Do not let your voice be heard among us, lest men of fierce temper fall on you and you lose your life and the lives of your household.
- Judg. 18:26 And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house.
- 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 for themselves the sculptured idol; and Jonathan the son of Gershom, the

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，但人爲自己設立米迦所製作的雕像也有多少日子。

## 7 防止落到背道中，最好的路是顧到整個身體，並且顧到主一個工作中獨一的見證—林前十 17，十二 12，27。

林前 10:17 因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。

林前 12:12 就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。

林前 12:27 你們就是基督的身體，並且各自作肢體。

## 四 聖經很強的豫言，主回來以前，在祂的子民中間有很重大背道的事—帖後二 3：

帖後 2:3 不要讓任何人用任何方法誘騙你們；因爲那日子以前，必有背道的事先來，並有那不法的人，就是滅亡之子，顯露出來；

## 1 要先有背道的事，主來臨的日子纔會來臨—2 ~ 3 節。

帖後 2:2 我們求你們，無論有靈、或言語、或冒我們名的書信，說主的日子已經來到，你們的心思都不要貿然搖動，你們也不要驚慌。

帖後 2:3 不要讓任何人用任何方法誘騙你們；因爲那日子以前，必有背道的事先來，並有那不法的人，就是滅亡之子，顯露出來；

## 2 這背道的事，就是從聖經所啓示神經綸的正路背離—提前一 4，弗一 10，三 9。

提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。

弗 1:10 爲着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；

弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明，

## 3 甚至今天在一些基督徒中間，也有一種離開新約正路的傾向—彼後二 15。

彼後 2:15 離棄正路而走迷了，隨從比珥之子巴蘭的路；巴蘭曾經貪愛不義的工價，

## 五 彼得後書的背景和負擔是背道的事—就是偏離神真理的正路—二 1：

彼後 2:1 從前在百姓中有假申言者，照樣，在你們中間，也必有假

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.

## 7. The best way to be safeguarded from falling into apostasy is to care for the entire Body and the Lord's unique testimony in the Lord's one work—1 Cor. 10:17; 12:12, 27.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

## D. There is a strong prophecy in the Bible that before the Lord's coming back there will be a great apostasy among His people—2 Thes. 2:3:

2 Thes. 2:3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,

## 1. The day of the Lord's coming will not come unless the apostasy comes first—vv. 2-3.

2 Thes. 2:2 That you be not quickly shaken in mind nor alarmed, neither by a spirit nor by word nor by a letter as if by us, to the effect that the day of the Lord has come.

2 Thes. 2:3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,

## 2. This apostasy will be a falling away from the straight way of God's economy as revealed in the Scriptures—1 Tim. 1:4; Eph. 1:10; 3:9.

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

## 3. Even today there is a tendency among some Christians to leave the straight way of the New Testament—2 Pet. 2:15.

2 Pet. 2:15 Forsaking the straight way, they have gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness

## E. The background and burden of 2 Peter is apostasy—a deviation from the right track of God's truth—2:1:

2 Pet. 2:1 But there arose also false prophets among the people, as also among you there will be false



教師，偷着引進毀壞人的異端，連買他們的主也不承認，自取速速的毀壞。

### 1 背道的事將信徒從神的經綸岔到那迷惑人的哲學，屬人的邏輯裏—西二 8。

西 2:8 你們要謹慎，恐怕有人用他的哲學，和虛空的欺騙，照着人的傳統，照着世上的蒙學，不照着基督，把你們擄去；

### 2 背道者的教訓不是引導信徒有分於賜人生命的生命樹，乃是引導他們有分於帶進死亡的知識樹—創二 9，16～17，林後十一 2～3，12～15。

創 2:9 耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。

創 2:16 耶和華神吩咐那人說，園中各樣樹上的果子，你可以隨意喫，  
創 2:17 只是善惡知識樹上的果子，你不可喫，因為你喫的日子必定死。

林後 11:2 我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。

林後 11:3 我只怕你們的心思或被敗壞，失去那向着基督的單純和純潔，就像蛇用詭詐誘騙了夏娃一樣。

林後 11:12 我現在所作的，將來還要作，為要斷絕那些要得機會者的機會，使他們在所誇的事上，給人看出也不過與我們一樣。

林後 11:13 那等人是假使徒，是詭詐的工人，裝作基督的使徒。

林後 11:14 這並不希奇，因為撒但自己也裝作光的使者。

林後 11:15 所以他的差役若也裝作義的差役，並不算大事，他們的結局，必然照着他們所作的。

### 3 彼得對付背道的事所用的抗毒劑，乃是生命的供備和真理的啟示—彼後一 3～21：

彼後 1:3 神的神能，藉着我們充分認識那用祂自己的榮耀和美德呼召我們的，已將一切關於生命和敬虔的事賜給我們。

彼後 1:4 藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神的性情。

彼後 1:5 正因這緣故，你們要分外殷勤，在你們的信上，充足的供應美德，在美德上供應知識，

彼後 1:6 在知識上供應節制，在節制上供應忍耐，在忍耐上供應敬虔，

彼後 1:7 在敬虔上供應弟兄相愛，在弟兄相愛上供應愛。

彼後 1:8 因為這幾樣存在你們裏面，且不斷增多，就必將你們構成非閒懶不結果子的，以致充分的認識我們的主耶穌基督。

彼後 1:9 那沒有這幾樣的，就是眼瞎、近視，忘了他舊日的罪已經得了潔淨。

彼後 1:10 所以弟兄們，應當更加殷勤，使你們所蒙的呼召和揀選堅

teachers, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.

### 1. The apostasy distracted the believers from the economy of God by leading them into the human logic of puzzling philosophies—Col. 2:8.

Col. 2:8 Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ;

### 2. The teachings of the apostates did not lead the believers to partake of the tree of life, which gives life, but to participate in the tree of knowledge, which brings in death—Gen. 2:9, 16-17; 2 Cor. 11:2-3, 12-15.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Gen. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,

Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

2 Cor. 11:12 But what I do, I also will do, that I may cut off the opportunity of those desiring an opportunity, that in the thing in which they boast, they may be found even as we.

2 Cor. 11:13 For such ones are false apostles, deceitful workers, transfiguring themselves into apostles of Christ.

2 Cor. 11:14 And no wonder, for Satan himself transfigures himself into an angel of light.

2 Cor. 11:15 Therefore it is no great thing if also his ministers transfigure themselves into ministers of righteousness, whose end will be according to their works.

### 3. The antidotes used by Peter in dealing with apostasy are the provision of life and the revelation of truth—2 Pet. 1:3-21:

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

2 Pet. 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

2 Pet. 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.

2 Pet. 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

2 Pet. 1:9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.

2 Pet. 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing

定不移；你們行這幾樣，就永不失腳。

彼後 1:11 這樣，你們就必得着豐富充足的供應，以進入我們主和救主耶穌基督永遠的國。

彼後 1:12 所以，你們雖已知道這些事，且在現有的真理上得了堅固，我還要常常題醒你們；

彼後 1:13 我認爲趁我還在這帳幕的時候，以題醒激發你們，是正當的，

彼後 1:14 知道我脫去這帳幕的時候快到了，正如我們主耶穌基督所指示我的。

彼後 1:15 不僅如此，我也要竭力，使你們在我去世以後，時常記念這些事。

彼後 1:16 我們曾將我們主耶穌基督的大能，和祂的來臨告訴你們，並不是隨從乖巧捏造的虛構無稽之事，乃是作祂威榮的親眼見證人。

彼後 1:17 因爲祂從父神領受尊貴榮耀的時候，從顯赫的榮耀中，有這樣的聲音向祂發出：這是我的愛子，我所喜悅的。

彼後 1:18 我們同祂在聖山的時候，親自聽見這聲音從天上發出。

彼後 1:19 我們並有申言者更確定的話，你們留意這話，如同留意照在暗處的燈，直等到天發亮，晨星在你們心裏出現，你們就作得好了；

彼後 1:20 第一要知道，經上所有的豫言，都不是人自己的見解；

彼後 1:21 因爲豫言從來沒有發自人的意思，乃是人被聖靈推動，從神說出來的。

#### a 在三至十一節，彼得用那爲着正當基督徒生活之神聖生命的供備，豫防背道的事。

彼後 1:3 神的神能，藉着我們充分認識那用祂自己的榮耀和美德呼召我們的，已將一切關於生命和敬虔的事賜給我們。

彼後 1:4 藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神的性情。

彼後 1:5 正因這緣故，你們要分外殷勤，在你們的信上，充足的供應美德，在美德上供應知識，

彼後 1:6 在知識上供應節制，在節制上供應忍耐，在忍耐上供應敬虔，

彼後 1:7 在敬虔上供應弟兄相愛，在弟兄相愛上供應愛。

彼後 1:8 因爲這幾樣存在你們裏面，且不斷增多，就必將你們構成非閒懶不結果子的，以致充分的認識我們的主耶穌基督。

彼後 1:9 那沒有這幾樣的，就是眼瞎、近視，忘了他舊日的罪已經得了潔淨。

彼後 1:10 所以弟兄們，應當更加殷勤，使你們所蒙的呼召和揀選堅定不移；你們行這幾樣，就永不失腳。

彼後 1:11 這樣，你們就必得着豐富充足的供應，以進入我們主和救主耶穌基督永遠的國。

#### b 在十二至二十一節，他用神聖真理的啓示，豫防背道中的異端一二 1 註 3。

these things you shall by no means ever stumble.

2 Pet. 1:11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

2 Pet. 1:13 And I consider it right, as long as I am in this tabernacle, to stir you up by a reminder,

2 Pet. 1:14 Knowing that the putting off of my tabernacle is imminent, even as also our Lord Jesus Christ has made clear to me.

2 Pet. 1:15 Moreover I will also be diligent that you may be able, after my exodus, to bring these things to mind at all times.

2 Pet. 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.

2 Pet. 1:17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.

2 Pet. 1:18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

2 Pet. 1:20 Knowing this first, that no prophecy of Scripture is of one's own interpretation;

2 Pet. 1:21 For no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.

#### a. In verses 3 through 11 Peter used the provision of the divine life for the proper Christian life to inoculate against the apostasy.

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

2 Pet. 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

2 Pet. 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.

2 Pet. 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

2 Pet. 1:9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.

2 Pet. 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

2 Pet. 1:11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

#### b. In verses 12 through 21 he used the revelation of the divine truth to inoculate against the heresy in the apostasy—2:1, footnote 3.

彼後 1:12 所以，你們雖已知道這些事，且在現有的真理上得了堅固，我還要常常題醒你們；

彼後 1:13 我認爲趁我還在這帳幕的時候，以題醒激發你們，是正當的，

彼後 1:14 知道我脫去這帳幕的時候快到了，正如我們主耶穌基督所指示我的。

彼後 1:15 不僅如此，我也要竭力，使你們在我去世以後，時常記念這些事。

彼後 1:16 我們曾將我們主耶穌基督的大能，和祂的來臨告訴你們，並不是隨從乖巧捏造的虛構無稽之事，乃是作祂威榮的親眼見證人。

彼後 1:17 因爲祂從父神領受尊貴榮耀的時候，從顯赫的榮耀中，有這樣的聲音向祂發出：這是我的愛子，我所喜悅的。

彼後 1:18 我們同祂在聖山的時候，親自聽見這聲音從天上發出。

彼後 1:19 我們並有申言者更確定的話，你們留意這話，如同留意照在暗處的燈，直等到天發亮，晨星在你們心裏出現，你們就作得好了；

彼後 1:20 第一要知道，經上所有的豫言，都不是人自己的見解；

彼後 1:21 因爲豫言從來沒有發自人的意思，乃是人被聖靈推動，從神說出來的。

彼後 2:1 從前在百姓中有假申言者，照樣，在你們中間，也必有假教師，偷著引進毀壞人的異端<sup>3</sup>，連買他們的主也不承認，自取速速的毀壞。

彼後 2:1 註 3 原文意，（道理上）意見的選擇，與平素所接受的不同，乃是『與真理完全不同的自擇道理，』（Alford, 阿福德，）因而造成分裂，產生派別。原文這辭也用於徒五 17，十五 5，二四 5、14，二六 5，二八 22，林前十一 19，加五 20；其形容詞用於多三 10，譯爲分門結黨的。這裏是指假教師、異端者所引進虛假、異端的道理，就像今天摩登派的道理。

#### 4 因着今日的基督教滿了背道，主需要一個恢復—恢復生命和真理—約一 4，八 12，十 10 下，十四 6，啓二 4，15。

約 1:4 生命在祂裏面，這生命就是人的光。

約 8:12 於是耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得着生命的光。

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。

約 14:6 耶穌說，我就是道路、實際、生命；若不藉着我，沒有人能到父那裏去。

啓 2:4 然而有一件事我要責備你，就是你離棄了起初的愛。

啓 2:15 你那裏也有人照樣持守尼哥拉黨的教訓。

#### 六 今天，在背道的時候，我們需要見證神純正話語完全的啓示，並需要爲着神的話裏所啓示更

2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

2 Pet. 1:13 And I consider it right, as long as I am in this tabernacle, to stir you up by a reminder,

2 Pet. 1:14 Knowing that the putting off of my tabernacle is imminent, even as also our Lord Jesus Christ has made clear to me.

2 Pet. 1:15 Moreover I will also be diligent that you may be able, after my exodus, to bring these things to mind at all times.

2 Pet. 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.

2 Pet. 1:17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.

2 Pet. 1:18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.

2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

2 Pet. 1:20 Knowing this first, that no prophecy of Scripture is of one's own interpretation;

2 Pet. 1:21 For no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.

2 Pet. 2:1 But there arose also false prophets among the people, as also among you there will be false teachers, who will secretly bring in destructive heresies<sup>3</sup>, even denying the Master who bought them, bringing upon themselves swift destruction.

2:1 footnote 3 The Greek word means choices of opinion (of doctrine) different from that usually accepted, “self-chosen doctrines, alien from the truth” (Alford). Such doctrines cause division and produce sects. This word is used also in Acts 5:17; 15:5; 24:5, 14; 26:5; 28:22; 1 Cor. 11:19; and Gal. 5:20; and in Titus 3:10 in the adjective form, heretical (there rendered factious). Here it denotes the false and heretical doctrines brought in by the false teachers, the heretics. Such doctrines are like those of today's modernism.

#### 4. Because today's Christianity is filled with apostasy, the Lord needs a recovery—the recovery of life and truth—John 1:4; 8:12; 10:10b; 14:6; Rev. 2:4, 15.

John 1:4 In Him was life, and the life was the light of men.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

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.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

Rev. 2:4 But I have one thing against you, that you have left your first love.

Rev. 2:15 In the same way you also have some who hold in like manner the teaching of the Nicolaitans.

#### F. Today, in a time of apostasy, we need to testify the full revelation of the pure Word of God and to fight for the deeper truths revealed in the Word



## 深的真理爭戰，這些真理包括：

### 1 關於神永遠經綸的啓示—弗一 10，三 9。

- 弗 1:10 爲着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；
- 弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明，

### 2 關於神聖三一的啓示—林後十三 14，啓一 4～5。

- 林後 13:14 願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。
- 啓 1:4 約翰寫信給在亞西亞的七個召會：願恩典與平安，從那今是昔是以後永是的，從祂寶座前的七靈，
- 啓 1:5 並從那忠信的見證人、死人中的首生者、爲地上君王元首的耶穌基督，歸與你們。祂愛我們，用自己的血，把我們從我們的罪中釋放了；

### 3 關於包羅萬有之基督的身位與工作的啓示—西二 9，16～17，三 11。

- 西 2:9 因爲神格一切的豐滿，都有形有體的居住在基督裏面，
- 西 2:16 所以不拘在飲食上、或在節期、月朔、或安息日方面，都不可讓人論斷你們，
- 西 2:17 這些原是要來之事的影兒，那實體卻屬於基督。
- 西 3:11 在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、爲奴的、自主的，惟有基督是一切，又在一切之內。

### 4 關於終極完成的賜生命之靈的啓示—約七 39，林前十五 45 下，啓二二 17。

- 約 7:39 耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因爲耶穌尚未得着榮耀。
- 林前 15:45 經上也是這樣記着：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。
- 啓 22:17 那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。

### 5 關於神永遠生命的啓示—約三 15～16。

- 約 3:15 叫一切信入祂的都得永遠的生命。
- 約 3:16 神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。

### 6 關於基督的身體（就是神的召會）的啓示—弗一 22～23，林前十二 12～13，27，十 32。

- 弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；

## of God, including:

### 1. The revelation concerning the eternal economy of God—Eph. 1:10; 3:9.

- Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
- Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

### 2. The revelation concerning the Divine Trinity—2 Cor. 13:14; Rev. 1:4-5.

- 2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
- Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
- Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

### 3. The revelation concerning the person and work of the all-inclusive Christ—Col. 2:9, 16-17; 3:11.

- Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,
- Col. 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,
- Col. 2:17 Which are a shadow of the things to come, but the body is of Christ.
- Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

### 4. The revelation concerning the consummated life-giving Spirit—John 7:39; 1 Cor. 15:45b; Rev. 22:17.

- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
- 1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
- Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

### 5. The revelation concerning the eternal life of God—John 3:15-16.

- John 3:15 That everyone who believes into Him may have eternal life.
- John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

### 6. The revelation concerning the Body of Christ, which is the church of God—Eph. 1:22-23; 1 Cor. 12:12-13, 27; 10:32.

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

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

林前 12:12 就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。

林前 12:13 因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。

林前 12:27 你們就是基督的身體，並且各自作肢體。

林前 10:32 不拘對猶太人，對希利尼人，對神的召會，你們都不要成為絆腳石；

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

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

1 Cor. 10:32 Do not become a stumbling block, both to Jews and to Greeks and to the church of God;

## 士師記結晶讀經

### 第七篇

神興起底波拉作以色列的士師  
並作以色列的母，  
她實行女人對男人的服從，  
以守住神的定命，  
並將全以色列帶進正確的等次，  
服在神的作王和作頭之下

詩歌：

讀經：士四～五

- 士 4:1 以笏死後，以色列人又行耶和華眼中看為惡的事。  
士 4:2 耶和華就把他們交付於在夏瑣作王的迦南王耶賓手中；他的軍長是西西拉，住在夏羅設戈印。  
士 4:3 耶賓王有鐵車九百輛；他大大欺壓以色列人二十年之久，以色列人就哀求耶和華。  
士 4:4 有一位女申言者底波拉，是拉比多的妻子，當時作以色列的士師。  
士 4:5 她常坐在以法蓮山地拉瑪和伯特利之間的底波拉棕樹下。以色列人都上她那裏去聽判斷。  
士 4:6 她打發人從拿弗他利的基低斯，將亞比挪菴的兒子巴拉召了來，對他說，耶和華以色列的神豈不是已經吩咐你麼？祂說，你去，帶着一萬拿弗他利人和西布倫人，向他泊山進軍。  
士 4:7 我必引耶賓的軍長西西拉帶着他的戰車和全軍往基順河，到你那裏去；我必將他交在你手中。  
士 4:8 巴拉對她說，你若同我去，我就去；你若不同我去，我就不去。  
士 4:9 底波拉說，我必與你同去，只是你在所行的路上得不着榮

## CRYSTALLIZATION-STUDY OF JUDGES

### Message Seven

**God's Raising Up of Deborah as a Judge  
of Israel and as a Mother in Israel  
Who Practiced the Female Submission to the Man  
in Order to Keep God's Ordination  
and Bring All of Israel into a Proper Order  
under God's Kingship and Headship**

Hymns:

Scripture Reading: Judg. 4—5

- Judg. 4:1 Then the children of Israel again did that which was evil in the sight of Jehovah after Ehud died.  
Judg. 4:2 And Jehovah sold them into the hand of Jabin the king of Canaan, who reigned in Hazor. And the captain of his army was Sisera, who dwelt at Harosheth-hagoyim.  
Judg. 4:3 And the children of Israel cried out to Jehovah, for he had nine hundred iron chariots, and he oppressed the children of Israel severely twenty years.  
Judg. 4:4 Now Deborah was a prophetess, the wife of Lappidoth. She judged Israel at that time.  
Judg. 4:5 And she would sit under the palm of Deborah, between Ramah and Bethel in the hill country of Ephraim. And the children of Israel went up to her for judgment.  
Judg. 4:6 And she sent word and called to Barak the son of Abinoam from Kedesh-naphtali and said to him, Jehovah the God of Israel has indeed commanded: Go and deploy your forces on Mount Tabor; and take with you ten thousand men from the children of Naphtali and from the children of Zebulun.  
Judg. 4:7 And I will draw out Sisera, the captain of Jabin's army, with his chariots and his throng, toward you at the river Kishon; and I will deliver him into your hand.  
Judg. 4:8 And Barak said to her, If you will go with me, I will go; but if you do not go with me, I will not go.  
Judg. 4:9 And she said, I will surely go with you. However there will be no glory for you on the journey



耀，因為耶和華要將西西拉交付在一個婦人手裏。於是底波拉起來，與巴拉一同往基低斯去。

士 4:10 巴拉就召集西布倫人和拿弗他利人到基低斯，跟他上去的有一萬人；底波拉也同他上去。

士 4:11 基尼人希百曾離開基尼族，離開了摩西岳父何巴的子孫，到靠近基低斯之撒拿音的橡樹旁支搭帳棚。

士 4:12 有人告訴西西拉說，亞比挪菴的兒子巴拉已經上他泊山了。

士 4:13 西西拉就召集所有的戰車，就是鐵車九百輛，和跟隨他的眾人，從夏羅設戈印出來，到了基順河。

士 4:14 底波拉對巴拉說，你起來，今日就是耶和華將西西拉交在你手裏的日子。耶和華豈不在你前頭行麼？於是巴拉下了他泊山，跟隨他的有一萬人。

士 4:15 耶和華使西西拉和他一切戰車並全軍在巴拉面前，在刀下潰亂；西西拉下車步行逃跑。

士 4:16 巴拉追趕戰車和軍隊，直到夏羅設戈印。西西拉的全軍都倒在刀下，連一個也沒有留下。

士 4:17 這時，西西拉步行逃跑，到了基尼人希百之妻雅億的帳棚，因為夏瑣王耶賓與基尼人希百家和好。

士 4:18 雅億出來迎接西西拉，對他說，請我主轉到我這裏來，不要懼怕。西西拉就轉到她那裏，進了她的帳棚；雅億用被將他遮蓋。

士 4:19 西西拉對雅億說，我渴了，求你給我一點水喝。雅億就打開盛奶的皮袋，給他喝了，仍舊把他遮蓋。

士 4:20 西西拉又對雅億說，請你站在帳棚門口，若有人來問你說，有人在這裏沒有？你就說，沒有。

士 4:21 西西拉疲乏沉睡；希百的妻雅億取了帳棚的橛子，手裏拿着鎚子，輕悄悄的到他旁邊，將橛子從他鬢邊釘進去，直釘入地裏。西西拉就死了。

士 4:22 巴拉追趕西西拉的時候，雅億出來迎接他說，來罷，我將你所尋找的人給你看。他就進入她帳棚那裏，看見西西拉已經死了，倒在地上，橛子還在他鬢中。

士 4:23 那日，神就在以色列人面前把迦南王耶賓制伏了。

士 4:24 從此以色列人的手越發強硬，勝過迦南王耶賓，直到將他滅絕了。

士 5:1 那日，底波拉和亞比挪菴的兒子巴拉唱歌，說，

士 5:2 因為以色列中有首領統率，百姓也甘心奉獻自己，你們應當頌讚耶和華。

士 5:3 君王阿，要聽！掌權者阿，要側耳聽！我要向耶和華歌唱；我要歌頌耶和華以色列的神。

士 5:4 耶和華阿，你從西珥出來，由以東田間行走；那時地震天漏，雲也落雨。

士 5:5 諸山見耶和華的面就震動，這西乃山見耶和華以色列神的面也是如此。

士 5:6 在亞拿的兒子珊迦之日，在雅億的日子，大道無人行走，都是繞道而行。

士 5:7 以色列中的鄉村一無動靜，一無動靜，直到我底波拉興起，等我興起作以色列的母。

you are taking, for Jehovah will sell Sisera into the hand of a woman. And Deborah rose up and went with Barak to Kedesh.

Judg. 4:10 And Barak called Zebulun and Naphtali to Kedesh, and ten thousand men went up behind him; and Deborah went up with him.

Judg. 4:11 Now Heber the Kenite had separated himself from the Kenites, from the children of Hobab the father-in-law of Moses. And he pitched his tent at the terebinth in Zaanannim, which is near Kedesh.

Judg. 4:12 And they told Sisera that Barak the son of Abinoam went up to Mount Tabor.

Judg. 4:13 And Sisera called all his chariots-nine hundred iron chariots-and all the people who were with him from Harosheth-hagoyim to the river Kishon.

Judg. 4:14 And Deborah said to Barak, Rise up, for this is the day when Jehovah will deliver Sisera into your hand. Jehovah has indeed gone out before you. So Barak went down from Mount Tabor with ten thousand men after him.

Judg. 4:15 And Jehovah threw Sisera and all his chariots and all his army into confusion with the edge of the sword before Barak, and Sisera got down from his chariot and fled on foot.

Judg. 4:16 But Barak pursued after the chariots and the army as far as Harosheth-hagoyim. And all the army of Sisera fell by the edge of the sword; not even one was left.

Judg. 4:17 Meanwhile, Sisera had fled on foot to the tent of Jael the wife of Heber the Kenite; for there had been peace between Jabin the king of Hazor and the house of Heber the Kenite.

Judg. 4:18 And Jael went out to meet Sisera; and she said to him, Turn here, my lord; turn here to me; do not be afraid. So he turned to her into her tent, and she covered him with a rug.

Judg. 4:19 And he said to her, Give me please a little water to drink, for I am thirsty. And she opened a skin of milk and gave him a drink; then she covered him.

Judg. 4:20 And he said to her, Stand at the entrance of the tent; and if anyone comes and asks you, saying, Is there a man here? you shall say, No.

Judg. 4:21 Then Jael the wife of Heber took a tent peg and put a hammer in her hand and went quietly to him. And she drove the peg into his temple, and it pierced through to the ground; for he was sound asleep and exhausted. And he died.

Judg. 4:22 And Barak was at that moment pursuing Sisera when Jael came out to meet him. And she said to him, Come, and I will show you the man you are seeking. And he went with her; and there was Sisera, fallen dead with the peg in his temple.

Judg. 4:23 So on that day God subdued Jabin the king of Canaan before the children of Israel.

Judg. 4:24 And the hand of the children of Israel became heavier and heavier upon Jabin the king of Canaan until they destroyed Jabin the king of Canaan.

Judg. 5:1 Then Deborah and Barak the son of Abinoam sang on that day, saying:

Judg. 5:2 That the leaders took the lead in Israel, / That the people have willingly offered themselves, / Bless Jehovah.

Judg. 5:3 Hear, O kings; give ear, O princes! / I will sing; I, to Jehovah. / I will sing praise to Jehovah / The God of Israel.

Judg. 5:4 O Jehovah, when You went forth from Seir, / When You marched from the field of Edom, / The earth trembled, the heavens also dripped, / Indeed the clouds dripped water.

Judg. 5:5 The mountains quaked at the presence of Jehovah, / Sinai there, at the presence of Jehovah the God of Israel.

Judg. 5:6 In the days of Shamgar the son of Anath, / In the days of Jael, the highways were not used; / And travelers went / On the roundabout paths.

Judg. 5:7 The villages ceased to act; / They ceased in Israel; / Until I, Deborah, rose up; / Until I rose up as a mother in Israel.

士 5:8 以色列一選擇新神，戰事就臨到城門；以色列四萬人中，豈看得見盾牌槍矛麼？

士 5:9 我心傾向以色列的統帥，他們在民中甘心奉獻自己。你們應當頌讚耶和華！

士 5:10 騎白驢的、坐華毯的、行路的，你們都當傳揚。

士 5:11 在供水之處，人必揚聲，比在其間配水之人的聲音更響亮，述說耶和華公義的作為，就是祂在以色列鄉村公義的作為。那時耶和華的民下到城門。

士 5:12 醒起！醒起，底波拉！醒起！醒起，唱歌罷！巴拉，起來；亞比挪菴的兒子，擄掠你的俘虜。

士 5:13 那時有餘剩的貴胄下來；耶和華的百姓與我一同下來攻擊勇士。

士 5:14 有生根於亞瑪力，從以法蓮下來的；便雅憫在民中跟隨你。有統帥從瑪吉下來，有持着權杖檢點民數的，從西布倫下來。

士 5:15 以薩迦的首領與底波拉同來；以薩迦以忠誠待巴拉，眾人都跟隨巴拉衝下山谷。在流便的族系中，有心中定大志的。

士 5:16 你為何坐在羊圈之間，聽召喚羣羊的笛聲呢？在流便的族系中，有心中設大謀的。

士 5:17 基列人在約但河外居住。但人為何在船上？亞設人在海岸坐着，在港口居住。

士 5:18 西布倫人是拚命敢死之民；拿弗他利人在田野的高處也是如此。

士 5:19 君王都來爭戰。那時迦南諸王在米吉多水旁的他納爭戰，卻未得擄掠銀錢。

士 5:20 星宿從天上爭戰，從其軌道攻擊西西拉。

士 5:21 基順河，就是那基順古河，把敵人沖沒；我的魂哪，應當努力前行。

士 5:22 那時馬蹄頓蹶，壯馬騰躍。

士 5:23 耶和華的使者說，應當咒詛米羅斯，大大咒詛其中的居民；因為他們不來幫助耶和華，不來幫助耶和華攻擊勇士。

士 5:24 願基尼人希百的妻子雅億比眾婦人多得福分，比住帳棚的眾婦人更蒙福祉。

士 5:25 西西拉求水，雅億給他奶，用款待貴胄的盤子呈上奶酪。

士 5:26 雅億伸手拿着帳棚的橛子，伸右手拿着匠人的錐子，擊打西西拉，打傷他的頭，把他的鬢角打破穿通。

士 5:27 西西拉在她腳前曲身倒臥，在她腳前曲身仆倒；在那裏曲身，就在那裏仆倒滅亡。

士 5:28 西西拉的母親從窗戶裏往外觀看，從窗櫺中尖聲呼叫說，他的戰車為何耽延不來呢？他的車輪為何行得慢呢？

士 5:29 她最聰明的宮女回答她，她也自言自語的說，

士 5:30 他們莫非得掠物而分？每個壯士得了一兩個女子？西西拉得了彩衣為擄物，得了繡花的彩衣為掠物；這一兩件繡花的彩衣，乃是披在擄掠者頸項上的。

Judg. 5:8 They chose new gods; / Then there was war in their gates. / Was a shield or a spear seen / Among forty thousand in Israel?

Judg. 5:9 My heart is with the commanders of Israel, / Those who offered themselves willingly among the people. / Bless Jehovah!

Judg. 5:10 Tell of it, you who ride on white donkeys, / You who sit on rich carpets, / And you who go upon the way.

Judg. 5:11 Louder than the voice of those who distribute water among the watering / places, / There they recount the righteous deeds of Jehovah, / His righteous acts toward His villages in Israel. / Then the people of Jehovah went down to the gates.

Judg. 5:12 Awake! Awake, Deborah! / Awake! Awake, speak forth a song! / Arise, Barak; / And lead captive your captives, son of Abinoam.

Judg. 5:13 Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty:

Judg. 5:14 From Ephraim, those who took root in Amalek; / Following you, Benjamin, with your peoples; / From Machir commanders came down, / And from Zebulun those who wielded the staff of him who marshals.

Judg. 5:15 And the princes in Issachar were with Deborah; / And Issachar was true to Barak; / Into the valley they were sent behind him. / Among the divisions of Reuben / There were great resolutions in heart.

Judg. 5:16 Why did you sit among the sheepfolds / Listening to the pipings for the flocks? / In the divisions of Reuben / There were great searchings of heart.

Judg. 5:17 Gilead stayed across the Jordan. / And as for Dan, why did he remain with the ships? / Asher sat at the shore of the sea / And stayed at his landings.

Judg. 5:18 Zebulun was a people that despised their own lives even unto death; / And Naphtali, on the heights of the field.

Judg. 5:19 The kings came; they fought. / At that time the kings of Canaan fought / In Taanach by the waters of Megiddo; / They took no gain of silver.

Judg. 5:20 From heaven the stars fought; / From their courses they fought with Sisera.

Judg. 5:21 The river Kishon swept them away, / The ancient river, the river Kishon. / March on, O my soul, with strength!

Judg. 5:22 At that time the horse hooves stamped / With the prancing, the prancing of their mighty steeds.

Judg. 5:23 Curse Meroz, says the Angel of Jehovah; / Bitterly curse its inhabitants. / For they did not come to the aid of Jehovah, / To the aid of Jehovah against the mighty.

Judg. 5:24 Blessed among women shall Jael be, / The wife of Heber the Kenite; / Blessed among the women in the tent shall she be.

Judg. 5:25 He asked for water; she gave him milk. / In a bowl for nobles she presented him with cream.

Judg. 5:26 She put her hand to the tent peg, / And her right hand to the workman's hammer; / Then she struck Sisera; she smashed his head; / Indeed she shattered and pierced his temples.

Judg. 5:27 At her feet he bowed; he fell; he lay down. / At her feet he bowed; he fell. / Where he bowed, there he fell, destroyed.

Judg. 5:28 Through the window one looks forth and cries shrilly; / The mother of Sisera, through the lattice: / Why is his chariot so long in coming? / Why do the tracks of his chariots delay?

Judg. 5:29 The wisest of her ladies answer her, / And she herself returns an answer to herself:

Judg. 5:30 Have they not found and divided the spoil? / A girl, two girls, to each mighty man. / The spoil of dyed garments to Sisera, / The spoil of embroidered, dyed garments; / A dyed embroidery, two embroideries, / For the neck of the spoiler.

士 5:31 耶和華阿，願你的仇敵都這樣滅亡。願愛你的人如日頭出現，光輝烈烈。這樣，那地太平四十年。

壹 士師記表明，以色列人因着厭棄神作他們的王，而得罪了神；我們若厭棄神作我們的王、我們的主、我們的頭、和我們的丈夫，這在神眼中是大惡，極大的惡事—撒八 7，十二 17，19，士二一 25，十七 6，路十九 11～14，耶十一 13，結十六 24：

撒八 8:7 耶和華對撒母耳說，百姓向你說的一切話，你只管聽從；因為他們不是厭棄你，乃是厭棄我，不要我作他們的王。

撒八 12:17 今日不是割麥子的時候麼？我要呼求耶和華，祂必打雷降雨，你們就可以知道又看出，你們要求立王，是在耶和華眼中行了大惡。

撒八 12:19 眾民對撒母耳說，求你為僕人們禱告耶和華你的神，免得我們死亡，因為我們為自己求立王的事，是在我們一切的罪上又加了一件惡事。

士 21:25 那些日子，以色列中沒有王，各人行自己眼中看為正的事。

士 17:6 那些日子，以色列中沒有王，各人行自己眼中看為正的事。

路 19:11 眾人正聽這些話的時候，耶穌因為將近耶路撒冷，又因他們以為神的國快要顯現出來，就再說了一個比喻，

路 19:12 說，有一個貴冑往遠方去，要得國回來，

路 19:13 便叫了他的十個奴僕來，交給他們十錠銀子，對他們說，你們去作生意，直等我回來。

路 19:14 他本國的人卻恨他，打發使者隨後去說，我們不願意這個人作我們的王。

耶 11:13 猶大阿，你神的數目與你城的數目相等；你為那可恥之物所立的壇，就是向巴力燒香的壇，與耶路撒冷街道的數目相等。

結 16:24 又為自己建造圓頂花樓，在各街市為自己作了高臺。

一 我們該不斷接受、經歷並享受基督作我們的王、我們的主、我們的頭、和我們的丈夫，使祂成為我們的祝福，也使我们對眾聖徒和眾召會成為祝福的管道—太二 2，約一 49，來七 2，賽三二 1～2，三三 22，腓二 9～11，羅十四 6～9，林後四 5，西二 19，弗一 22～23，林後十一 2～3，何二 19～20，民六 23～27，詩一二八 5，四八 2。

Judg. 5:31 May all Your enemies so perish, O Jehovah. / But may those who love Him be like the sun / When it rises in its might. And the land had rest forty years.

I. **The book of Judges shows that Israel had offended God by rejecting Him as their King; it is a great wickedness, a great evil, in the sight of God if we reject Him as our King, our Lord, our Head, and our Husband—1 Sam. 8:7; 12:17, 19; Judg. 21:25; 17:6; Luke 19:11-14; Jer. 11:13; Ezek. 16:24:**

1 Sam. 8:7 And Jehovah said to Samuel, Listen to the voice of the people according to all that they have said to you; for it is not you whom they have rejected, but they have rejected Me from being King over them.

1 Sam. 12:17 Is it not the wheat harvest today? I will call to Jehovah, that He send thunder and rain; and you will know and see that your wickedness which you have done in the sight of Jehovah by asking for a king for yourselves is great.

1 Sam. 12:19 Then all the people said to Samuel, Pray to Jehovah your God for your servants that we would not die, for we have added to all our sins the evil of asking for a king for ourselves.

Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.

Luke 19:11 And as they were listening to these things, He spoke further a parable, because He was near Jerusalem and they supposed that the kingdom of God was to appear immediately.

Luke 19:12 He said therefore, A certain man of noble birth went to a distant country to receive for himself a kingdom and to return.

Luke 19:13 And he called ten of his own slaves and gave them ten minas, and he said to them, Do business until I come.

Luke 19:14 But his citizens hated him and sent an envoy after him, saying, We do not want this man to reign over us.

Jer. 11:13 For according to the number of your cities are your gods, O Judah, and according to the number of the streets of Jerusalem you have set up altars to that shameful thing, altars to burn incense to Baal.

Ezek. 16:24 You built yourself a mound and made yourself an elevation in every open square.

A. We should continually take, experience, and enjoy Christ as our King, our Lord, our Head, and our Husband so that He can be our blessing to make us a channel of blessing to the saints and all the churches—Matt. 2:2; John 1:49; Heb. 7:2; Isa. 32:1-2; 33:22; Phil. 2:9-11; Rom. 14:6-9; 2 Cor. 4:5; Col. 2:19; Eph. 1:22-23; 2 Cor. 11:2-3; Hosea 2:19-20; Num. 6:23-27; Psalms 128:5; 48:2.



太 2:2 那生為猶太人之王的在那裏？因為祂的星出現的時候，我們看見了，就前來拜祂。

約 1:49 拿但業說，拉比，你是神的兒子，你是以色列的王。

來 7:2 亞伯拉罕也將所得的一切，分了十分之一給他。首先，他的名字繙出來是公義王；其次，他又是撒冷王，就是平安王。

賽 32:1 看哪，必有一王憑公義作王，必有首領按公平掌權。

賽 32:2 必有一人像避風所，和避暴雨的隱密處，像河流在乾旱之地，像大磐石的影子在疲乏之地。

賽 33:22 因為耶和華是審判我們的，耶和華是給我們設律法的，耶和華是我們的王；祂必拯救我們。

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，

腓 2:10 叫天上的、地上的和地底下的，在耶穌的名裏，萬膝都要跪拜，

腓 2:11 萬口都要公開承認耶穌基督為主，使榮耀歸與父神。

羅 14:6 守日的人是向主守的，喫的人是向主喫的，因為他感謝神；不喫的人是向主不喫的，他也感謝神。

羅 14:7 因為我們沒有一個人向自己活，也沒有一個人向自己死；

羅 14:8 我們若活着，是向主活；若死了，是向主死。所以我們或活或死，總是主的人。

羅 14:9 因此基督死了，又活了，為要作死人並活人的主。

林後 4:5 因為我們不是傳自己，乃是傳基督耶穌為主，也傳自己為耶穌的緣故，作你們的奴僕。

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

弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

林後 11:2 我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。

林後 11:3 我只怕你們的心思或被敗壞，失去那向着基督的單純和純潔，就像蛇用詭詐誘騙了夏娃一樣。

何 2:19 我必聘你永遠歸我為妻，以公義和公平，以慈愛和憐恤聘你歸我；

何 2:20 也必以信實聘你歸我，你就必認識我耶和華。

民 6:23 你要對亞倫和他兒子們說，你們要這樣為以色列人祝福，說，

民 6:24 願耶和華賜福給你，保護你；

民 6:25 願耶和華使祂的面光照你，賜恩給你；

民 6:26 願耶和華向你仰臉，賜你平安。

民 6:27 他們要如此將我的名賜給以色列人，好使我賜福給他們。

詩 128:5 願耶和華從錫安賜福給你；願你一生的日子，看見耶路撒冷的美福。

詩 48:2 在北面的錫安山，是大君王的城，居高華美，為全地所喜悅。

Matt. 2:2 Saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him.

John 1:49 Nathanael answered Him, Rabbi, You are the Son of God; You are the King of Israel.

Heb. 7:2 To whom also Abraham apportioned a tenth part of all; first being interpreted king of righteousness, and then also king of Salem, which is king of peace;

Isa. 32:1 Indeed a King will reign according to righteousness, / And the rulers will rule according to justice.

Isa. 32:2 And a man will be like a refuge from the wind / And a covering from the tempest, / Like streams of water in a dry place, / Like the shadow of a massive rock in a wasted land.

Isa. 33:22 For Jehovah is our Judge, / Jehovah is our Lawmaker, / Jehovah is our King; He will save us.

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

Phil. 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,

Phil. 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

Rom. 14:6 He who regards that day, regards it to the Lord; and he who eats, eats to the Lord, for he gives thanks to God; and he who does not eat, does not eat to the Lord, and he gives thanks to God.

Rom. 14:7 For none of us lives to himself, and none dies to himself;

Rom. 14:8 For whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord's.

Rom. 14:9 For Christ died and lived again for this, that He might be Lord both of the dead and of the living.

2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

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.

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 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

Hosea 2:19 And I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions;

Hosea 2:20 Indeed I will betroth you to Myself in faithfulness, / And you will know Jehovah.

Num. 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,

Num. 6:24 Jehovah bless you and keep you;

Num. 6:25 Jehovah make His face shine upon you and be gracious to you;

Num. 6:26 Jehovah lift up His countenance upon you and give you peace.

Num. 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.

Psa. 128:5 Jehovah bless you from Zion; / And may you see the prosperity of Jerusalem / All the days of your life.

Psa. 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.

二 馬太一章一節說到基督是『大衛的子孫〔直譯，兒子〕，亞伯拉罕〔的〕子孫〔直譯，兒子〕』：

B. Matthew 1:1 speaks of Christ as “the son of David, the son of Abraham”:

太 1:1 耶穌基督，大衛的子孫，亞伯拉罕子孫的家譜：

- 1 因着我們背叛，我們需要悔改，接受基督作為大衛的子孫，就是作我們的權柄，作我們的主宰者和君王，好使祂能在神的國裏，在我們裏面並在我們身上掌權。
- 2 我們若有基督作大衛的子孫（兒子），更大的所羅門，也就會有祂作亞伯拉罕的子孫（兒子），真以撒；這就是說，我們越接受基督作我們的君王（大衛的子孫），我們就越在祂的掌權之下；我們越在祂的掌權之下，我們也就越享受祂作我們的祝福（亞伯拉罕的子孫）；這就是經過過程、終極完成為包羅萬有之靈的三一神之福—1 節，加三 14，16，29。

太 1:1 耶穌基督，大衛的子孫，亞伯拉罕子孫的家譜：

加 3:14 為叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。

加 3:16 應許原是向亞伯拉罕和他後裔說的。並不是說，和眾後裔，像是指着許多人，乃是說，『和你那後裔，』指着一個人，就是基督。

加 3:29 你們既屬於基督，就是亞伯拉罕的後裔，是照着應許為後嗣了。

- 3 這會使我們對聖徒成為祝福的管道，使他們得到信仰上的進步（生命的長大）和喜樂（對基督的享受）；我們已經蒙召要祝福別人，所以我們這些蒙福的人該一直祝福別人，好叫我們承受福分—腓一 25，彼前三 9。

腓 1:25 我既然這樣深信，就知道仍要留下，繼續與你們眾人同住，使你們得到信仰上的進步和喜樂，

彼前 3:9 不以惡報惡，或以辱罵還辱罵，倒要祝福，因你們是為此蒙召，好叫你們承受福分。

貳 神興起底波拉作以色列的士師，她實行女人對男人的服從，以守住神的定命，並將全以色列帶進正確的等次，服在神的作王和作頭之下—士四～五：

士四～五 見本篇篇首讀經部分。

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham:

1. Because we are rebels, we need to repent and receive Christ as the son of David, that is, as our authority, as our Sovereign and King, so that He may rule in us and over us in God's kingdom.
2. If we have Christ as the son of David, the greater Solomon, we will also have Him as the son of Abraham, the real Isaac; this means that the more we take Christ as our King (the son of David), the more we are under His ruling, and the more we are under His ruling, the more we enjoy Him as our blessing (the son of Abraham); this is the blessing of the processed Triune God consummated as the all-inclusive Spirit—v. 1; Gal. 3:14, 16, 29.

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham:

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Gal. 3:16 But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: "And to your seed," who is Christ.

Gal. 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.

3. This will cause us to become channels of blessing for the saints' progress (their growth in life) and for their joy of the faith (their enjoyment of Christ); we have been called to bless others, so we, as a blessed people, should always bless others that we may inherit blessing—Phil. 1:25; 1 Pet. 3:9.

Phil. 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

1 Pet. 3:9 Not rendering evil for evil or reviling for reviling, but on the contrary blessing one another, because you were called to this, that you might inherit blessing.

II. God raised up Deborah as a judge of Israel who practiced the female submission to the man in order to keep God's ordination and bring all of Israel into a proper order under God's kingship and headship—Judg. 4—5:

Judg. 4—5 See the verses listed under *Scripture Reading* of this message.

一 以笏死後，以色列人又行耶和華眼中看爲惡的事，（四 1，）所以耶和華把以色列人交付於迦南王耶賓手中，他的軍長是西西拉；他有鐵車九百輛，他大大欺壓以色列人二十年之久—2～3 節上。

士 4:1 以笏死後，以色列人又行耶和華眼中看爲惡的事。

士 4:2 耶和華就把他們交付於在夏瑣作王的迦南王耶賓手中；他的軍長是西西拉，住在夏羅設戈印。

士 4:3 耶賓王有鐵車九百輛；他大大欺壓以色列人二十年之久，以色列人就哀求耶和華。

二 在士師記四章的時候，以色列人在神命定的領頭功用上失敗了；這迫使神作不尋常、不平常的事，興起一個女人底波拉作以色列的士師；這樣一個女人的興起，改變了整個以色列的光景—4～5 節。

士 4:4 有一位女申言者底波拉，是拉比多的妻子，當時作以色列的士師。

士 4:5 她常坐在以法蓮山地拉瑪和伯特利之間的底波拉棕樹下。以色列人都上她那裏去聽判斷。

三 以色列人哀求耶和華，（3 下，）女申言者底波拉就被興起，作以色列的士師；她常坐在底波拉棕樹下，以色列人都上她那裏去聽判斷。（4～5。）

士 4:3 耶賓王有鐵車九百輛；他大大欺壓以色列人二十年之久，以色列人就哀求耶和華。

士 4:4 有一位女申言者底波拉，是拉比多的妻子，當時作以色列的士師。

士 4:5 她常坐在以法蓮山地拉瑪和伯特利之間的底波拉棕樹下。以色列人都上她那裏去聽判斷。

四 在聖經裏，正確的女人指明服從神，守住神定命的人；這是以色列在作他們的王、他們的主、他們的頭、和他們的丈夫之神面前該採取的地位，但以色列違反神的定命，離開他們作神妻子的地位，離棄神，轉向眾多的偶像；這將以色列帶到悲慘的情況和光景裏：

1 參孫從母腹裏就作拿細耳人，共作一生之久；拿細耳人要任由髮絡長長，表徵他要一直服從主的作

A. The children of Israel again did that which was evil in the sight of Jehovah after Ehud died (4:1), so Jehovah sold Israel into the hand of Jabin the king of Canaan, the captain of whose army was Sisera; he had nine hundred iron chariots, and he oppressed Israel severely for twenty years—vv. 2, 3b.

Judg. 4:1 Then the children of Israel again did that which was evil in the sight of Jehovah after Ehud died.

Judg. 4:2 And Jehovah sold them into the hand of Jabin the king of Canaan, who reigned in Hazor. And the captain of his army was Sisera, who dwelt at Harosheth-hagoyim.

Judg. 4:3 And the children of Israel cried out to Jehovah, for he had nine hundred iron chariots, and he oppressed the children of Israel severely twenty years.

B. At the time of Judges 4, the men of Israel had failed in their God-ordained function of leadership; this forced God to do something extraordinary and unusual in raising up a female, Deborah, as a judge of Israel; the raising up of such a female changed the entire condition of Israel—vv. 4-5.

Judg. 4:4 Now Deborah was a prophetess, the wife of Lappidoth. She judged Israel at that time.

Judg. 4:5 And she would sit under the palm of Deborah, between Ramah and Bethel in the hill country of Ephraim. And the children of Israel went up to her for judgment.

C. The children of Israel cried out to Jehovah (v. 3a), and Deborah, a prophetess, was raised up as a judge of Israel; she would sit under the palm of Deborah, and the children of Israel went up to her for judgment (vv. 4-5).

Judg. 4:3 And the children of Israel cried out to Jehovah, for he had nine hundred iron chariots, and he oppressed the children of Israel severely twenty years.

Judg. 4:4 Now Deborah was a prophetess, the wife of Lappidoth. She judged Israel at that time.

Judg. 4:5 And she would sit under the palm of Deborah, between Ramah and Bethel in the hill country of Ephraim. And the children of Israel went up to her for judgment.

D. In the Bible a proper female indicates one who is in submission to God, one who keeps God's ordination; this is the position that Israel should have taken before God as her King, her Lord, her Head, and her Husband, but Israel violated God's ordination, leaving her position as God's wife and forsaking Him for hundreds of idols; this brought Israel into a miserable situation and condition:

1. Samson was a Nazarite from his mother's womb for the full course of his life; the Nazarite was to let his hair grow long, signifying that



頭，如此就有能力—民六 5，士十六 17，林前十一 3～6，10，15。

民 6:5 在他許願分別出來的一切日子，不可用剃刀剃頭。他要成為聖別，直到他將自己分別出來歸耶和華的日子滿了；他要任由髮絡長長。

士 16:17 參孫就把心中的一切都告訴了她，對她說，向來人沒有用剃刀剃我的頭，因為我從母腹裏就歸神作拿細耳人；若剃了我的頭髮，我的力氣就離開我，我便軟弱像所有的人一樣。

林前 11:3 我且願意你們知道，基督是各人的頭，男人是女人的頭，神是基督的頭。

林前 11:4 凡男人禱告，或是申言，若蒙着頭，就羞辱自己的頭。

林前 11:5 但凡女人禱告，或是申言，若不蒙着頭，就羞辱自己的頭，因為這就如同剃了頭髮一樣。

林前 11:6 女人若不蒙着頭，就該剪了頭髮；女人若以剪髮或剃髮為羞愧，就該把自己蒙起來。

林前 11:10 因此，女人為着天使的緣故，應當在頭上有服權柄的表記。

林前 11:15 而女人有長頭髮，乃是她的榮耀麼？因為這長頭髮是給她作蓋頭的。

2 但大利拉天天用話催逼他，要他將能力的祕訣告訴她，甚至『他魂裏煩得要死』（士十六 16；）因着撒但折磨的計謀，參孫就落在他的網羅裏，他的頭髮被大利拉剃除，他就被非利士人捉住，失去拿細耳人的奉獻，失去能力，失去分別為聖的見證，失去神的同在。（但七 25。）

士 16:16 大利拉天天用話催逼他，甚至他魂裏煩得要死。

但 7:25 他必向至高者說頂撞的話，並折磨至高者的聖民；他想要改變節期和律法；聖民必交付在他手中一年、二年、半年。

3 那些接受不同且錯謬的教訓，認為信徒不該服從神所指派之代表權柄的人，就被這教訓所破壞；我們（尤其是已婚的姊妹—弗五 22～24）該有服從的靈、地位、氣氛和意願；你若是這樣的人，這對你和你的將來都有很大的祝福。

弗 5:22 作妻子的，要服從自己的丈夫，如同服從主；

弗 5:23 因為丈夫是妻子的頭，如同基督是召會的頭；祂自己乃是身體的救主。

弗 5:24 召會怎樣服從基督，妻子也要照樣凡事服從丈夫。

he was to remain in subjection to the Lord's headship, wherein is power—Num. 6:5; Judg. 16:17; 1 Cor. 11:3-6, 10, 15.

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.

Judg. 16:17 And he told her all his heart and said to her, No razor has ever come upon my head, for I have been a Nazarite to God from my mother's womb. If I were shaved, my strength would leave me, and I would become weak and be like all men.

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

1 Cor. 11:4 Every man praying or prophesying with his head covered disgraces his head.

1 Cor. 11:5 But every woman praying or prophesying with her head uncovered disgraces her head; for it is one and the same as she who is shaved.

1 Cor. 11:6 For if a woman is not covered, let her hair also be cut off; but if it is shameful for a woman to have her hair cut off or to be shaved, let her be covered.

1 Cor. 11:10 Therefore the woman ought to have a sign of submission to authority on her head for the sake of the angels.

1 Cor. 11:15 But if a woman has long hair, it is a glory to her? For her long hair has been given to her for a covering.

2. But Delilah pressed him with her words every day and urged him to tell her the secret of his power until “his soul was tired to death” (Judg. 16:16); because of Satan's wearing-out tactics, Samson fell into Satan's snare, his hair was shaved by Delilah, and he was captured by the Philistines, losing his Nazarite consecration, his power, his testimony of sanctification, and God's presence (Dan. 7:25).

Judg. 16:16 And after she pressed him with her words every day and urged him, his soul was tired to death.

Dan. 7:25 And he will speak things against the Most High and wear out the saints of the Most High; and his intention will be to change the times and the law; and they will be given into his hand for a time and times and half a time.

3. Those who accept the different and wrong teaching that the believers should not submit to deputy authorities appointed by God will be spoiled by this teaching; with us (especially with the married sisters—Eph. 5:22-24), there should be a submissive spirit, standing, atmosphere, and intention; if you are such a person, there will be a great blessing for you and for your future.

Eph. 5:22 Wives, be subject to your own husbands as to the Lord;

Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

Eph. 5:24 But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.

五 我們讀士師記五章裏底波拉所作的歌，就能看見她滿了能力、才幹、眼光和遠見；但這樣卓越、有才幹的人非常服從；神使她作首領，但她守住正確的等次，以巴拉為她的遮蓋—四 6～9，參林前十一 3～6，10。

士五 見本篇篇首讀經部分。

士 4:6 她打發人從拿弗他利的基低斯，將亞比挪菴的兒子巴拉召了來，對他說，耶和華以色列的神豈不是已經吩咐你麼？祂說，你去，帶着一萬拿弗他利人和西布倫人，向他泊山進軍。

士 4:7 我必引耶賓的軍長西西拉帶着他的戰車和全軍往基順河，到你那裏去；我必將他交在你手中。

士 4:8 巴拉對她說，你若同我去，我就去；你若不同我去，我就不去。

士 4:9 底波拉說，我必與你同去，只是你在所行的路上得不着榮耀，因為耶和華要將西西拉交付在一個婦人手裏。於是底波拉起來，與巴拉一同往基低斯去。

林前 11:3 我且願意你們知道，基督是各人的頭，男人是女人的頭，神是基督的頭。

林前 11:4 凡男人禱告，或是申言，若蒙着頭，就羞辱自己的頭。

林前 11:5 但凡女人禱告，或是申言，若不蒙着頭，就羞辱自己的頭，因為這就如同剃了頭髮一樣。

林前 11:6 女人若不蒙着頭，就該剪了頭髮；女人若以剪髮或剃髮為羞愧，就該把自己蒙起來。

林前 11:10 因此，女人為着天使的緣故，應當在頭上有服權柄的表記。

六 底波拉領悟她需要一個男人作她的遮蓋；正如保羅在林前十一章三節說到：『基督是各人的頭，男人是女人的頭，神是基督的頭。』

林前 11:3 我且願意你們知道，基督是各人的頭，男人是女人的頭，神是基督的頭。

七 當這卓越不凡的婦人領頭實行女人對男人的服從，全國就進入絕佳、正確的等次；眾首領統率，眾百姓跟隨，軍隊就形成了；每個人都回到他們在耶和華面前正確的地位上。

八 因此，底波拉在她的歌裏能說，『以色列中有首領統率，百姓也甘心奉獻自己，你們應當頌

E. By reading Deborah's song in Judges 5, we can see that she was full of ability, capacity, insight, and foresight, but such an excellent and capable person was very submissive; God made her the leader, yet she kept the proper order and took Barak as her covering—4:6-9; cf. 1 Cor. 11:3-6, 10.

Judges 5 See the verses listed under *Scripture Reading* of this message.

Judg. 4:6 And she sent word and called to Barak the son of Abinoam from Kedesh-naphtali and said to him, Jehovah the God of Israel has indeed commanded: Go and deploy your forces on Mount Tabor; and take with you ten thousand men from the children of Naphtali and from the children of Zebulun.

Judg. 4:7 And I will draw out Sisera, the captain of Jabin's army, with his chariots and his throng, toward you at the river Kishon; and I will deliver him into your hand.

Judg. 4:8 And Barak said to her, If you will go with me, I will go; but if you do not go with me, I will not go.

Judg. 4:9 And she said, I will surely go with you. However there will be no glory for you on the journey you are taking, for Jehovah will sell Sisera into the hand of a woman. And Deborah rose up and went with Barak to Kedesh.

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

1 Cor. 11:4 Every man praying or prophesying with his head covered disgraces his head.

1 Cor. 11:5 But every woman praying or prophesying with her head uncovered disgraces her head; for it is one and the same as she who is shaved.

1 Cor. 11:6 For if a woman is not covered, let her hair also be cut off; but if it is shameful for a woman to have her hair cut off or to be shaved, let her be covered.

1 Cor. 11:10 Therefore the woman ought to have a sign of submission to authority on her head for the sake of the angels.

F. Deborah realized that she needed a man to be her covering; as Paul says in 1 Corinthians 11:3: "Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ."

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

G. When this excellent, extraordinary woman took the lead to practice the female submission to the man, the entire country came into an excellent and proper order; all the leaders took the lead, all the people followed, and the army was formed; everyone returned to his or her proper position before Jehovah.

H. Thus, Deborah could say in her song, "That the leaders took the lead in Israel, / That the people have willingly offered themselves, / Bless

讚耶和華。…那時有餘剩的貴胄下來；耶和華的百姓與我一同下來攻擊勇士』—士五 2, 13。

士 5:2 因為以色列中有首領統率，百姓也甘心奉獻自己，你們應當頌讚耶和華。

士 5:13 那時有餘剩的貴胄下來；耶和華的百姓與我一同下來攻擊勇士。

九 召會中的姊妹們第一且最大的功用，乃是服從；如果姊妹們能學習這個功課，召會就必剛強、豐富且得更新：

1 要服從就需要有生命的供應、恩典的享受、十字架的作工、以及否認己。

2 滿有基督的人就滿有服從；主一生都是服從的，祂給了我們服從和順從的生命—腓二 5 ~ 11，來五 7 ~ 9。

腓 2:5 你們裏面要思念基督耶穌裏面所思念的：

腓 2:6 祂本有神的形狀，不以自己與神同等為強奪之珍，緊持不放，

腓 2:7 反而倒空自己，取了奴僕的形狀，成為人的樣式；

腓 2:8 既顯為人的樣子，就降卑自己，順從至死，且死在十字架上。

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，

腓 2:10 叫天上的、地上的和地底下的，在耶穌的名裏，萬膝都要跪拜，

腓 2:11 萬口都要公開承認耶穌基督為主，使榮耀歸與父神。

來 5:7 基督在肉身的日子，強烈的哭號，流淚向那能救祂出死的，獻上祈禱和懇求，因祂的虔誠，就蒙了垂聽；

來 5:8 祂雖然為兒子，還是因所受的苦難學了順從；

來 5:9 祂既得以成全，就對凡順從祂的人，成了永遠救恩的根源，

3 一個姊妹肯嫁給一個弟兄，就是說她樂意把自己擺在這裏說，『我肯服從；』如果一個姊妹心中沒有打算要服從一個人，就別作他的妻子，別嫁給他—弗五 22 ~ 23，彼前三 1 ~ 6。

弗 5:22 作妻子的，要服從自己的丈夫，如同服從主；

弗 5:23 因為丈夫是妻子的頭，如同基督是召會的頭；祂自己乃是身體的救主。

彼前 3:1 照樣，作妻子的，要服從自己的丈夫，好叫那些甚至不信從主話的，也可以不用主的話，藉着妻子的品行，被主得着，

Jehovah... / Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty”—Judg. 5:2, 13.

Judg. 5:2 That the leaders took the lead in Israel, / That the people have willingly offered themselves, / Bless Jehovah.

Judg. 5:13 Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty:

I. The first and greatest function of the sisters in the church is to be submissive; if the sisters can learn this lesson, the church will be strong, enriched, and renewed:

1. To be submissive requires the supply of life, the enjoyment of grace, the working of the cross, and the denial of the self.

2. Those who are filled with Christ are filled with submission; the Lord, who was submissive throughout His life, has given us His life of submission and obedience—Phil. 2:5-11; Heb. 5:7-9.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus,

Phil. 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

Phil. 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

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

Phil. 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,

Phil. 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

Heb. 5:7 This One, in the days of His flesh, having offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death and having been heard because of His piety,

Heb. 5:8 Even though He was a Son, learned obedience from the things which He suffered.

Heb. 5:9 And having been perfected, He became to all those who obey Him the source of eternal salvation,

3. For a sister to marry a brother means that she is willing to offer herself up and say, “I am willing to submit”; if a sister has never intended in her heart to submit to the one whom she intends to marry, she should not be his wife and should not marry him—Eph. 5:22-23; 1 Pet. 3:1-6.

Eph. 5:22 Wives, be subject to your own husbands as to the Lord;

Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

1 Pet. 3:1 In like manner, wives, be subject to your own husbands, that even if any disobey the word, they will be gained without the word through the manner of life of their wives,



彼前 3:2 這是因為他們親眼看見你們敬畏中純潔的品行。

彼前 3:3 你們的妝飾，不要重於外面的辮頭髮、戴金飾、穿衣服，

彼前 3:4 乃要重於那以溫柔安靜的靈為不朽壞之妝飾的心中隱藏的人，這在神面前是極有價值的。

彼前 3:5 因為從前那仰望神的聖別婦人，也是這樣妝飾自己，服從自己的丈夫，

彼前 3:6 就如撒拉順從亞伯拉罕，稱他為主；你們若行善，不怕任何的驚嚇，便是撒拉的兒女了。

1 Pet. 3:2 Seeing with their own eyes your pure manner of life in fear.

1 Pet. 3:3 Let your adorning not be the outward plaiting of hair and putting on of gold or clothing with garments,

1 Pet. 3:4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.

1 Pet. 3:5 For in this manner formerly the holy women also, who hoped in God, adorned themselves, being subject to their own husbands,

1 Pet. 3:6 As Sarah obeyed Abraham, calling him lord; whose children you have become, if you do good and do not fear any terror.

### 叁 底波拉不僅興起作以色列的士師，也作以色列的母——士五 7：

士 5:7 以色列中的鄉村一無動靜，一無動靜，直到我底波拉興起，等我興起作以色列的母。

一 當召會生活在實行上達到頂峯時，每個召會都該有一些真實的母親；在羅馬十六章十三節保羅說，『問在主裏蒙揀選的魯孚和他母親，也就是我的母親安』：

羅 16:13 問在主裏蒙揀選的魯孚和他母親，也就是我的母親安。

1 使徒保羅需要一位母親；沒有一位姊妹作母親來照顧那些背負事奉主擔子的人，他們就很可悲了；我們都需要屬靈的母親來照顧，她們的照顧乃是我們真實的滋養和我們真實的保護。

2 保羅有屬靈的母親，指明在羅馬的召會生活裏的聖徒，藉着基督的釘十字架與復活有了生命的轉換；有生命的轉換最好的路乃是跟隨保羅的榜樣，他定意不知道別的，只知道包羅萬有的基督，並這位釘十字架的一林前二 2。

林前 2:2 因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督，並這位釘十字架的。

二 約翰福音是一卷講生命的書，不是講天然的生命，而是講轉換並變化過的生命；本來約翰不是馬利亞的兒子，馬利亞也不是約翰的母親，但憑着基督釋放生命的死，憑着祂分賜生命的復活，並憑着祂與他們生命的聯結，祂所愛的門徒就能

### III. Deborah rose up not only as a judge of Israel but also as a mother in Israel—Judg. 5:7:

Judg. 5:7 The villages ceased to act; / They ceased in Israel; / Until I, Deborah, rose up; / Until I rose up as a mother in Israel.

A. When the church life in practicality reaches a peak, there should be some real mothers in every church; in Romans 16:13 Paul says, “Greet Rufus, chosen in the Lord, and his mother as well as mine”:

Rom. 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.

1. The apostle Paul needed a mother; without a sister as a mother to take care of them, all of those who bear the burden for the Lord's service would be sorrowful; we all need the care of spiritual mothers, whose care is our real nourishment and our real protection.

2. Paul's having a spiritual mother indicates that the saints in the church life in Rome had a life transfer through the crucifixion and resurrection of Christ; the best way to have a life transfer is by following the pattern of Paul, who did not determine to know anything but the all-inclusive Christ, and this One crucified—1 Cor. 2:2.

1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

B. The Gospel of John is a book on life, not on the natural life but on the transferred and transformed life; originally, John was not Mary's son, and Mary was not John's mother, but by Christ's life-releasing death, by His life-dispensing resurrection, and by His life union with them, His beloved disciple could be one with Him and become the son of His mother, and she

與祂是一而成爲祂母親的兒子，祂母親也能成爲祂所愛之門徒的母親——十九 26～27。

約 19:26 耶穌看見祂母親和祂所愛的那門徒站在旁邊，就對祂母親說，婦人，看哪，你的兒子。

約 19:27 又對那門徒說，看哪，你的母親。從那時候，那門徒就接她到自己家裏去了。

三 我們的第一種關係是在肉身裏面，但第二種是在靈裏，就是在轉換過的生命裏面；因着我們有第二次出生，（三 6，）我們定規有第二種關係，與真實的姊妹和真實的母親有第二種家庭關係。

約 3:6 從肉體生的，就是肉體；從那靈生的，就是靈。

四 姊妹們若操練禱告和信心的靈，作真實的母親，（林後四 13，）她們就會曉得自己是多麼自私，多麼在自己裏面；有好的屬靈兒女會暴露她們到極點；再者姊妹們會藉着照顧一些屬靈的兒女而在生命裏長大成熟。

林後 4:13 並且照經上所記：『我信，所以我說話；』我們既有這同樣信心的靈，也就信，所以也就說話，

五 如果姊妹們真愛主，並且在主的恢復裏對召會生活認真，就必須看自己是服事的護士，召會的護士，在召會這真正的醫院中護理看顧；所有的姊妹們都必須憑着禱告作服事的姊妹，並憑着愛這極超越的路作慈愛的母親，好在屬靈生活和召會生活上幫助有需要者和年幼者；這是得着祝福、長大、屬靈、並對主真正的享受最好的路——羅十六 1～2，13，賽六六 12～13，林前十二 31 下，十三 4～7。

羅 16:1 我向你們推薦我們的姊妹非比，她是在堅革哩的召會的女執事，

羅 16:2 請你們在主裏面照着與聖徒相配的接待她。她在何事上需要你們，你們就輔助她，因她素來輔助許多人，也輔助了我。

羅 16:13 問在主裏蒙揀選的魯孚和他母親，也就是我的母親安。

賽 66:12 耶和華如此說，我要使平安延及她，好像江河；使列國的榮耀延及她，如同漲溢的河；你們要從中啣奶；你們必蒙抱在肋旁，搖弄在膝上。

賽 66:13 人怎樣受母親安慰，我就照樣安慰你們；你們也必在耶路

could become the mother of His beloved disciple—19:26-27.

John 19:26 Then Jesus, seeing His mother and the disciple whom He loved standing by, said to His mother, Woman, behold, your son.

John 19:27 Then He said to the disciple, Behold, your mother. And from that hour the disciple took her into his own home.

C. Our first relationship is in the flesh, but the second is in the spirit, that is, in the transferred life; because we have the second birth (3:6), surely we have the second relationship, the second family relationship with the real sisters and the real mothers.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

D. If the sisters exercise their spirit of prayer and faith to be real mothers (2 Cor. 4:13), they will realize how selfish they are and how much they are in themselves; having good children in the spirit will expose them to the uttermost; furthermore, the sisters will grow and mature in life by taking care of some spiritual children.

2 Cor. 4:13 And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak,

E. If the sisters love the Lord and mean business to be for the church life in the Lord's recovery, they need to consider themselves as serving nurses, as church nurses, who give nursing care in the church as a true hospital; all the sisters need to be serving sisters by prayer and loving mothers by the most excellent way of love in order to help the needy ones and the younger ones in their spiritual life and church life; this is the best way to receive the blessing, the growth, the spirituality, and the real enjoyment of the Lord—Rom. 16:1-2, 13; Isa. 66:12-13; 1 Cor. 12:31b; 13:4-7.

Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,

Rom. 16:2 That you receive her in the Lord in a manner worthy of the saints and assist her in whatever matter she may have need of you; for she herself has also been the patroness of many, of myself as well.

Rom. 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.

Isa. 66:12 For thus says Jehovah, / I now am extending to her / Peace like a river, / And the glory of the nations / Like an overflowing stream; / And you will nurse, you will be carried on the hip, / And you will be bounced on the knees.

Isa. 66:13 As one whom his mother comforts, / So will I comfort you; / And you will be comforted in

撒冷得安慰。

林前 12:31 但你們要切慕那更大的恩賜。我還要使極超越的路指示你們。

林前 13:4 愛是恆久忍耐，又有恩慈；愛是不嫉妒；愛是不自誇，不張狂，

林前 13:5 不作不合宜的事，不求自己的益處，不輕易發怒，不計算人的惡，

林前 13:6 不因不義而歡樂，卻與真理同歡樂；

林前 13:7 凡事包容，凡事相信，凡事盼望，凡事忍耐。

## 肆 聖經說，那時在神百姓中間，有『心中定大志的』，也有『心中設大謀的』——士五 15～16：

士 5:15 以薩迦的首領與底波拉同來；以薩迦以忠誠待巴拉，眾人都跟隨巴拉衝下山谷。在流便的族系中，有心中定大志的。

士 5:16 你為何坐在羊圈之間，聽召喚羣羊的笛聲呢？在流便的族系中，有心中設大謀的。

一 定大志是作一個決斷，設大謀是定一個計畫，要向主活並活出主，為着祂現今的恢復，建造祂的身體，豫備祂的新婦，並引進祂國度的實現——林後五 14～15，羅十四 7～9，啓十九 7～9。

林後 5:14 原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了；

林後 5:15 並且祂替眾人死，是叫那些活着的人，不再向自己活，乃向那替他們死而復活者活。

羅 14:7 因為我們沒有一個人向自己活，也沒有一個人向自己死；

羅 14:8 我們若活着，是向主活；若死了，是向主死。所以我們或活或死，總是主的人。

羅 14:9 因此基督死了，又活了，為要作死人並活人的主。

啓 19:7 我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。

啓 19:8 又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。

啓 19:9 天使對我說，你要寫上，凡被請赴羔羊婚筵的有福了。又對我說，這是神真實的話。

二 當李弟兄於一九四三年受日本憲兵迫害期間，主給了他一個夢，夢裏他看見天亮了，像清晨黎明一樣，前面是一條康莊大道，非常明亮平

Jerusalem.

1 Cor. 12:31 But earnestly desire the greater gifts. And moreover I show to you a most excellent way.

1 Cor. 13:4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;

1 Cor. 13:5 It does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil;

1 Cor. 13:6 It does not rejoice because of unrighteousness, but rejoices with the truth;

1 Cor. 13:7 It covers all things, believes all things, hopes all things, endures all things.

## IV. The Bible says that at that time among God's people, there were "great resolutions in heart," and there were "great searchings of heart"—Judg. 5:15-16:

Judg. 5:15 And the princes in Issachar were with Deborah; / And Issachar was true to Barak; / Into the valley they were sent behind him. / Among the divisions of Reuben / There were great resolutions in heart.

Judg. 5:16 Why did you sit among the sheepfolds / Listening to the pipings for the flocks? / In the divisions of Reuben / There were great searchings of heart.

A. To have a great resolve is to make a firm decision, and to have a great searching is to devise a plan to live to the Lord and to live out the Lord for His up-to-date recovery in the building up of His Body, the preparation of His bride, and the ushering in of His kingdom in its manifestation—2 Cor. 5:14-15; Rom. 14:7-9; Rev. 19:7-9.

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

Rom. 14:7 For none of us lives to himself, and none dies to himself;

Rom. 14:8 For whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord's.

Rom. 14:9 For Christ died and lived again for this, that He might be Lord both of the dead and of the living.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

B. As Brother Lee was in the process of being oppressed by the Japanese military police in 1943, the Lord gave him a dream in which he saw the day dawn, like the dawning in the morning, with a broad highway, very bright,



直，並且寬廣無限；這就是主恢復的康莊大道，  
旭日東升，並無限無量的前途——參箴四 18。

箴 4:18 但義人的途徑好像黎明的光，越照越明，直到日午。

### 三 我們需要渴望並禱告要像底波拉在她的歌末了 所描述的那些人，這歌榮耀的結束於：『願愛 你的人如日頭出現，光輝烈烈』——士五 31：

士 5:31 耶和華阿，願你的仇敵都這樣滅亡。願愛你的人如日頭出  
現，光輝烈烈。這樣，那地太平四十年。

1 日頭出現，光輝烈烈，意思就是日頭明亮、燦爛、  
榮耀的照耀；眾召會若經歷定大志，設大謀，以及  
如日頭出現而照耀，就必定享受主作他們的得勝。

2 被醫治的基督作為公義的日頭重新構成的得勝者，  
要在他們父的國裏，發光如同太陽——瑪四 2，路一  
78 ~ 79，太十三 43。

瑪 4:2 但向你們敬畏我名的人，必有公義的日頭升起，其翅膀有  
醫治之能；你們必如圈裏的肥牛犢出來跳躍。

路 1:78 因我們神憐憫的心腸，叫清晨的日光從高天臨到我們，

路 1:79 要照亮坐在黑暗中死蔭裏的人，把我們的腳引到平安的  
路上。

太 13:43 那時，義人在他們父的國裏，要發光如同太陽。有耳可聽  
的，就應當聽。

very straight, and stretching on boundlessly; this is the broad highway, the  
rising sun, and the boundless future of the Lord's recovery—cf. Prov. 4:18.

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

### C. We need to aspire and pray to be like those whom Deborah describes at the end of her song, which concludes in a glorious way: “May those who love Him be like the sun / When it rises in its might”—Judg. 5:31:

Judg. 5:31 May all Your enemies so perish, O Jehovah. / But may those who love Him be like the sun /  
When it rises in its might. And the land had rest forty years.

1. For the sun to rise in its might means that it shines brightly,  
brilliantly, and gloriously; if all the churches would experience the  
resolutions, the searchings, and the rising up to shine like the sun,  
they surely would enjoy the Lord as their victory.

2. The overcomers who are reconstituted with the healing Christ as the  
Sun of righteousness will shine forth like the sun in the kingdom of  
their Father—Mal. 4:2; Luke 1:78-79; Matt. 13:43.

Mal. 4:2 But unto you who fear My name will the Sun of righteousness arise with healing in His wings,  
and you will go forth and leap about like well-fed calves.

Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,

Luke 1:79 To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the  
way of peace.

Matt. 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has  
ears to hear, let him hear.

# 士師記結晶讀經

## 第八篇

### 基甸作神大能勇士的 內在意義

詩歌：

讀經：士六～九

- 士 6:1 以色列人又行耶和華眼中看為惡的事，耶和華就把他們交在米甸人手裏七年。
- 士 6:2 米甸人的手壓制以色列人；以色列人因米甸人的緣故，就在山中為自己挖穴、挖洞、建造營寨。
- 士 6:3 以色列人每逢撒種之後，米甸人、亞瑪力人、和東方人都上來攻打他們，
- 士 6:4 對着他們安營，毀壞地的出產，直到迦薩，沒有在以色列中留下食物，羊、牛、驢也沒有留下；
- 士 6:5 因為那些人帶着牲畜和帳棚上來，像蝗蟲那樣多，人和駱駝無數，都進入境內，毀壞那地。
- 士 6:6 以色列人因米甸人的緣故，極其窮乏；以色列人就哀求耶和華。
- 士 6:7 當以色列人因米甸人的緣故，哀求耶和華時，
- 士 6:8 耶和華就差遣一位申言者到以色列人那裏，對他們說，耶和華以色列的神如此說，我曾領你們從埃及上來，帶你們從為奴之家出來，
- 士 6:9 救你們脫離埃及人的手，並脫離一切欺壓你們之人的手，把他們從你們面前趕出，將他們的地賜給你們；
- 士 6:10 又對你們說，我是耶和華你們的神；你們住在亞摩利人的地，不可敬畏他們的神。你們竟不聽從我的話。
- 士 6:11 耶和華的使者來到俄弗拉，在那裏坐在屬於亞比以謝人約阿施的橡樹下；約阿施的兒子基甸正在酒醉那裏打麥子，為要逃躲米甸人。
- 士 6:12 耶和華的使者向基甸顯現，對他說，大能的勇士，耶和華與你同在。
- 士 6:13 基甸說，我主，請容我說，耶和華若與我們同在，我們何至遭遇這一切事呢？我們的列祖向我們敘述的，耶和華一切奇

# CRYSTALLIZATION-STUDY OF JUDGES

## Message Eight

### The Intrinsic Significance of Gideon as God's Valiant Warrior

Hymns:

Scripture Reading: Judg. 6—9

- Judg. 6:1 Then the children of Israel did that which was evil in the sight of Jehovah, and Jehovah delivered them into the hand of Midian for seven years.
- Judg. 6:2 And the hand of Midian prevailed against Israel. Because of Midian the children of Israel made for themselves the dens which are in the mountains as well as the caves and the strongholds.
- Judg. 6:3 And whenever Israel sowed its seed, Midian rose up with Amalek and the children of the east, and went up against them.
- Judg. 6:4 And they encamped against them and destroyed the produce of the land until you come to Gaza, and they left no sustenance in Israel, or sheep or ox or donkey.
- Judg. 6:5 For they went up with their cattle and their tents and came in like a locust swarm in number; both they and their camels were without number. And they came into the land to destroy it.
- Judg. 6:6 And Israel was greatly impoverished because of Midian. And the children of Israel cried out to Jehovah.
- Judg. 6:7 And when the children of Israel cried out to Jehovah because of Midian,
- Judg. 6:8 Jehovah sent a man who was a prophet to the children of Israel. And he said to them, Thus says Jehovah the God of Israel, It was I who brought you up out of Egypt and brought you out from the slave house;
- Judg. 6:9 And I delivered you from the hand of the Egyptians and out of the hand of all who oppressed you. And I drove them out before you and gave you their land.
- Judg. 6:10 And I said to you, I am Jehovah your God; you shall not fear the gods of the Amorites, in whose land you dwell. But you did not listen to My voice.
- Judg. 6:11 And the Angel of Jehovah came and sat under the terebinth that was in Ophrah, which belonged to Joash the Abiezrite, while Gideon his son was beating out the wheat in the winepress in order to hide it from the Midianites.
- Judg. 6:12 And the Angel of Jehovah appeared to him and said to him, Jehovah is with you, valiant warrior.
- Judg. 6:13 And Gideon said to Him, Please, my lord, if Jehovah is with us, then why has all this happened to us? And where are all His wondrous deeds that our fathers recount to us, saying, Did not

妙的作為在那裏呢？他們說，耶和華豈不是領我們從埃及上來麼？現在祂卻丟棄我們，將我們交在米甸人的手中。

士 6:14 耶和華面向基甸，說，你靠着這能力去拯救以色列人脫離米甸人的手，不是我差遣你去的麼？

士 6:15 基甸說，主阿，請容我說，我憑甚麼拯救以色列人呢？我的家族在瑪拿西支派中是至貧窮的，我在我的父家又是至微小的。

士 6:16 耶和華對他說，我必與你同在，你必擊打米甸人，如擊打一人一樣。

士 6:17 基甸說，我若在你眼前蒙恩，求你給我顯一個證據，使我知道是你與我說話。

士 6:18 求你不要離開這裏，等我回到你這裏，將禮物帶來擺在你面前。祂說，我必等你回來。

士 6:19 於是基甸去豫備了一隻山羊羔，用一伊法細麵作了無酵餅，將肉放在筐內，把湯盛在壺中，帶到橡樹下使者那裏獻上。

士 6:20 神的使者對基甸說，將肉和無酵餅放在這磐石上，把湯倒出來。他就這樣行了。

士 6:21 耶和華的使者伸出手內的杖，杖頭挨了肉和無酵餅，就有火從磐石中上來，燒盡了肉和無酵餅。耶和華的使者就不見了。

士 6:22 基甸見祂是耶和華的使者，就說，哀哉！主耶和華阿，我不好了，因為我面對面看見了耶和華的使者。

士 6:23 耶和華對他說，你安心，不要懼怕，你必不至於死。

士 6:24 於是基甸在那裏為耶和華築了一座壇，起名叫耶和華沙龍。這壇到如今還在亞比以謝族的俄弗拉。

士 6:25 當那夜，耶和華對基甸說，你取你父親的牛來，就是那七歲的第二隻牛，並且拆毀你父親為巴力所築的壇，砍下壇旁的木像，

士 6:26 在這保障頂上整整齊齊的為耶和華你的神築一座壇，將第二隻牛獻為燔祭，用你所砍下的木像作柴。

士 6:27 基甸就從他僕人中挑了十個人，照着耶和華告訴他的行了。他因怕父家和本城的人，不敢在白晝行事，就在夜間行了。

士 6:28 城裏的人清早起來，見巴力的壇拆毀，壇旁的木像砍下，第二隻牛獻在新築的壇上，

士 6:29 就彼此說，這事是誰作的？他們查究尋訪之後，就說，這是約阿施的兒子基甸作的。

士 6:30 城裏的人對約阿施說，將你兒子交出來，好治死他；因為他拆毀了巴力的壇，砍下壇旁的木像。

士 6:31 約阿施對站着攻擊他的眾人說，你們是為巴力爭辯麼？你們要救他麼？誰為他爭辯，就要趁着早晨將誰處死。巴力若是神，有人拆毀他的壇，讓他為自己爭辯罷。

士 6:32 所以當日人稱基甸為耶路巴力，意思說，他拆毀巴力的壇，讓巴力與他爭辯。

士 6:33 那時，所有的米甸人、亞瑪力人、和東方人都聚集過河，

Jehovah bring us up out of Egypt? But now Jehovah has abandoned us and delivered us into the hand of Midian.

Judg. 6:14 Then Jehovah turned to him and said, Go in this strength of yours, and save Israel from the hand of Midian. Indeed I have sent you.

Judg. 6:15 And he said to Him, Please, Lord, by what way can I save Israel? My clan here is the poorest in Manasseh, and I am the least in my father's house.

Judg. 6:16 And Jehovah said to him, Surely I will be with you, and you will strike the Midianites as one man.

Judg. 6:17 And he said to Him, If now I have found favor in Your sight, perform a sign for me that it is You who are speaking with me.

Judg. 6:18 Do not depart from here until I come to You and bring my present and set it before You. And He said, I will remain until you return.

Judg. 6:19 So Gideon went and prepared a kid and an ephah of flour in unleavened cakes. He put the flesh in a basket and put the broth in a pot, and he brought it out to Him under the terebinth. And he presented it.

Judg. 6:20 And the Angel of God said to him, Take the flesh and the unleavened cakes, and put them on this rock; and pour out the broth. And he did so.

Judg. 6:21 And the Angel of Jehovah put forth the end of the staff that was in His hand and touched the flesh and the unleavened cakes. And fire came up from the rock and consumed the flesh and the unleavened cakes. And the Angel of Jehovah went from his sight.

Judg. 6:22 And Gideon saw that He was the Angel of Jehovah. And Gideon said, Alas, O Lord Jehovah! For I have seen the Angel of Jehovah face to face.

Judg. 6:23 And Jehovah said to him, Peace be with you. Do not be afraid; you shall not die.

Judg. 6:24 Then Gideon built an altar there to Jehovah, and he called it Jehovah-shalom. To this day it is still in Ophrah of the Abiezrites.

Judg. 6:25 And that night Jehovah said to him, Take your father's bull, that is, the second bull, seven years old; and tear down the altar of Baal that belongs to your father, and cut down the Asherah that is beside it.

Judg. 6:26 And build an altar to Jehovah your God upon the top of this stronghold in the ordered manner. Then take that second bull, and offer a burnt offering with the wood of the Asherah that you will cut down.

Judg. 6:27 So Gideon took ten men from among his servants and did as Jehovah had told him. But because he was too afraid of his father's house and the men of the city to do it by day, he did it at night.

Judg. 6:28 And when the men of the city rose up early in the morning, there was the altar of Baal, broken down; and the Asherah beside it was cut down. And the second bull had been offered upon the altar that had been built.

Judg. 6:29 And they said to one another, Who has done this thing? And after they inquired and sought about, they said, Gideon the son of Joash has done this thing.

Judg. 6:30 Then the men of the city said to Joash, Bring out your son that he may die, for he has broken down the altar of Baal and cut down the Asherah beside it.

Judg. 6:31 And Joash said to all who stood against him, Will you contend for Baal? Or will you save him? Whoever contends for him will be put to death while it is still morning. If he is a god, let him contend for himself; for his altar has been broken down.

Judg. 6:32 Therefore on that day he named Gideon Jerubbaal, saying, Let Baal contend against him, for he has broken down his altar.

Judg. 6:33 Then all the Midianites and the Amalekites and the children of the east gathered together, and



在耶斯列谷安營。

士 6:34 耶和華的靈披戴在基甸身上，他就吹角；亞比以謝族都應召跟隨他。

士 6:35 他打發使者到全瑪拿西，瑪拿西人也應召跟隨他。他又打發使者到亞設、西布倫、拿弗他利，那些地方的人也都上來與他們會合。

士 6:36 基甸對神說，你若照着你所說的，要藉我的手拯救以色列，我就把一團羊毛放在禾場上：若單是羊毛上有露水，而地上都是乾的，我就知道你要照着你所說的，藉我的手拯救以色列。

士 6:38 次日基甸清早起來，見果然是這樣；他將羊毛擠一擠，從羊毛中擠出滿盆的露水來。

士 6:39 基甸又對神說，求你不要向我發怒，我再說這一次：讓我將羊毛再試一次。但願只有羊毛是乾的，而地上都有露水。

士 6:40 這夜神也如此行，只有羊毛是乾的，而地上都有露水。

士 7:1 耶路巴力，就是基甸，和一切跟隨的人清早起來，在哈律泉旁安營。米甸營在他們北邊的山谷，靠近摩利岡。

士 7:2 耶和華對基甸說，跟隨你的人太多，我不能將米甸人交在他們手中，免得以色列人向我誇大，說，是我們自己的手救了我們。

士 7:3 現在你要宣告使百姓聽見，說，凡懼怕戰慄的，可以離開這裏回去。於是有一萬二千人回去，只剩下一萬。

士 7:4 耶和華對基甸說，人還是太多；你要帶他們下到水旁，我好在那裏為你試試他們。我指着誰對你說，這人可以同你去，他就可以同你去；我指着誰對你說，這人不可同你去，他就不可同你去。

士 7:5 基甸就帶他們下到水旁。耶和華對基甸說，凡用舌頭舔水，像狗舔的，要使他單站在一處；凡屈膝跪下喝水的，也要使他單站在一處。

士 7:6 於是用手捧到嘴邊舔水的有三百人，其餘的人都屈膝跪下喝水。

士 7:7 耶和華對基甸說，我要用這舔水的三百人拯救你們，將米甸人交在你手中；其餘的人都可以各歸各處去。

士 7:8 這三百人就帶着食物和角；其餘的以色列人，基甸都打發他們各歸各的帳棚，只留下這三百人。米甸營在他下邊的山谷裏。

士 7:9 當那夜，耶和華對基甸說，起來，下去攻營，因我已將那營交在你手中。

士 7:10 倘若你怕下去，就帶你的僕人普拉下到營那裏去。

士 7:11 你必聽見他們所說的，然後你的手就必得加強，你就能下去攻營。於是基甸帶着僕人普拉下到營邊，靠近部隊。

士 7:12 米甸人、亞瑪力人、和一切東方人都散佈在山谷中，如同

they crossed over and encamped in the valley of Jezreel.

Judg. 6:34 And the Spirit of Jehovah clothed Gideon; and he blew the trumpet, and the Abiezrites were called up behind him.

Judg. 6:35 And he sent messengers throughout all Manasseh, and they were also called up behind him. And he sent messengers throughout Asher and Zebulun and Naphtali, and they went up to meet them.

Judg. 6:36 And Gideon said to God, If indeed You will save Israel through my hand, as You have said,

Judg. 6:37 I am laying here a fleece of wool on the threshing floor: If there is dew on the fleece alone and it is dry on all the ground, I will know that You will save Israel through my hand, as You have said.

Judg. 6:38 And so it happened. When he rose up early the next morning and squeezed the fleece, he wrung dew from the fleece, a bowlful of water.

Judg. 6:39 Then Gideon said to God, May Your anger not burn against me, but allow me to speak only this one time. Allow me to make this test with the fleece only this one time. Let it be dry on the fleece only, and let there be dew on all the ground.

Judg. 6:40 And God did so that night, so that it was dry on the fleece only and there was dew on all the ground.

Judg. 7:1 Then Jerubbaal (that is, Gideon) and all the people who were with him rose early and encamped beside the spring of Harod. And the camp of Midian was to their north, by the hill of Moreh, in the valley.

Judg. 7:2 And Jehovah said to Gideon, The people with you are too many for Me to deliver Midian into their hand; Israel might vaunt himself against Me, saying, My own hand has saved me.

Judg. 7:3 Now then proclaim in the hearing of the people, saying, Whoever is afraid and trembling should return and depart from here. And twenty-two thousand of the people returned, and ten thousand remained.

Judg. 7:4 Then Jehovah said to Gideon, The people are still too many. Bring them down to the water, and I will test them for you there. And he of whom I say to you, This one shall go with you, he shall go with you. And every one of whom I say to you, This one shall not go with you, he shall not go.

Judg. 7:5 So he brought the people down to the water. And Jehovah said to Gideon, Everyone who laps from the water with his tongue, as a dog laps, you shall set apart; likewise everyone who bows down on his knees to drink.

Judg. 7:6 And the number of those who lapped the water into their mouth with their hand was three hundred men, but the rest of the people bowed down on their knees to drink water.

Judg. 7:7 And Jehovah said to Gideon, Through the three hundred men who lapped I will save you, and I will deliver Midian into your hand. But let all the other people go, each to his own place.

Judg. 7:8 Then the people took provisions in their hand and their trumpets; and he sent all the men of Israel away, each to his own tent, but retained the three hundred men. And the camp of Midian was below him in the valley.

Judg. 7:9 And that night Jehovah said to him, Arise; go down against the camp, for I have delivered it into your hand.

Judg. 7:10 But if you are afraid to go down, go down with Purah your young man into the camp;

Judg. 7:11 And you will hear what they are saying. Then afterward your hands will be strengthened so that you can go down against the camp. So he went down with Purah his young man to the edge of the battle array that was in the camp.

Judg. 7:12 Now the Midianites and the Amalekites and all the children of the east lay in the valley like a

蝗蟲那樣多；他們的駱駝無數，多如海邊的沙。

士 7:13 基甸到了，就聽見一人將夢告訴同伴說，我作了一夢，夢見一個大麥圓餅輾入米甸營中，到了帳幕，將帳幕撞倒，帳幕就翻轉傾覆了。

士 7:14 那同伴回答說，這不是別的，乃是以色列人約阿施的兒子基甸的刀；神已將米甸和全營都交在他的手中。

士 7:15 基甸聽見這夢的敘述和夢的講解，就敬拜神。他回到以色列營中，說，起來罷，耶和華已將米甸營交在你們手中了。

士 7:16 於是基甸將三百人分作三隊，把角和空瓶交在各人手裏，瓶內都有火把。

士 7:17 他對他們說，你們要看着我，要照我所行的而行。我一到了營邊，我怎樣行，你們也要怎樣行。

士 7:18 我和一切跟隨我的人吹角的時候，你們也要在全營的四圍吹角，喊叫說，耶和華和基甸的刀！

士 7:19 基甸和跟隨他的一百人，在午夜更之初，纔換更的時候，來到營邊，就吹角，打破手中的瓶。

士 7:20 三隊的人都吹角，打破瓶子，左手拿着火把，右手拿着角，喊叫說，耶和華和基甸的刀！

士 7:21 他們在營的四圍各站各的地方；全營的人都亂竄，一面喊叫，一面逃跑。

士 7:22 三百人吹響三百枝角，耶和華使全營的人用刀互相擊殺，他們向西利拉逃到伯哈示他，直逃到靠近他巴，亞伯米何拉的河邊。

士 7:23 以色列人就從拿弗他利、亞設、和全瑪拿西，應召來追趕米甸人。

士 7:24 基甸打發人到以法蓮全山地，說，你們下來攻擊米甸人，爭先把守約但河的渡口，直到伯巴拉。於是以前以法蓮的眾人應召把守約但河的渡口，直到伯巴拉，

士 7:25 捉住了米甸的兩個首領俄立和西伊伯；將俄立殺在俄立磐石上，將西伊伯殺在西伊伯酒醉那裏；又追趕米甸人，將俄立和西伊伯的首級帶過約但河，到基甸那裏。

士 8:1 以法蓮人對基甸說，你去與米甸人爭戰，沒有召我們同去，為甚麼這樣待我們？他們就與基甸大大的爭鬧。

士 8:2 基甸對他們說，現在我行了甚麼能與你們相比呢？以法蓮所拾取剩下的葡萄，不強過亞比以謝所摘收的葡萄麼？

士 8:3 神已將米甸的首領俄立和西伊伯交在你們手中；我能行甚麼與你們相比呢？基甸說了這話，以法蓮人向他的怒氣就消了。

士 8:4 基甸和跟隨他的三百人來到約但河，就過了河，雖然疲乏，還是追趕。

士 8:5 基甸對疏割人說，求你們拿些餅來給跟隨我的人喫，因為他們疲乏了，我還在追趕米甸的兩個王西巴和撒慕拿。

locust swarm in multitude; and their camels were without number, as the sand on the seashore is in multitude.

Judg. 7:13 And when Gideon came, at that moment a man was recounting a dream to his companion; and he said, I have just had a dream. There was this round loaf of barley bread tumbling through the camp of Midian. And it came to the tent and struck it so that it fell, and it turned it upside down. And the tent collapsed.

Judg. 7:14 And his companion answered and said, This is nothing else but the sword of Gideon the son of Joash, a man of Israel. God has delivered Midian and all the camp into his hand.

Judg. 7:15 And when Gideon heard the account of the dream and its interpretation, he worshipped. And he returned to the camp of Israel and said, Arise, for Jehovah has delivered the camp of Midian into your hand.

Judg. 7:16 And he divided the three hundred men into three companies; and he put trumpets into the hands of them all, as well as empty pitchers, with torches inside the pitchers.

Judg. 7:17 And he said to them, Look at me, and do as I do. Right when I come to the edge of the camp, you shall do just as I do.

Judg. 7:18 When I and all who are with me blow the trumpet, you also blow the trumpets around all the camp and say, For Jehovah and for Gideon!

Judg. 7:19 So Gideon and the hundred men who were with him came to the edge of the camp at the beginning of the middle watch. They had just then posted the watch. And they blew the trumpets and broke the pitchers that were in their hands.

Judg. 7:20 And the three companies blew the trumpets and shattered the pitchers; and they held the torches in their left hands, and the trumpets were in their right hands to blow. And they cried out, A sword for Jehovah and for Gideon!

Judg. 7:21 And each man stood in his place around the camp. Then the whole camp ran off, and they shouted and fled.

Judg. 7:22 And they blew the three hundred trumpets, and Jehovah set each man's sword against his companion and against the whole camp. And the camp fled as far as Beth-shittah toward Zererah, as far as the edge of Abel-meholah, by Tabbath.

Judg. 7:23 And the men of Israel were called up from Naphtali and from Asher and from all of Manasseh, and they pursued after Midian.

Judg. 7:24 Then Gideon sent messengers throughout all the hill country of Ephraim, saying, Come down against Midian, and seize the waters against them as far as Beth-barah and the Jordan. And every man of Ephraim was called up, and they seized the waters as far as Beth-barah and the Jordan.

Judg. 7:25 And they captured two princes of Midian, Oreb and Zeeb. And they slew Oreb at the rock of Oreb, and Zeeb they slew at the wine press of Zeeb; and they pursued Midian. And they brought the heads of Oreb and Zeeb to Gideon across the Jordan.

Judg. 8:1 Then the men of Ephraim said to him, Why have you done this thing to us, that you did not call us when you went to battle against Midian? And they contended with him sharply.

Judg. 8:2 And he said to them, What have I done now to compare with you? Are not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?

Judg. 8:3 It was into your hand that God gave the princes of Midian, Oreb and Zeeb. And what was I able to do in comparison with you? Then their hostile spirit toward him subsided when he said this word.

Judg. 8:4 Then Gideon came to the Jordan and crossed over, he and the three hundred men with him, weary yet pursuing.

Judg. 8:5 And he said to the men of Succoth, Please give us loaves of bread for the people behind me, for they are weary and I am pursuing after Zebah and Zalmunna, the kings of Midian.

士 8:6 但疏割的首領說，難道西巴和撒慕拿已經在你手裏，所以我們該將餅給你的軍兵麼？

士 8:7 基甸說，那麼，等耶和華將西巴和撒慕拿交在我手裏之後，我要把你們的肉踹踏在野地的荊條和枳棘上。

士 8:8 基甸從那裏上到昆努伊勒，對那裏的人也是這樣說；昆努伊勒人回答他也像疏割人回答的一樣。

士 8:9 他也向昆努伊勒人說，等我平平安安回來的時候，我必拆毀這樓。

士 8:10 那時西巴和撒慕拿，並跟隨他們的軍隊都在加各，約有一萬五千人，就是東方人全軍所剩下的；已經倒斃的約有十二萬拿刀的。

士 8:11 基甸就由挪巴和約比哈東邊，從住帳棚人的路上去，在米甸軍隊安然無備的時候，擊殺了他們。

士 8:12 西巴和撒慕拿逃跑；基甸追趕他們，捉住米甸的二王西巴和撒慕拿，驚散全軍。

士 8:13 約阿施的兒子基甸由希列斯坡從陣上回來，

士 8:14 捉住疏割的一個少年人，查問他。他將疏割首領和長老七十七個人的名字寫下來給基甸。

士 8:15 基甸到了疏割，對那裏的人說，看哪，西巴和撒慕拿在這裏；你們曾指着他們譏誚我說，難道西巴和撒慕拿已經在你手裏，所以我們該將餅給跟隨你的疲乏人麼？

士 8:16 於是捉住那城的長老，並拿野地的荊條和枳棘來，用以踹踏疏割人；

士 8:17 又拆了昆努伊勒的樓，殺了那城裏的人。

士 8:18 基甸問西巴和撒慕拿說，你們在他泊山所殺的人是甚麼樣子？他們說，你是甚麼樣子，他們也是甚麼樣子；每一個都像王子的模樣。

士 8:19 基甸說，他們是我同母的兄弟，我指着永活的耶和華起誓，你們從前若存留他們的性命，我如今就不殺你們了。

士 8:20 於是對他的長子益帖說，你起來殺他們。但那童子害怕，不敢拔刀，因為他還是個童子。

士 8:21 西巴和撒慕拿說，你自己起來殺我們罷，因為人如何，力量也如何。基甸就起來，殺了西巴和撒慕拿，奪了他們駱駝項上戴的月牙圈。

士 8:22 以色列人對基甸說，你既救我們脫離米甸人的手，願你和你的兒孫管理我們。

士 8:23 基甸說，我不管理你們，我的兒子也不管理你們，惟有耶和華管理你們。

士 8:24 基甸又對他們說，我有一件事求你們，請你們各人將所奪的耳環給我。（原來米甸人都戴金耳環，因為他們是以實瑪利人。）

士 8:25 他們說，我們情願給你。於是鋪開一件外衣，各人將所奪的耳環丟在其上。

士 8:26 基甸所要來的金耳環重一千七百舍客勒金子。此外還有米甸王身上的月牙圈、耳墜、和紫色衣服，並駱駝項上的鍊子。

士 8:27 基甸以此製造了一個以弗得，設立在本城俄弗拉。後來全

Judg. 8:6 But the princes of Succoth said, Are the hands of Zebah and Zalmunna in your hand now, that we should give bread to your army?

Judg. 8:7 And Gideon said, Because of this, when Jehovah does deliver Zebah and Zalmunna into my hand, I will trample your flesh on the thorns of the wilderness and the briers.

Judg. 8:8 Then he went up from there to Penuel and spoke to them in the same way; and the men of Penuel answered him as the men of Succoth had answered.

Judg. 8:9 And he spoke also to the men of Penuel, saying, When I return in peace, I will break down this tower.

Judg. 8:10 Now Zebah and Zalmunna were in Karkor, and their camps were with them, about fifteen thousand men, all who were left of the entire camp of the children of the east; for there had fallen one hundred and twenty thousand men who drew the sword.

Judg. 8:11 And Gideon went up by way of the tent dwellers, east of Nobah and Jogbehah; and he struck the camp when the camp was off guard.

Judg. 8:12 And Zebah and Zalmunna fled, and he pursued after them. And he captured the two kings of Midian, Zebah and Zalmunna, and threw all the camp into confusion.

Judg. 8:13 And when Gideon the son of Joash returned from battle from the ascent of Heres,

Judg. 8:14 He captured a young man from among the men of Succoth and questioned him. And he wrote down for him the princes of Succoth and its elders, seventy-seven men.

Judg. 8:15 Then he came to the men of Succoth and said, Here are Zebah and Zalmunna, concerning whom you taunted me, saying, Are the hands of Zebah and Zalmunna in your hand now, that we should give bread to your men who are weary?

Judg. 8:16 And he took the elders of the city and the thorns of the wilderness and the briers, and with them he trampled the men of Succoth.

Judg. 8:17 And he broke down the tower of Penuel and slew the men of the city.

Judg. 8:18 Then he said to Zebah and Zalmunna, What were the men whom you slew in Tabor like? And they said, As you are, so were they. Each one was like the children of a king in form.

Judg. 8:19 And he said, They were my brothers, the sons of my mother. As Jehovah lives, if you had kept them alive, I would not slay you.

Judg. 8:20 And he said to Jether his firstborn, Rise up; slay them. But the youth would not draw his sword, because he was fearful; for he was still a youth.

Judg. 8:21 Then Zebah and Zalmunna said, You rise up, and fall on us; for there is as much strength as there is man. And Gideon rose up and slew Zebah and Zalmunna. And he took the crescents that were on their camels' necks.

Judg. 8:22 And the men of Israel said to Gideon, Rule over us, you and your son and your grandson as well; for you have saved us from the hand of Midian.

Judg. 8:23 But Gideon said to them, I will not rule over you, nor will my son rule over you. Jehovah will rule over you.

Judg. 8:24 And Gideon said to them, Let me make a request of you, that each of you give me an earring from his spoil. ( The Midianites had golden earrings, for they were Ishmaelites.)

Judg. 8:25 And they said, We will willingly give it. And they spread out a garment, and each of them threw an earring from his spoil there.

Judg. 8:26 And the weight of the golden earrings that he requested was one thousand seven hundred shekels of gold. This was besides the crescents and the pendants and the purple garments that were upon the kings of Midian and besides the chains that were on their camels' necks.

Judg. 8:27 And Gideon made an ephod with it and placed it in his city, in Ophrah. And all Israel went as



以色列在那裏隨從這以弗得行了邪淫；這就作了基甸和他全家的網羅。

士 8:28 這樣，米甸人在以色列人面前被制伏了，不能再抬起頭來。基甸還在的日子，那地太平四十年。

士 8:29 約阿施的兒子耶路巴力回去，住在自己家裏。

士 8:30 基甸有七十個兒子，都是他親生的，因為他有許多妻子。

士 8:31 他在示劍的妾，也給他生了一個兒子，基甸給他起名叫亞比米勒。

士 8:32 約阿施的兒子基甸，享大壽數而死，葬在亞比以謝族的俄弗拉，在他父親約阿施的墳墓裏。

士 8:33 基甸死後，以色列人又轉去隨從諸巴力行邪淫，以巴力比利土為他們的神。

士 8:34 以色列人不記念耶和華他們的神，就是拯救他們脫離四圍眾仇敵之手的；

士 8:35 也不照着耶路巴力，就是基甸，向以色列所行一切的善，以恩慈待他的家。

士 9:1 耶路巴力的兒子亞比米勒，到了示劍見他的眾母舅，對他們和他外祖全家的人說，

士 9:2 請你們說給示劍所有的居民聽：是耶路巴力的眾子七十人都管理你們好呢？還是一人管理你們好？你們又要記念我是你們的骨肉。

士 9:3 他的眾母舅便將這一切話為他說給示劍的居民聽；示劍人的心就歸向亞比米勒，因為他們說，他原是我們的弟兄。

士 9:4 他們從巴力比利土的廟中取了七十錠銀子給亞比米勒；亞比米勒用這銀子雇了些無賴放蕩之徒，他們便跟隨他。

士 9:5 他往俄弗拉到他父親的家，將他的弟兄，耶路巴力的眾子七十人都殺在一塊石頭上；只剩下耶路巴力的小兒子約坦，因為他躲藏了。

士 9:6 示劍所有的居民和米羅全家一同聚集，往示劍柱子的橡樹旁，立亞比米勒為王。

士 9:7 有人將這事告訴約坦，他就去站在基利心山頂上，向眾人大聲喊叫，說，示劍的居民哪，你們要聽我的話，神也就聽你們的話。

士 9:8 有一次，眾樹要去膏一樹作他們的王，就去對橄欖樹說，請你作我們的王。

士 9:9 橄欖樹對他們說，我豈可停止生產我那尊重神和人的油，去飄飄在眾樹之上呢？

士 9:10 眾樹對無花果樹說，請你來作我們的王。

士 9:11 無花果樹對他們說，我豈可停止結出我的甘甜和美果，去飄飄在眾樹之上呢？

士 9:12 眾樹對葡萄樹說，請你來作我們的王。

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？

士 9:14 於是所有的樹對荊棘說，請你來作我們的王。

士 9:15 荊棘對他們說，你們若真誠的膏我為王，就要來投靠在我的蔭下；不然，願火從荊棘裏出來，燒滅利巴嫩的香柏樹。

harlots to it there, and it became a snare to Gideon and his house.

Judg. 8:28 So Midian was subdued before the children of Israel, and they lifted up their heads no more. And the land had rest forty years in the days of Gideon.

Judg. 8:29 Then Jerubbaal the son of Joash went and dwelt in his house.

Judg. 8:30 And Gideon had seventy sons, the issue of his loins, for he had many wives.

Judg. 8:31 And his concubine who was in Shechem also bore him a son, and he named him Abimelech.

Judg. 8:32 And Gideon the son of Joash died at a good old age, and he was buried in the tomb of Joash his father in Ophrah of the Abiezrites.

Judg. 8:33 And as soon as Gideon died, the children of Israel turned again and went as harlots after the Baals. And they made Baal-berith their god.

Judg. 8:34 And the children of Israel did not remember Jehovah their God, who had delivered them from the hand of all their enemies all around;

Judg. 8:35 Nor did they show mercy to the house of Jerubbaal, that is, Gideon, for all the good he had done to Israel.

Judg. 9:1 Then Abimelech the son of Jerubbaal went to Shechem to his mother's brothers; and he spoke to them and to all the family of the house of his mother's father, saying,

Judg. 9:2 Speak now in the hearing of all the lords of Shechem, What is better for you, that all the sons of Jerubbaal, seventy men, rule over you, or that one man rule over you? Now remember that I am your bone and your flesh.

Judg. 9:3 And his mother's brothers spoke of him in the hearing of all the lords of Shechem with all these words; and their heart inclined toward Abimelech, for they said, He is our brother.

Judg. 9:4 And they gave him seventy pieces of silver from the house of Baal-berith. And with it Abimelech hired worthless and wanton men, and they followed after him.

Judg. 9:5 And he went to his father's house in Ophrah and slew his brothers, the sons of Jerubbaal, seventy men, on one stone; but Jotham, the youngest son of Jerubbaal, was left, for he hid himself.

Judg. 9:6 Then all the lords of Shechem and all the house of Millo gathered, and they went and made Abimelech king at the terebinth of the pillar that was in Shechem.

Judg. 9:7 And when Jotham was told, he went and stood on the top of Mount Gerizim and lifted up his voice and called out and said to them, Listen to me, you lords of Shechem, that God may listen to you.

Judg. 9:8 The trees once went forth to anoint a king over themselves. And they said to the olive tree, Reign over us.

Judg. 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

Judg. 9:10 Then the trees said to the fig tree, You come and reign over us.

Judg. 9:11 But the fig tree said to them, Shall I leave my sweetness and my good fruit, and go to wave over the trees?

Judg. 9:12 Then the trees said to the vine, You come and reign over us.

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?

Judg. 9:14 So all the trees said to the bramble, You come and reign over us.

Judg. 9:15 And the bramble said to the trees, If you are truly anointing me as king over you, come and take refuge under my shade; but if not, may fire come forth from the bramble and devour the cedars of Lebanon!

士 9:16 現在你們若憑真誠和正直而行，立亞比米勒為王，若善待耶路巴力和他的家，照他手當得的待他；

士 9:17 （從前我父為你們爭戰，冒着性命的危險，救了你們脫離米甸人的手。

士 9:18 你們如今卻起來攻擊我的父家，將他眾子七十人殺在一塊石頭上，又立他婢女所生的兒子亞比米勒為示劍居民的王；他原是你們的弟兄；）

士 9:19 你們如今若憑真誠和正直待耶路巴力和他的家，就可因亞比米勒喜樂，他也可因你們喜樂；

士 9:20 不然，願火從亞比米勒發出，燒滅示劍的居民和米羅家，又願火從示劍居民和米羅家發出，燒滅亞比米勒。

士 9:21 約坦因怕他弟兄亞比米勒，就逃跑，來到比珥，住在那裏。

士 9:22 亞比米勒管理以色列人三年。

士 9:23 神打發惡靈到亞比米勒和示劍的居民中間，示劍的居民就以詭詐待亞比米勒；

士 9:24 這是要叫耶路巴力七十個兒子所受的殘害得着報復，又叫那流他們血的罪歸與他們的弟兄亞比米勒，就是那殺害他們的，並歸與幫助他殺弟兄的示劍居民。

士 9:25 示劍的居民在山頂上設埋伏，等候亞比米勒；凡路過他們那裏的人，他們就搶奪。有人將這事告訴亞比米勒。

士 9:26 以別的兒子迦勒和他的弟兄來到示劍，示劍的居民都信靠他。

士 9:27 示劍的居民出城到田間去，摘取葡萄園的葡萄，踴酒，擺設感謝宴，進他們神的廟中喫喝，咒詛亞比米勒。

士 9:28 以別的兒子迦勒說，亞比米勒是誰？我們示劍人是誰，竟要服事他？他不是耶路巴力的兒子麼？他的官員不是西布勒麼？你們要服事示劍的父親哈抹的後人；我們為何要服事亞比米勒呢？

士 9:29 惟願這民交在我的手下，我就除掉亞比米勒。迦勒又對亞比米勒說，增添你的軍兵出來罷！

士 9:30 那城的官長西布勒聽見以別的兒子迦勒的話，就發怒，

士 9:31 打發使者去多珥瑪見亞比米勒，說，以別的兒子迦勒和他的弟兄到了示劍，煽惑城中的民攻擊你。

士 9:32 現在你和跟隨你的人今夜起來，在田間埋伏；

士 9:33 到早晨太陽一出，你就早早起來闖城。迦勒和跟隨他的人出來攻擊你的時候，你便向他們見機而作。

士 9:34 於是，亞比米勒和跟隨他的眾人夜間起來，分作四隊，向着示劍設下埋伏。

士 9:35 以別的兒子迦勒出去，站在城門口。亞比米勒和跟隨他的人從埋伏之處起來。

士 9:36 迦勒看見那些人，就對西布勒說，看哪，有人從山頂上下來了。西布勒說，你看見山的影子，以為是人。

Judg. 9:16 Now therefore if you have dealt truly and with integrity in making Abimelech king, and if you have dealt in a good way toward Jerubbaal and toward his house, and if you have dealt with him as his hands have deserved—

Judg. 9:17 (For my father fought for you and risked his life, and he delivered you from the hand of Midian.

Judg. 9:18 But you have risen up today against the house of my father and have slain his sons, seventy men, on one stone; and you have made Abimelech the son of his female servant king over the lords of Shechem, for he is your brother.)

Judg. 9:19 Now if you have dealt truly and with integrity toward Jerubbaal and toward his house today, then rejoice in Abimelech, and let him also rejoice in you.

Judg. 9:20 But if not, may fire come forth from Abimelech and devour the lords of Shechem and the house of Millo, and may fire come forth from the lords of Shechem and the house of Millo and devour Abimelech!

Judg. 9:21 And Jotham ran off and fled, and he came to Beer and remained there because of Abimelech his brother.

Judg. 9:22 And Abimelech was prince over Israel three years.

Judg. 9:23 And God sent an evil spirit between Abimelech and the lords of Shechem, and the lords of Shechem dealt treacherously with Abimelech,

Judg. 9:24 So that the violence done to the seventy sons of Jerubbaal might be avenged and so that their blood might be put upon Abimelech their brother, who slew them, and upon the lords of Shechem, who strengthened his hands to slay his brothers.

Judg. 9:25 And the lords of Shechem set men in ambush for him on the tops of the mountains, and they robbed everyone who passed by them on the way; and Abimelech was told.

Judg. 9:26 And Gaal the son of Ebed came with his brothers and went over to Shechem, and the lords of Shechem put their trust in him.

Judg. 9:27 And they went out into the field and gathered the grapes of their vineyards and trod them, and had a festival. And they went to the house of their god and ate and drank, and they cursed Abimelech.

Judg. 9:28 And Gaal the son of Ebed said, Who is Abimelech and who are we of Shechem, that we should serve him? Is he not the son of Jerubbaal, and is not Zebul his officer? Serve the men of Hamor, the father of Shechem; but why should we serve this man?

Judg. 9:29 But, oh, that this people were put in my hand; then I would remove Abimelech. And he said of Abimelech, Increase your army and come out!

Judg. 9:30 When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger burned.

Judg. 9:31 And he sent messengers to Abimelech in Tormah, saying, Gaal the son of Ebed and his brothers have now come to Shechem, and now they are stirring up the city against you.

Judg. 9:32 And now rise up at night, you and the people with you, and wait in ambush in the field;

Judg. 9:33 And in the morning, as soon as the sun rises, you shall rise up early and rush on the city. And right when he and the people with him come out against you, you shall do with him as you find occasion.

Judg. 9:34 And Abimelech and all the people with him rose up at night and waited in ambush against Shechem in four companies.

Judg. 9:35 And Gaal the son of Ebed went out and stood in the entrance of the gate of the city. And Abimelech and the people with him rose up from the ambush.

Judg. 9:36 And when Gaal saw the people, he said to Zebul, Look, people are coming down from the tops of the mountains. But Zebul said to him, You are seeing the shadow of the mountains as though they were men.

士 9:37 迦勒又說，看哪，有人從地的高處下來，又有一隊從米惡尼尼橡樹的路上而來。

士 9:38 西布勒對他說，你曾說，亞比米勒是誰，我們竟要服事他？你所誇的口在那裏呢？這不是你所藐視的民麼？你現在出去，與他們交戰罷。

士 9:39 於是迦勒率領示劍的居民出去，與亞比米勒交戰。

士 9:40 亞比米勒追趕迦勒，迦勒在他面前逃跑；有許多受傷仆倒的，直到城門口。

士 9:41 亞比米勒住在亞魯瑪。西布勒趕出迦勒和他的弟兄們，不准他們住在示劍。

士 9:42 次日，民出到田間，有人告訴亞比米勒；

士 9:43 他就把他的人分作三隊，埋伏在田間，看見有人從城裏出來，就起來擊殺他們。

士 9:44 亞比米勒和跟隨他的隊伍向前闖去，站在城門口；有兩隊直闖到田間的眾人那裏，把他們擊殺了。

士 9:45 亞比米勒整天攻打城，將城奪取，殺了其中的人，將城拆毀，撒上了鹽。

士 9:46 示劍樓所有的居民都聽見了，就躲入巴力比利土廟的衛所。

士 9:47 有人告訴亞比米勒說，示劍樓的居民都聚在一處。

士 9:48 亞比米勒和跟隨他的人就都上撒們山。亞比米勒手拿斧子，砍下一根樹枝，扛在肩上，對跟隨他的人說，你們看我所行的，也當趕緊照樣行。

士 9:49 眾人也各砍一枝，跟隨亞比米勒，把樹枝對着衛所堆起來，放火燒裏面的人，把衛所燒了，以致示劍樓的人也都死了，男女約有一千。

士 9:50 亞比米勒到提備斯，對着提備斯安營，就攻取了那城。

士 9:51 城中有一座堅固的樓；城裏所有的居民，無論男女，都逃進樓去，把自己關在裏面，上了樓頂。

士 9:52 亞比米勒到了樓前，攻打那樓，挨近樓門口，要用火焚燒那樓。

士 9:53 有一個婦人把一塊上磨石拋在亞比米勒的頭上，打破了他的腦骨。

士 9:54 他就急忙喊叫拿他兵器的少年人，對他說，拔出你的刀來，殺了我罷；免得人議論我說，是個婦人殺了他。於是少年人把他刺透，他就死了。

士 9:55 以色列人見亞比米勒死了，便各回自己的地方去了。

士 9:56 這樣，神報應亞比米勒向他父親所行的惡，就是殺了自己弟兄七十個人。

士 9:57 示劍人的一切惡，神也都報應在他們頭上；耶路巴力的兒子約坦的咒詛歸到他們身上了。

Judg. 9:37 And Gaal spoke again and said, Look, people are coming down from the height of the land, and one company is coming by the way of the terebinth of Meonenim.

Judg. 9:38 Then Zebul said to him, Where is your boast now, that you said, Who is Abimelech that we should serve him? Is not this the people that you despised? Go out now, and fight them.

Judg. 9:39 So Gaal went out before the lords of Shechem and fought with Abimelech.

Judg. 9:40 And Abimelech pursued him, and Gaal fled from before him. And many wounded fell, up to the entrance of the gate.

Judg. 9:41 And Abimelech dwelt in Arumah. And Zebul drove out Gaal and his brothers, so that they could not dwell in Shechem.

Judg. 9:42 Then on the next day the people went out into the field, and Abimelech was told.

Judg. 9:43 And he took his people and divided them into three companies, and he waited in ambush in the field. And he looked, and there were the people coming out of the city. And he rose up against them and struck them.

Judg. 9:44 And Abimelech and the companies that were with him rushed forward and stood at the entrance of the gate of the city, and two companies rushed upon all those who were in the field and struck them.

Judg. 9:45 And Abimelech fought against the city all that day. And he took the city, and the people who were in it he slew; and he tore down the city and sowed it with salt.

Judg. 9:46 And when all the lords of the tower of Shechem heard of it, they went to the stronghold of the house of El-berith.

Judg. 9:47 And Abimelech was told that all the lords of the tower of Shechem had gathered together.

Judg. 9:48 And Abimelech went up to Mount Zalmon, he and all the people who were with him. And Abimelech took an ax in his hand and cut down a tree limb. And he lifted it up and put it on his shoulder, and he said to the people who were with him, What you see me doing, hurry and do as I have done.

Judg. 9:49 So all the people also cut down each a limb. And they followed after Abimelech and set the limbs against the stronghold. And they set the stronghold on fire over them, so that all the men of the tower of Shechem also died, about a thousand men and women.

Judg. 9:50 Then Abimelech went to Thebez; and he encamped against Thebez and took it.

Judg. 9:51 But there was a strong tower in the middle of the city; and all the men and women and all the lords of the city fled there and shut themselves in; and they went up to the roof of the tower.

Judg. 9:52 And Abimelech came up to the tower and fought against it. And he came near the entrance of the tower to burn it with fire.

Judg. 9:53 And a certain woman threw an upper millstone upon Abimelech's head, and it cracked his skull.

Judg. 9:54 Then he called immediately to the young man who bore his armor and said to him, Draw your sword and kill me; otherwise they will say concerning me, A woman slew him. And his young man pierced him through, and he died.

Judg. 9:55 And when the men of Israel saw that Abimelech was dead, they went away, each to his own place.

Judg. 9:56 And God repaid the evil of Abimelech, which he had done to his father by slaying his seventy brothers.

Judg. 9:57 And God brought all the evil of the men of Shechem back upon their own heads, and the curse of Jotham the son of Jerubbaal came upon them.

壹 基甸被神興起作神大能的勇士，為神所差，以拯救以色列人（士六 12～14，參約

I. Gideon was raised up by God as His valiant warrior and sent by God to save Israel (Judg. 6:12-14; cf. John 8:29)



## 八 29) 脫離米甸人的欺壓；(士六 1～八 32；) 我們必須看見基甸成功的內在意義：

- 士 6:12 耶和華的使者向基甸顯現，對他說，大能的勇士，耶和華與你同在。
- 士 6:13 基甸說，我主，請容我說，耶和華若與我們同在，我們何至遭遇這一切事呢？我們的列祖向我們敘述的，耶和華一切奇妙的作為在那裏呢？他們說，耶和華豈不是領我們從埃及上來麼？現在祂卻丟棄我們，將我們交在米甸人的手中。
- 士 6:14 耶和華面向基甸，說，你靠著你這能力去拯救以色列人脫離米甸人的手，不是我差遣你去的麼？
- 約 8:29 那差我來的是與我同在，祂沒有撇下我獨自一人，因為我始終作祂所喜悅的事。
- 士六 1～八 32 見本篇篇首讀經部分。

### 一 基甸仔細聽神的話，這在當時以色列人中間是少有的：

- 1 主總是願意開通我們的耳朵，好聽見祂的聲音，使我們能照着祂的經綸看事物一啓一 10，12，伯三三 14～16，賽五十 4～5，出二一 6。

- 啓 1:10 當主日我在靈裏，聽見在我後面有大聲音如吹號說，
- 啓 1:12 我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺；
- 伯 33:14 原來神用一種方式，甚至用兩種方式說話，人卻不理會；
- 伯 33:15 (人在牀上打盹沉睡的時候，神在夢中，在夜間的異象裏說話；)
- 伯 33:16 神就開通人的耳朵，將他們當受的教訓印在他們心上，
- 賽 50:4 主耶和華賜我受教者的舌頭，使我知道怎樣用言語扶助疲乏的人。主每早晨喚醒我；祂喚醒我的耳朵，使我能聽，像受教者一樣。
- 賽 50:5 主耶和華開通我的耳朵；我並沒有違背，也沒有退後。
- 出 21:6 他的主人就要帶他到審判官那裏，又要帶他到門或門框那裏，用錐子穿他的耳朵，他就永遠服事主人。

- 2 那靈向眾召會說話時，(啓二 7 上，) 我們的耳朵都必須被開通，受割禮，(耶六 10，徒七 51，) 得潔淨，(出二九 20，利八 23～24，十四 14，) 且被膏抹，(17，28，) 好聽見那靈說話。

- 啓 2:7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他喫。
- 耶 6:10 現在我可以向誰說話作見證，使他們聽呢？他們的耳朵未受割禮，不能聽見。耶和華的話，他們以為羞辱，不以為

## from the oppression of the Midianites (Judg. 6:1—8:32); we must see the intrinsic significance of Gideon's success:

- Judg. 6:12 And the Angel of Jehovah appeared to him and said to him, Jehovah is with you, valiant warrior.
- Judg. 6:13 And Gideon said to Him, Please, my lord, if Jehovah is with us, then why has all this happened to us? And where are all His wondrous deeds that our fathers recount to us, saying, Did not Jehovah bring us up out of Egypt? But now Jehovah has abandoned us and delivered us into the hand of Midian.
- Judg. 6:14 Then Jehovah turned to him and said, Go in this strength of yours, and save Israel from the hand of Midian. Indeed I have sent you.
- John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.
- Judg. 6:1—8:32 See the verses listed under *Scripture Reading* of this message.

### A. Gideon listened carefully to the word of God, something that was rare among the children of Israel at that time:

1. The Lord always wants to open our ears to hear His voice so that we may see things according to His economy—Rev. 1:10, 12; Job 33:14-16; Isa. 50:4-5; Exo. 21:6.

- Rev. 1:10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,
- Rev. 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands,
- Job 33:14 For God speaks in one way, / Indeed in two ways, without any perceiving it—
- Job 33:15 In a dream, a night vision, / When deep sleep falls upon men / In the slumberings upon their beds—
- Job 33:16 Then He opens the ears of men / And seals up their instruction,
- Isa. 50:4 The Lord Jehovah has given me / The tongue of the instructed, / That I should know how to sustain the weary with a word. / He awakens me morning by morning; / He awakens my ear / To hear as an instructed one.
- Isa. 50:5 The Lord Jehovah has opened my ear; / And I was not rebellious, / Nor did I turn back.
- Exo. 21:6 Then his master shall bring him to God and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl; and he shall serve him forever.

2. As the Spirit is speaking to the churches (Rev. 2:7a), we all need an opened, circumcised (Jer. 6:10; Acts 7:51), cleansed (Exo. 29:20; Lev. 8:23-24; 14:14), and anointed ear (vv. 17, 28) to hear the Spirit's speaking.

- Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
- Jer. 6:10 To whom shall I speak and testify, / That they may hear? / Indeed, their ear is uncircumcised, / And they are unable to listen. / See, the word of Jehovah has become a reproach to them; /

喜悅。

- 徒 7:51 你們這硬着頸項，心與耳未受割禮的人，時常抗拒聖靈，你們的祖宗怎樣，你們也怎樣。
- 出 29:20 你要宰這羊，取點血抹在亞倫的右耳垂上，和他兒子們的右耳垂上；又抹在他們右手的大拇指上，和右腳的大拇指上；並要把其餘的血灑在壇的四邊。
- 利 8:23 摩西就宰了羊，把些血抹在亞倫的右耳垂上，和右手的大拇指上，並右腳的大拇指上。
- 利 8:24 又叫亞倫的兒子們近前來，把些血抹在他們的右耳垂上，和右手的大拇指上，並右腳的大拇指上；又把其餘的血灑在壇的四邊。
- 利 14:14 祭司要取些贖愆祭牲的血，抹在求潔淨之人的右耳垂上，和右手的大拇指上，並右腳的大拇指上。

- 利 14:17 將手掌裏所剩的油抹些在那求潔淨之人的右耳垂上，和右手的大拇指上，並右腳的大拇指上，就是抹在贖愆祭牲的血上。
- 利 14:28 又把手掌裏的油抹些在那求潔淨之人的右耳垂上，和右手的大拇指上，並右腳的大拇指上，就是抹在贖愆祭牲之血的地方。

## 二 基甸順從神的話，照着神的話行動——參來十一 32～33 上：

- 來 11:32 此外，我還要再說甚麼？若要一一細說基甸、巴拉、參孫、耶弗他、大衛、撒母耳和眾申言者的事，時間就不彀我用了。
- 來 11:33 他們藉着信，制伏了列國，行了公義，得了應許，堵了獅子的口，

### 1 在新約裏我們有基督順從並服從的生命，我們若照着靈而行，就會自然而然滿足律法義的要求——腓二 5～11，羅八 4。

- 腓 2:5 你們裏面要思念基督耶穌裏面所思念的：
- 腓 2:6 祂本有神的形狀，不以自己與神同等為強奪之珍，緊持不放，反而倒空自己，取了奴僕的形狀，成為人的樣式；
- 腓 2:8 既顯為人的樣子，就降卑自己，順從至死，且死在十字架上。
- 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，
- 腓 2:10 叫天上的、地上的和地底下的，在耶穌的名裏，萬膝都要跪拜，
- 腓 2:11 萬口都要公開承認耶穌基督為主，使榮耀歸與父神。
- 羅 8:4 使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。

### 2 我們來就近律法的態度，若只是關切字句的誡命，我們所有的就是律法在殺死人的字句這一面；然而，

They have no delight in it.

- Acts 7:51 You stiff-necked and uncircumcised in hearts and ears, you always oppose the Holy Spirit; as your fathers did, you also do.
- Exo. 29:20 Then you shall slaughter the ram and take some of its blood and put it on the lobe of Aaron's right ear and on the lobe of the right ear of his sons and on the thumb of their right hand and on the big toe of their right foot, and sprinkle the rest of the blood on and around the altar.
- Lev. 8:23 And Moses slaughtered it and took some of its blood and put it on the lobe of Aaron's right ear and on the thumb of his right hand and on the big toe of his right foot.
- Lev. 8:24 And he brought Aaron's sons near, and Moses put some of the blood on the lobe of their right ear and on the thumb of their right hand and on the big toe of their right foot; and Moses sprinkled the rest of the blood on and around the altar.
- Lev. 14:14 And the priest shall take some of the blood of the trespass offering, and the priest shall put it on the lobe of the right ear of the one who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot.
- Lev. 14:17 And from the rest of the oil that is in the palm of his hand the priest shall put some on the lobe of the right ear of the one who is to be cleansed and some on the thumb of his right hand and some on the big toe of his right foot, upon the blood of the trespass offering.
- Lev. 14:28 And the priest shall put some of the oil that is in the palm of his hand on the lobe of the right ear of the one who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, upon the place of the blood of the trespass offering.

## B. Gideon obeyed God's word and acted on it—cf. Heb. 11:32-33a:

- Heb. 11:32 And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets,
- Heb. 11:33 Who through faith overcame kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

### 1. In the New Testament we have Christ's life of obedience and submission, and if we walk according to the spirit, we will spontaneously fulfill the righteous requirement of the law—Phil. 2:5-11; Rom. 8:4.

- Phil. 2:5 Let this mind be in you, which was also in Christ Jesus,
- Phil. 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,
- Phil. 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;
- Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.
- Phil. 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,
- Phil. 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,
- Phil. 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.
- Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

### 2. If our attitude in coming to the law is to care only for the commandments in letters, we will have the law in the aspect of the

我們若將律法的每一部分當作我們所愛之神呼出的話，我們就會有律法賜生命之靈的這一面；然後，律法會發揮功用，將神自己作為生命，分賜到我們這些愛祂的尋求者裏面——詩一一九 25，116，130，林後三 6，提後三 16～17。

詩 119:25 我的性命幾乎歸於塵土；求你照你的話將我救活。

詩 119:116 求你照你的話扶持我，使我存活，也不叫我因所盼望的蒙羞。

詩 119:130 你的言語一解開，就發出亮光，使愚蒙人通達。

林後 3:6 祂使我們有資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。

提後 3:16 聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的，

提後 3:17 叫屬神的人得以完備，為着各樣的善工，裝備齊全。

3 有活力就是活而滿了活動的，裏外都被那靈充滿且充溢，並深入主的話，隨時隨處傳揚福音並教導真理，使主得着擴增和繁殖——但十一 32 下，徒十三 52，四 8，31，十三 9，二 38，五 32 下，提後四 1～2。

但 11:32 作惡違背聖約的人，他必用花言巧語使他們被玷污；惟獨認識神的子民，必剛強行事。

徒 13:52 門徒就被喜樂和聖靈充滿。

徒 4:8 那時，彼得被聖靈充溢，對他們說，

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。

徒 13:9 掃羅，又名保羅，被聖靈充溢，定睛看他，說，

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 5:32 我們就是這些事的見證人，神賜給順從之人的聖靈，也是這些事的見證人。

提後 4:1 我在神並那將要審判活人死人的基督耶穌面前，憑着祂的顯現和祂的國度，鄭重的囑咐你，

提後 4:2 務要傳道；無論得時不得時，都要豫備好，用全般的恆忍和教訓，叫人知罪自責，譴責人，勸勉人。

三 基甸拆毀巴力（迦南人主要的男神）的壇，砍下木像（或，亞舍拉，主要的女神）；這摸着神的心，因為神恨惡偶像，認為偶像都是與祂妻子以色列行淫的男人；就內在一面說，偶像就是我們

killing letter; however, if we take every part of the law as the word breathed out by the God whom we love, we will have the law in the aspect of the life-giving Spirit; then the law will function to dispense God Himself as life into us as His loving seekers—Psa. 119:25, 116, 130; 2 Cor. 3:6; 2 Tim. 3:16-17.

Psa. 119:25 My soul clings to the dust; / Enliven me according to Your word.

Psa. 119:116 Uphold me according to Your word that I may live, / And do not let me be ashamed of my hope.

Psa. 119:130 The opening of Your words gives light, / Imparting understanding to the simple.

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

3. To be vital is to be living and active by being filled with the Spirit inwardly and outwardly and by preaching the gospel and teaching the truths at any time and in any place by diving into the Word for the increase and propagation of the Lord—Dan. 11:32b; Acts 13:52; 4:8, 31; 13:9; 2:38; 5:32b; 2 Tim. 4:1-2.

Dan. 11:32 And with his smooth words he will cause those who act wickedly toward the covenant to be profane. But the people who know their God will show strength and take action.

Acts 13:52 And the disciples were filled with joy and with the Holy Spirit.

Acts 4:8 Then Peter, filled with the Holy Spirit, said to them, Rulers of the people and elders,

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.

Acts 13:9 But Saul, who is also Paul, filled with the Holy Spirit, looked intently at him

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 5:32 And we are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey Him.

2 Tim. 4:1 I solemnly charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

2 Tim. 4:2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

C. Gideon tore down the altar of Baal (the chief male god of the Canaanites) and cut down the Asherah (the chief female goddess); this touched God's heart because God hated the idols, which He regarded as men with whom His wife Israel had committed harlotry; intrinsically, an idol is anything



裏面所愛的任何事物，超過了主，並在我們的生活中頂替了主——士六 25 ~ 28，結十四 1 ~ 3。

士 6:25 當那夜，耶和華對基甸說，你取你父親的牛來，就是那七歲的第二隻牛，並且拆毀你父親為巴力所築的壇，砍下壇旁的木像，

士 6:26 在這保障頂上整整齊齊的為耶和華你的神築一座壇，將第二隻牛獻為燔祭，用你所砍下的木像作柴。

士 6:27 基甸就從他僕人中挑了十個人，照着耶和華告訴他的行了。他因怕父家和本城的人，不敢在白晝行事，就在夜間行了。

士 6:28 城裏的人清早起來，見巴力的壇拆毀，壇旁的木像砍下，第二隻牛獻在新築的壇上，

結 14:1 有幾個以色列長老到我這裏來，坐在我面前。

結 14:2 耶和華的話就臨到我，說，

結 14:3 人子阿，這些人已將他們的偶像接到心裏，把陷他們於罪孽的絆腳石放在自己面前；我豈能絲毫被他們求問麼？

四 基甸因着拆毀父親為巴力所築的壇，砍下木像，就犧牲了他與父親的關係，以及他在社會的享受，為要跟從耶和華；基甸要作這樣的事，就需要犧牲他自己的權益，而他的犧牲是他成功的有力因素——士六 28 ~ 32。

士 6:28 城裏的人清早起來，見巴力的壇拆毀，壇旁的木像砍下，第二隻牛獻在新築的壇上，

士 6:29 就彼此說，這事是誰作的？他們查究尋訪之後，就說，這是約阿施的兒子基甸作的。

士 6:30 城裏的人對約阿施說，將你兒子交出來，好治死他；因為他拆毀了巴力的壇，砍下壇旁的木像。

士 6:31 約阿施對站着攻擊他的眾人說，你們是為巴力爭辯麼？你們要救他麼？誰為他爭辯，就要趁着早晨將誰處死。巴力若是神，有人拆毀他的壇，讓他為自己爭辯罷。

士 6:32 所以當日人稱基甸為耶路巴力，意思說，他拆毀巴力的壇，讓巴力與他爭辯。

五 由於以上這四個因素，基甸得了賞賜——經綸的靈降在他身上；(34；) 因此，他成為一個大能的人，只帶着三百人，就擊敗兩個首領和兩個王；他們的人『像蝗蟲那樣多』，並且『駱駝無數』；(5，七 25，八 10 ~ 12；) 在基甸身上有一幅圖畫，

within us that we love more than the Lord and that replaces the Lord in our life—Judg. 6:25-28; Ezek. 14:1-3.

Judg. 6:25 And that night Jehovah said to him, Take your father's bull, that is, the second bull, seven years old; and tear down the altar of Baal that belongs to your father, and cut down the Asherah that is beside it.

Judg. 6:26 And build an altar to Jehovah your God upon the top of this stronghold in the ordered manner. Then take that second bull, and offer a burnt offering with the wood of the Asherah that you will cut down.

Judg. 6:27 So Gideon took ten men from among his servants and did as Jehovah had told him. But because he was too afraid of his father's house and the men of the city to do it by day, he did it at night.

Judg. 6:28 And when the men of the city rose up early in the morning, there was the altar of Baal, broken down; and the Asherah beside it was cut down. And the second bull had been offered upon the altar that had been built.

Ezek. 14:1 Then some of the elders of Israel came to me and sat before me.

Ezek. 14:2 And the word of Jehovah came to me, saying,

Ezek. 14:3 Son of man, these men have set up their idols in their hearts and have put the stumbling block of their iniquity before their faces. Should I be inquired of at all by them?

D. By tearing down the altar of Baal and cutting down the Asherah that belonged to his father, Gideon sacrificed his relationship with his father and his enjoyment of society to follow Jehovah; for Gideon to do such a thing required that he sacrifice his own interests, and his sacrifice was a strong factor of his success—Judg. 6:28-32.

Judg. 6:28 And when the men of the city rose up early in the morning, there was the altar of Baal, broken down; and the Asherah beside it was cut down. And the second bull had been offered upon the altar that had been built.

Judg. 6:29 And they said to one another, Who has done this thing? And after they inquired and sought about, they said, Gideon the son of Joash has done this thing.

Judg. 6:30 Then the men of the city said to Joash, Bring out your son that he may die, for he has broken down the altar of Baal and cut down the Asherah beside it.

Judg. 6:31 And Joash said to all who stood against him, Will you contend for Baal? Or will you save him? Whoever contends for him will be put to death while it is still morning. If he is a god, let him contend for himself; for his altar has been broken down.

Judg. 6:32 Therefore on that day he named Gideon Jerubbaal, saying, Let Baal contend against him, for he has broken down his altar.

E. As a result of the above four factors, Gideon received a reward—the economical Spirit came upon him (v. 34); hence, he became powerful and with only three hundred men defeated two princes and two kings, who had people “like a locust swarm in number” and “camels...without number” (v. 5; 7:25; 8:10-12); with Gideon we have a picture of a man

給我們看見一個與神聯結的人，就是神人，如何實行神的話並完成神的經綸。

- 士 6:34 耶和華的靈披戴在基甸身上，他就吹角；亞比以謝族都應召跟隨他。
- 士 6:5 因為那些人帶着牲畜和帳棚上來，像蝗蟲那樣多，人和駱駝無數，都進入境內，毀壞那地。
- 士 7:25 捉住了米甸的兩個首領俄立和西伊伯；將俄立殺在俄立磐石上，將西伊伯殺在西伊伯酒醉那裏；又追趕米甸人，將俄立和西伊伯的首級帶過約但河，到基甸那裏。
- 士 8:10 那時西巴和撒慕拿，並跟隨他們的軍隊都在加各，約有一萬五千人，就是東方人全軍所剩下的；已經倒斃的約有十二萬拿刀的。
- 士 8:11 基甸就由挪巴和約比哈東邊，從住帳棚人的路上去，在米甸軍隊安然無備的時候，擊殺了他們。
- 士 8:12 西巴和撒慕拿逃跑；基甸追趕他們，捉住米甸的二王西巴和撒慕拿，驚散全軍。

貳 得勝者如何蒙揀選，見於神如何揀選基甸，以及與他一同爭戰，擊敗米甸人的那三百人——六 1～6，11～35，七 1～8，19～25，八 1～4：

- 士 6:1 以色列人又行耶和華眼中看為惡的事，耶和華就把他們交在米甸人手裏七年。
- 士 6:2 米甸人的手壓制以色列人；以色列人因米甸人的緣故，就在山中為自己挖穴、挖洞、建造營寨。
- 士 6:3 以色列人每逢撒種之後，米甸人、亞瑪力人、和東方人都上來攻打他們，
- 士 6:4 對着他們安營，毀壞地的出產，直到迦薩，沒有在以色列中留下食物，羊、牛、驢也沒有留下；
- 士 6:5 因為那些人帶着牲畜和帳棚上來，像蝗蟲那樣多，人和駱駝無數，都進入境內，毀壞那地。
- 士 6:6 以色列人因米甸人的緣故，極其窮乏；以色列人就哀求耶和華。
- 士 6:11 耶和華的使者來到俄弗拉，在那裏坐在屬於亞比以謝人約阿施的橡樹下；約阿施的兒子基甸正在酒醉那裏打麥子，為要逃躲米甸人。
- 士 6:12 耶和華的使者向基甸顯現，對他說，大能的勇士，耶和華與你同在。
- 士 6:13 基甸說，我主，請容我說，耶和華若與我們同在，我們何至遭遇這一切事呢？我們的列祖向我們敘述的，耶和華一切奇妙的作為在那裏呢？他們說，耶和華豈不是領我們從埃及上來麼？現在祂卻丟棄我們，將我們交在米甸人的手中。
- 士 6:14 耶和華面向基甸，說，你靠着這能力去拯救以色列人脫

who lived in union with God, a God-man, to fulfill God's word and to carry out God's economy.

- Judg. 6:34 And the Spirit of Jehovah clothed Gideon; and he blew the trumpet, and the Abiezrites were called up behind him.
- Judg. 6:5 For they went up with their cattle and their tents and came in like a locust swarm in number; both they and their camels were without number. And they came into the land to destroy it.
- Judg. 7:25 And they captured two princes of Midian, Oreb and Zeeb. And they slew Oreb at the rock of Oreb, and Zeeb they slew at the wine press of Zeeb; and they pursued Midian. And they brought the heads of Oreb and Zeeb to Gideon across the Jordan.
- Judg. 8:10 Now Zebah and Zalmunna were in Karkor, and their camps were with them, about fifteen thousand men, all who were left of the entire camp of the children of the east; for there had fallen one hundred and twenty thousand men who drew the sword.
- Judg. 8:11 And Gideon went up by way of the tent dwellers, east of Nobah and Jogbehah; and he struck the camp when the camp was off guard.
- Judg. 8:12 And Zebah and Zalmunna fled, and he pursued after them. And he captured the two kings of Midian, Zebah and Zalmunna, and threw all the camp into confusion.

II. The selection of the overcomers is seen with God's selection of Gideon and the three hundred men to fight with him to defeat the Midianites—6:1-6, 11-35; 7:1-8, 19-25; 8:1-4:

- Judg. 6:1 Then the children of Israel did that which was evil in the sight of Jehovah, and Jehovah delivered them into the hand of Midian for seven years.
- Judg. 6:2 And the hand of Midian prevailed against Israel. Because of Midian the children of Israel made for themselves the dens which are in the mountains as well as the caves and the strongholds.
- Judg. 6:3 And whenever Israel sowed its seed, Midian rose up with Amalek and the children of the east, and went up against them.
- Judg. 6:4 And they encamped against them and destroyed the produce of the land until you come to Gaza, and they left no sustenance in Israel, or sheep or ox or donkey.
- Judg. 6:5 For they went up with their cattle and their tents and came in like a locust swarm in number; both they and their camels were without number. And they came into the land to destroy it.
- Judg. 6:6 And Israel was greatly impoverished because of Midian. And the children of Israel cried out to Jehovah.
- Judg. 6:11 And the Angel of Jehovah came and sat under the terebinth that was in Ophrah, which belonged to Joash the Abiezrite, while Gideon his son was beating out the wheat in the winepress in order to hide it from the Midianites.
- Judg. 6:12 And the Angel of Jehovah appeared to him and said to him, Jehovah is with you, valiant warrior.
- Judg. 6:13 And Gideon said to Him, Please, my lord, if Jehovah is with us, then why has all this happened to us? And where are all His wondrous deeds that our fathers recount to us, saying, Did not Jehovah bring us up out of Egypt? But now Jehovah has abandoned us and delivered us into the hand of Midian.
- Judg. 6:14 Then Jehovah turned to him and said, Go in this strength of yours, and save Israel from the hand

離米甸人的手，不是我差遣你去的麼？

士 6:15 基甸說，主阿，請容我說，我憑甚麼拯救以色列人呢？我的家族在瑪拿西支派中是至貧窮的，我在我的父家又是至微小的。

士 6:16 耶和華對他說，我必與你同在，你必擊打米甸人，如擊打一人一樣。

士 6:17 基甸說，我若在你眼前蒙恩，求你給我顯一個證據，使我知道是你與我說話。

士 6:18 求你不要離開這裏，等我回到你這裏，將禮物帶來擺在你面前。祂說，我必等你回來。

士 6:19 於是基甸去豫備了一隻山羊羔，用一伊法細麵作了無酵餅，將肉放在筐內，把湯盛在壺中，帶到橡樹下使者那裏獻上。

士 6:20 神的使者對基甸說，將肉和無酵餅放在這磐石上，把湯倒出來。他就這樣行了。

士 6:21 耶和華的使者伸出手內的杖，杖頭挨了肉和無酵餅，就有火從磐石中上來，燒盡了肉和無酵餅。耶和華的使者就不見了。

士 6:22 基甸見祂是耶和華的使者，就說，哀哉！主耶和華阿，我不好了，因為我面對面看見了耶和華的使者。

士 6:23 耶和華對他說，你安心，不要懼怕，你必不至於死。

士 6:24 於是基甸在那裏為耶和華築了一座壇，起名叫耶和華沙龍。這壇到如今還在亞比以謝族的俄弗拉。

士 6:25 當那夜，耶和華對基甸說，你取你父親的牛來，就是那七歲的第二隻牛，並且拆毀你父親為巴力所築的壇，砍下壇旁的木像，

士 6:26 在這保障頂上整整齊齊的為耶和華你的神築一座壇，將第二隻牛獻為燔祭，用你所砍下的木像作柴。

士 6:27 基甸就從他僕人中挑了十個人，照着耶和華告訴他的行了。他因怕父家和本城的人，不敢在白晝行事，就在夜間行了。

士 6:28 城裏的人清早起來，見巴力的壇拆毀，壇旁的木像砍下，第二隻牛獻在新築的壇上，

士 6:29 就彼此說，這事是誰作的？他們查究尋訪之後，就說，這是約阿施的兒子基甸作的。

士 6:30 城裏的人對約阿施說，將你兒子交出來，好治死他；因為他拆毀了巴力的壇，砍下壇旁的木像。

士 6:31 約阿施對站着攻擊他的眾人說，你們是為巴力爭辯麼？你們要救他麼？誰為他爭辯，就要趁着早晨將誰處死。巴力若是神，有人拆毀他的壇，讓他為自己爭辯罷。

士 6:32 所以當日人稱基甸為耶路巴力，意思說，他拆毀巴力的壇，讓巴力與他爭辯。

士 6:33 那時，所有的米甸人、亞瑪力人、和東方人都聚集過河，在耶斯列谷安營。

士 6:34 耶和華的靈披戴在基甸身上，他就吹角；亞比以謝族都應召跟隨他。

of Midian. Indeed I have sent you.

Judg. 6:15 And he said to Him, Please, Lord, by what way can I save Israel? My clan here is the poorest in Manasseh, and I am the least in my father's house.

Judg. 6:16 And Jehovah said to him, Surely I will be with you, and you will strike the Midianites as one man.

Judg. 6:17 And he said to Him, If now I have found favor in Your sight, perform a sign for me that it is You who are speaking with me.

Judg. 6:18 Do not depart from here until I come to You and bring my present and set it before You. And He said, I will remain until you return.

Judg. 6:19 So Gideon went and prepared a kid and an ephah of flour in unleavened cakes. He put the flesh in a basket and put the broth in a pot, and he brought it out to Him under the terebinth. And he presented it.

Judg. 6:20 And the Angel of God said to him, Take the flesh and the unleavened cakes, and put them on this rock; and pour out the broth. And he did so.

Judg. 6:21 And the Angel of Jehovah put forth the end of the staff that was in His hand and touched the flesh and the unleavened cakes. And fire came up from the rock and consumed the flesh and the unleavened cakes. And the Angel of Jehovah went from his sight.

Judg. 6:22 And Gideon saw that He was the Angel of Jehovah. And Gideon said, Alas, O Lord Jehovah! For I have seen the Angel of Jehovah face to face.

Judg. 6:23 And Jehovah said to him, Peace be with you. Do not be afraid; you shall not die.

Judg. 6:24 Then Gideon built an altar there to Jehovah, and he called it Jehovah-shalom. To this day it is still in Ophrah of the Abiezrites.

Judg. 6:25 And that night Jehovah said to him, Take your father's bull, that is, the second bull, seven years old; and tear down the altar of Baal that belongs to your father, and cut down the Asherah that is beside it.

Judg. 6:26 And build an altar to Jehovah your God upon the top of this stronghold in the ordered manner. Then take that second bull, and offer a burnt offering with the wood of the Asherah that you will cut down.

Judg. 6:27 So Gideon took ten men from among his servants and did as Jehovah had told him. But because he was too afraid of his father's house and the men of the city to do it by day, he did it at night.

Judg. 6:28 And when the men of the city rose up early in the morning, there was the altar of Baal, broken down; and the Asherah beside it was cut down. And the second bull had been offered upon the altar that had been built.

Judg. 6:29 And they said to one another, Who has done this thing? And after they inquired and sought about, they said, Gideon the son of Joash has done this thing.

Judg. 6:30 Then the men of the city said to Joash, Bring out your son that he may die, for he has broken down the altar of Baal and cut down the Asherah beside it.

Judg. 6:31 And Joash said to all who stood against him, Will you contend for Baal? Or will you save him? Whoever contends for him will be put to death while it is still morning. If he is a god, let him contend for himself; for his altar has been broken down.

Judg. 6:32 Therefore on that day he named Gideon Jerubbaal, saying, Let Baal contend against him, for he has broken down his altar.

Judg. 6:33 Then all the Midianites and the Amalekites and the children of the east gathered together, and they crossed over and encamped in the valley of Jezreel.

Judg. 6:34 And the Spirit of Jehovah clothed Gideon; and he blew the trumpet, and the Abiezrites were called up behind him.



士 6:35 他打發使者到全瑪拿西，瑪拿西人也應召跟隨他。他又打發使者到亞設、西布倫、拿弗他利，那些地方的人也都上來與他們會合。

士 7:1 耶路巴力，就是基甸，和一切跟隨的人清早起來，在哈律泉旁安營。米甸營在他們北邊的山谷，靠近摩利岡。

士 7:2 耶和華對基甸說，跟隨你的人太多，我不能將米甸人交在他們手中，免得以色列人向我誇大，說，是我們自己的手救了我們。

士 7:3 現在你要宣告使百姓聽見，說，凡懼怕戰慄的，可以離開這裏回去。於是有一萬二千人回去，只剩下一萬。

士 7:4 耶和華對基甸說，人還是太多；你要帶他們下到水旁，我好在那裏為你試試他們。我指着誰對你說，這人可以同你去，他就可以同你去；我指着誰對你說，這人不可同你去，他就不可同你去。

士 7:5 基甸就帶他們下到水旁。耶和華對基甸說，凡用舌頭舔水，像狗舔的，要使他單站在一處；凡屈膝跪下喝水的，也要使他單站在一處。

士 7:6 於是用手捧到嘴邊舔水的有三百人，其餘的人都屈膝跪下喝水。

士 7:7 耶和華對基甸說，我要用這舔水的三百人拯救你們，將米甸人交在你手中；其餘的人都可以各歸各處去。

士 7:8 這三百人就帶着食物和角；其餘的以色列人，基甸都打發他們各歸各的帳棚，只留下這三百人。米甸營在他下邊的山谷裏。

士 7:19 基甸和跟隨他的一百人，在午夜更之初，纔換更的時候，來到營邊，就吹角，打破手中的瓶。

士 7:20 三隊的人都吹角，打破瓶子，左手拿着火把，右手拿着角，喊叫說，耶和華和基甸的刀！

士 7:21 他們在營的四圍各站各的地方；全營的人都亂竄，一面喊叫，一面逃跑。

士 7:22 三百人吹響三百枝角，耶和華使全營的人用刀互相擊殺，他們向西利拉逃到伯哈示他，直逃到靠近他巴，亞伯米何拉的河邊。

士 7:23 以色列人就從拿弗他利、亞設、和全瑪拿西，應召來追趕米甸人。

士 7:24 基甸打發人到以法蓮全山地，說，你們下來攻擊米甸人，爭先把守約但河的渡口，直到伯巴拉。於是法以蓮的眾人應召把守約但河的渡口，直到伯巴拉，

士 7:25 捉住了米甸的兩個首領俄立和西伊伯；將俄立殺在俄立磐石上，將西伊伯殺在西伊伯酒醉那裏；又追趕米甸人，將俄立和西伊伯的首級帶過約但河，到基甸那裏。

士 8:1 以法蓮人對基甸說，你去與米甸人爭戰，沒有召我們同去，

Judg. 6:35 And he sent messengers throughout all Manasseh, and they were also called up behind him. And he sent messengers throughout Asher and Zebulun and Naphtali, and they went up to meet them.

Judg. 7:1 Then Jerubbaal (that is, Gideon) and all the people who were with him rose early and encamped beside the spring of Harod. And the camp of Midian was to their north, by the hill of Moreh, in the valley.

Judg. 7:2 And Jehovah said to Gideon, The people with you are too many for Me to deliver Midian into their hand; Israel might vaunt himself against Me, saying, My own hand has saved me.

Judg. 7:3 Now then proclaim in the hearing of the people, saying, Whoever is afraid and trembling should return and depart from here. And twenty-two thousand of the people returned, and ten thousand remained.

Judg. 7:4 Then Jehovah said to Gideon, The people are still too many. Bring them down to the water, and I will test them for you there. And he of whom I say to you, This one shall go with you, he shall go with you. And every one of whom I say to you, This one shall not go with you, he shall not go.

Judg. 7:5 So he brought the people down to the water. And Jehovah said to Gideon, Everyone who laps from the water with his tongue, as a dog laps, you shall set apart; likewise everyone who bows down on his knees to drink.

Judg. 7:6 And the number of those who lapped the water into their mouth with their hand was three hundred men, but the rest of the people bowed down on their knees to drink water.

Judg. 7:7 And Jehovah said to Gideon, Through the three hundred men who lapped I will save you, and I will deliver Midian into your hand. But let all the other people go, each to his own place.

Judg. 7:8 Then the people took provisions in their hand and their trumpets; and he sent all the men of Israel away, each to his own tent, but retained the three hundred men. And the camp of Midian was below him in the valley.

Judg. 7:19 So Gideon and the hundred men who were with him came to the edge of the camp at the beginning of the middle watch. They had just then posted the watch. And they blew the trumpets and broke the pitchers that were in their hands.

Judg. 7:20 And the three companies blew the trumpets and shattered the pitchers; and they held the torches in their left hands, and the trumpets were in their right hands to blow. And they cried out, A sword for Jehovah and for Gideon!

Judg. 7:21 And each man stood in his place around the camp. Then the whole camp ran off, and they shouted and fled.

Judg. 7:22 And they blew the three hundred trumpets, and Jehovah set each man's sword against his companion and against the whole camp. And the camp fled as far as Beth-shittah toward Zererah, as far as the edge of Abel-meholah, by Tabbath.

Judg. 7:23 And the men of Israel were called up from Naphtali and from Asher and from all of Manasseh, and they pursued after Midian.

Judg. 7:24 Then Gideon sent messengers throughout all the hill country of Ephraim, saying, Come down against Midian, and seize the waters against them as far as Beth-barah and the Jordan. And every man of Ephraim was called up, and they seized the waters as far as Beth-barah and the Jordan.

Judg. 7:25 And they captured two princes of Midian, Oreb and Zeeb. And they slew Oreb at the rock of Oreb, and Zeeb they slew at the wine press of Zeeb; and they pursued Midian. And they brought the heads of Oreb and Zeeb to Gideon across the Jordan.

Judg. 8:1 Then the men of Ephraim said to him, Why have you done this thing to us, that you did not call

為甚麼這樣待我們？他們就與基甸大大的爭鬧。

- 士 8:2 基甸對他們說，現在我行了甚麼能與你們相比呢？以法蓮所拾取剩下的葡萄，不強過亞比以謝所摘收的葡萄麼？
- 士 8:3 神已將米甸的首領俄立和西伊伯交在你們手中；我能行甚麼與你們相比呢？基甸說了這話，以法蓮人向他的怒氣就消了。
- 士 8:4 基甸和跟隨他的三百人來到約但河，就過了河，雖然疲乏，還是追趕。

## 一 基甸的故事給我們看見如何成為得勝者：

### 1 我們必須認識己，看見我們自己是至微小的一六15，弗三8，太二十27～28，加六3。

- 士 6:15 基甸說，主阿，請容我說，我憑甚麼拯救以色列人呢？我的家族在瑪拿西支派中是至貧窮的，我在我的父家又是至微小的。
- 弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，
- 太 20:27 你們中間無論誰想要為首，就必作你們的奴僕。
- 太 20:28 正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。
- 加 6:3 人若不是甚麼，還以為是甚麼，就是自欺了。

### 2 我們必須看見屬天的異象，就是基督乃是神永遠經綸的中心與普及一士六12，徒二六16～22，西一17下，18下，提前一3～4，腓三8，10。

- 士 6:12 耶和華的使者向基甸顯現，對他說，大能的勇士，耶和華與你同在。
- 徒 26:16 你起來站着，我向你顯現，正是要選定你作執事和見證人，將你所看見我的事，和我將要顯現給你的事，見證出來；
- 徒 26:17 我要拯救你脫離百姓和外邦人。
- 徒 26:18 我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業。
- 徒 26:19 亞基帕王阿，我故此沒有違背那從天上來的異象，
- 徒 26:20 先向在大馬色、耶路撒冷和猶太全地的人，後向外邦人傳報，要悔改轉向神，行事與悔改相稱。
- 徒 26:21 因這些事，猶太人在殿裏拿住我，想要殺我。
- 徒 26:22 然而我蒙神的幫助，直到今日還得站住，向尊卑老幼作見證，所講的，並不外乎眾申言者和摩西所說，必要發生的事，
- 西 1:17 祂在萬有之先，萬有也在祂裏面得以維繫；
- 西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；
- 提前 1:3 我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，

us when you went to battle against Midian? And they contended with him sharply.

- Judg. 8:2 And he said to them, What have I done now to compare with you? Are not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?
- Judg. 8:3 It was into your hand that God gave the princes of Midian, Oreb and Zeeb. And what was I able to do in comparison with you? Then their hostile spirit toward him subsided when he said this word.
- Judg. 8:4 Then Gideon came to the Jordan and crossed over, he and the three hundred men with him, weary yet pursuing.

## A. The account of Gideon shows us how to be an overcomer:

### 1. We must know the self, realizing ourselves to be the least—6:15; Eph. 3:8; Matt. 20:27-28; Gal. 6:3.

- Judg. 6:15 And he said to Him, Please, Lord, by what way can I save Israel? My clan here is the poorest in Manasseh, and I am the least in my father's house.
- Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel
- Matt. 20:27 And whoever wants to be first among you shall be your slave;
- Matt. 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.
- Gal. 6:3 For if anyone thinks he is something when he is nothing, he deceives himself.

### 2. We must see the heavenly vision of Christ as the centrality and universality of God's eternal economy—Judg. 6:12; Acts 26:16-22; Col. 1:17b, 18b; 1 Tim. 1:3-4; Phil. 3:8, 10.

- Judg. 6:12 And the Angel of Jehovah appeared to him and said to him, Jehovah is with you, valiant warrior.
- Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you;
- Acts 26:17 Delivering you from the people and from the Gentiles, to whom I send you,
- Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.
- Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,
- Acts 26:20 But declared both to those in Damascus first and in Jerusalem and throughout all the country of Judea and to the Gentiles that they should repent and turn to God, doing works worthy of repentance.
- Acts 26:21 Because of these things certain Jews seized me while I was in the temple and tried to slay me.
- Acts 26:22 Having therefore obtained the help which is from God, I have stood unto this day, testifying both to small and great, saying nothing apart from the things which both the prophets and Moses have said would take place,
- Col. 1:17 And He is before all things, and all things cohere in Him;
- Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- 1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。  
腓 3:8 不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督，  
腓 3:10 使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，

### 3 我們必須照着神那美好、可喜悅、並純全的旨意，將自己獻上給神，當作活祭，有基督身體的實際和生活；（羅十二 1～5，參士六 21～24；）我們必須是聽見並回應啓示錄二、三章裏主對得勝者之呼召的人一二 7，11，17，26～28，三 5，12，20～21，詩歌六四七首。

羅 12:1 所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。  
羅 12:2 不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。  
羅 12:3 我藉着所賜給我的恩典，對你們各人說，不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度。  
羅 12:4 正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；  
羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。  
士 6:21 耶和華的使者伸出手內的杖，杖頭挨了肉和無酵餅，就有火從磐石中上來，燒盡了肉和無酵餅。耶和華的使者就不見了。  
士 6:22 基甸見祂是耶和華的使者，就說，哀哉！主耶和華阿，我不好了，因為我面對面看見了耶和華的使者。  
士 6:23 耶和華對他說，你安心，不要懼怕，你必不至於死。  
士 6:24 於是基甸在那裏為耶和華築了一座壇，起名叫耶和華沙龍。這壇到如今還在亞比以謝族的俄弗拉。  
啓 2:7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他喫。  
啓 2:11 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，絕不會受第二次死的害。  
啓 2:17 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將那隱藏的嗎哪賜給他，並賜他一塊白石，上面寫着新名，除了那領受的以外，沒有人認識。  
啓 2:26 得勝的，又守住我的工作到底的，我要賜給他權柄制伏列國；  
啓 2:27 他必用鐵杖轄管他們，將他們如同窯戶的瓦器打得粉碎，像我從我父領受的權柄一樣；  
啓 2:28 我又要把晨星賜給他。

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.  
Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ  
Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

### 3. We must offer up ourselves to God as a living sacrifice according to His good, well-pleasing, and perfect will to have the reality and living of the Body of Christ (Rom. 12:1-5; cf. Judg. 6:21-24); we must be those who hear and answer the Lord's call in Revelation 2 and 3 for the overcomers—2:7, 11, 17, 26-28; 3:5, 12, 20-21; Hymns, #894.

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.  
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.  
Judg. 6:21 And the Angel of Jehovah put forth the end of the staff that was in His hand and touched the flesh and the unleavened cakes. And fire came up from the rock and consumed the flesh and the unleavened cakes. And the Angel of Jehovah went from his sight.  
Judg. 6:22 And Gideon saw that He was the Angel of Jehovah. And Gideon said, Alas, O Lord Jehovah! For I have seen the Angel of Jehovah face to face.  
Judg. 6:23 And Jehovah said to him, Peace be with you. Do not be afraid; you shall not die.  
Judg. 6:24 Then Gideon built an altar there to Jehovah, and he called it Jehovah-shalom. To this day it is still in Ophrah of the Abiezrites.  
Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.  
Rev. 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.  
Rev. 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.  
Rev. 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;  
Rev. 2:27 And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;  
Rev. 2:28 And to him I will give the morning star.



啓 3:5 得勝的，必這樣穿白衣；我也絕不從生命冊上塗抹他的名，並且要在我父面前，和我父的眾使者面前，承認他的名。

啓 3:12 得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名，（這城就是由天上從我神那裏降下來的新耶路撒冷，）並我的新名，都寫在他上面。

啓 3:20 看哪，我站在門外叩門；若有聽見我聲音就開門的，我要進到他那裏，我與他，他與我要一同坐席。

啓 3:21 得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。

詩歌六四七首

1 你願否作主得勝者？	主正在呼召！
願否作主忠心從者，	路雖不盡曉？
（副）你願否作主得勝者，	滿足主心願？
主在呼召，主在呼召，	要你得冠冕！
2 你願否作主得勝者？	要受主吸引；
『起初的愛』總不離棄，	直到那早晨。
3 你願否作主得勝者？	倚靠主『生命』；
敢為主受逼迫、苦難，	至死不變更。
4 你願否作主得勝者？	要作主見證；
若肯如此，『隱藏嗎哪』	必作你供應。
5 你願否作主得勝者，	單純又真誠？
勝過所有邪惡混雜，	必得主『權柄』。
6 你願否作主得勝者？	信賴活的主；
使你『衣服』不沾死污，	得生命祝福。
7 你願否作主得勝者？	切勿棄主名！
遵守『主的忍耐之道』，	盡上你所能。
8 你願否作主得勝者？	勿『不冷不熱』；
切勿滿意於你所有，	需更有所得。
9 你願否作主得勝者？	主仍在呼召！
願否立即對祂赤誠，	成全祂所要？

4 我們必須為着主的見證，拆毀我們心中、生活中、工作中的偶像，領悟一面神引導我們進入對基督作生命、亮光、能力的享受，另一面神是信實的，容許我們有經濟上的困難、情感上的痛苦、身體上的痛苦，失去天然的長處，好使我們接受基督作我們的滿足，被基督充滿，並讓祂在凡事上居首位——士六 25～28，約十 10，八 12，提後二 1，西一 17 下，18 下，約壹五 21，伯二二 24～26，太十 35～39，林後十二 7～9，伯一 1，22，二 9～10，三 1，11，林後四 5，林前二 2。

Rev. 3:5 He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Rev. 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Hymns, #894

1 Will you be an overcomer?	Christ is calling now!
Will you then be such a follower,	Though you know not how?
(Chorus) Will you be an overcomer?	Will you make this choice?
Christ is calling, Christ is calling,	Listen to His voice!
2 Will you be an overcomer?	To the Lord be drawn!
Keep the "first love," never leave it,	Till the break of dawn.
3 Will you be an overcomer?	On His life depend!
Dare to suffer persecution,	Faithful to the end.
4 Will you be an overcomer?	Testimony bear!
Keep away from false religion,	"Hidden manna" share.
5 Will you be an overcomer,	Simple, real, and pure?
Overcome all evil mixture,	Ruling pow'r secure.
6 Will you be an overcomer?	Trust the living Lord!
Keep your "garments" from the deadness,	Win the life-reward.
7 Will you be an overcomer?	Never lukewarm be,
Ne'er content with what you've gotten,	More you need to see.
8 Will you be an overcomer?	Christ is calling still!
Will you now be loyal to Him,	His demand fulfill.

4. We must tear down the idols in our heart, in our life, and in our work for the Lord's testimony, realizing that on the one hand, God leads us into the enjoyment of Christ as life, light, and power, and on the other hand, God is faithful to allow us to have financial difficulties, emotional sufferings, physical sufferings, and the loss of natural goodness in order that we would take Christ as our satisfaction, be filled with Christ, and allow Him to have the first place in all things—Judg. 6:25-28; John 10:10; 8:12; 2 Tim. 2:1; Col. 1:17b, 18b; 1 John 5:21; Job 22:24-26; Matt. 10:35-39; 2 Cor. 12:7-9; Job 1:1, 22; 2:9-10; 3:1, 11; 2 Cor. 4:5; 1 Cor. 2:2.

士 6:25 當那夜，耶和華對基甸說，你取你父親的牛來，就是那七歲的第二隻牛，並且拆毀你父親為巴力所築的壇，砍下壇旁的木像，

士 6:26 在這保障頂上整整齊齊的為耶和華你的神築一座壇，將第二隻牛獻為燔祭，用你所砍下的木像作柴。

士 6:27 基甸就從他僕人中挑了十個人，照着耶和華告訴他的行了。他因怕父家和本城的人，不敢在白晝行事，就在夜間行了。

士 6:28 城裏的人清早起來，見巴力的壇拆毀，壇旁的木像砍下，第二隻牛獻在新築的壇上，

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。

約 8:12 於是耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得着生命的光。

提後 2:1 所以，我的孩子，你要在基督耶穌裏的恩典上得着加力，

西 1:17 祂在萬有之先，萬有也在祂裏面得以維繫；

西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；

約壹 5:21 孩子們，你們要保守自己，遠避偶像。

伯 22:24 將你的金塊丟在塵土裏，將俄斐的金子丟在溪河石頭之間，

伯 22:25 全能者就必作你的金塊，作你的寶銀。

伯 22:26 那時你要以全能者為喜樂，向神仰起臉來。

太 10:35 因為我來是叫人不和：兒子反他的父親，女兒反她的母親，兒媳反她的婆婆；

太 10:36 人的仇敵就是自己家裏的人。

太 10:37 愛父母過於愛我的，配不過我；愛兒女過於愛我的，配不過我；

太 10:38 不肯起他的十字架，並跟從我的，也配不過我。

太 10:39 得着魂生命的，必要喪失魂生命；為我的緣故喪失魂生命的，必要得着魂生命。

林後 12:7 又恐怕我因所得啟示的超越，就過於高擡自己，所以有一根刺，就是撒但的使者，加在我的肉體上，為要攻擊我，免得我過於高擡自己。

林後 12:8 為這事，我三次求過主，叫這刺離開我。

林後 12:9 祂對我說，我的恩典較你用的，因為我的能力，是在人的軟弱上顯得完全。所以我極其喜歡誇我的軟弱，好叫基督的能力覆庇我。

伯 1:1 烏斯地有一個人名叫約伯；這人完全且正直，敬畏神，遠離惡事。

伯 1:22 在这一切的事上，約伯並不犯罪，也不以神為行事失當。

伯 2:9 他的妻子對他說，你仍然持守你的純全麼？你咒詛神，死了罷。

伯 2:10 約伯卻對她說，你說話像個愚頑的婦人。難道我們從神得福樂，不也受災禍麼？在这一切的事上，約伯並不以嘴脣犯罪。

伯 3:1 此後，約伯開口咒詛自己的生日。

伯 3:11 我為何不出母胎而死，不出母腹而絕氣？

Judg. 6:25 And that night Jehovah said to him, Take your father's bull, that is, the second bull, seven years old; and tear down the altar of Baal that belongs to your father, and cut down the Asherah that is beside it.

Judg. 6:26 And build an altar to Jehovah your God upon the top of this stronghold in the ordered manner. Then take that second bull, and offer a burnt offering with the wood of the Asherah that you will cut down.

Judg. 6:27 So Gideon took ten men from among his servants and did as Jehovah had told him. But because he was too afraid of his father's house and the men of the city to do it by day, he did it at night.

Judg. 6:28 And when the men of the city rose up early in the morning, there was the altar of Baal, broken down; and the Asherah beside it was cut down. And the second bull had been offered upon the altar that had been built.

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.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

2 Tim. 2:1 You therefore, my child, be empowered in the grace which is in Christ Jesus;

Col. 1:17 And He is before all things, and all things cohere in Him;

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;

1 John 5:21 Little children, guard yourselves from idols.

Job 22:24 And place your gold nuggets in the dust / And your gold of Ophir in the stones of the brooks,

Job 22:25 Then the Almighty will be your gold nuggets / And precious silver to you.

Job 22:26 For then you will delight yourself in the Almighty, / And you will lift up your countenance to God.

Matt. 10:35 For I have come to set men at variance: a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law;

Matt. 10:36 And a man's enemies will be those of his household.

Matt. 10:37 He who loves father or mother above Me is not worthy of Me; and he who loves son or daughter above Me is not worthy of Me;

Matt. 10:38 And he who does not take his cross and follow after Me is not worthy of Me.

Matt. 10:39 He who finds his soul-life shall lose it, and he who loses his soul-life for My sake shall find it.

2 Cor. 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.

2 Cor. 12:8 Concerning this I entreated the Lord three times that it might depart from me.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

Job 1:1 There was a man in the land of Uz whose name was Job; and this man was perfect and upright, and he feared God and turned away from evil.

Job 1:22 In all this Job did not sin, nor did he charge God with unseemliness.

Job 2:9 Then his wife said to him, Do you still hold fast your integrity? Curse God and die.

Job 2:10 But he said to her, You speak as one of the foolish women speaks. Should we receive the good from God but not receive the ill? In all this Job did not sin with his lips.

Job 3:1 After this Job opened his mouth and cursed the day of his birth.

Job 3:11 Why did I not die at birth, / Come forth from the womb and expire?

林後 4:5 因為我們不是傳自己，乃是傳基督耶穌為主，也傳自己為耶穌的緣故，作你們的奴僕。

林前 2:2 因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督，並這位釘十字架的。

## 二 得勝者如何蒙揀選，見於那三百人如何被選上；神告訴基甸，跟隨他的人太多，指明神要為以色列人爭戰；第一次挑選的結果，有二萬二千人離開：

### 1 那些離開的人想要榮耀自己——士 7:1-2，約 5:41，44。

士 7:1 耶路巴力，就是基甸，和一切跟隨的人清早起來，在哈律泉旁安營。米甸營在他們北邊的山谷，靠近摩利岡。

士 7:2 耶和華對基甸說，跟隨你的人太多，我不能將米甸人交在他們手中，免得以色列人向我誇大，說，是我們自己的手救了我們。

約 5:41 我不接受從人來的榮耀。

約 5:44 你們互相受榮耀，卻不尋求從獨一之神來的榮耀，怎能信我呢？

### 2 那些離開的人是懼怕膽怯的一——士 7:3，太 25:25，參申 20:5-8。

士 7:3 現在你要宣告使百姓聽見，說，凡懼怕戰慄的，可以離開這裏回去。於是二萬二千人回去，只剩下一萬。

太 25:25 我就害怕，去把你的一他連得埋藏在地裏；請看，你仍有你所有的。

申 20:5 官長也要告訴百姓，說，有誰建造新房屋，尚未奉獻呢？他可以回家去，免得他陣亡，別人去奉獻。

申 20:6 有誰種葡萄園，尚未享用呢？他可以回家去，免得他陣亡，別人去享用。

申 20:7 有誰聘定了妻子，尚未迎娶呢？他可以回家去，免得他陣亡，別人去娶。

申 20:8 官長又要告訴百姓，說，有誰懼怕膽怯呢？他可以回家去，免得他弟兄的心融化，和他一樣。

## 三 第二次的挑選，由百姓怎樣喝水而決定；凡直接用嘴喝水的人，被神剔除；凡用手捧到嘴邊喝水的人被神選上，因為他們是否認己的人；

2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

## B. How the overcomers are selected is seen with the selection of the three hundred; by telling Gideon that he had too many people, God was indicating that He would fight for Israel; the first selection resulted in twenty-two thousand leaving:

### 1. Those who left wanted to glorify themselves—Judg. 7:1-2; John 5:41, 44.

Judg. 7:1 Then Jerubbaal (that is, Gideon) and all the people who were with him rose early and encamped beside the spring of Harod. And the camp of Midian was to their north, by the hill of Moreh, in the valley.

Judg. 7:2 And Jehovah said to Gideon, The people with you are too many for Me to deliver Midian into their hand; Israel might vaunt himself against Me, saying, My own hand has saved me.

John 5:41 I do not receive glory from men.

John 5:44 How can you believe when you receive glory from one another and do not seek the glory that is from the only God?

### 2. Those who left were fearful and afraid—Judg. 7:3; Matt. 25:25; cf. Deut. 20:5-8.

Judg. 7:3 Now then proclaim in the hearing of the people, saying, Whoever is afraid and trembling should return and depart from here. And twenty-two thousand of the people returned, and ten thousand remained.

Matt. 25:25 And I was afraid and went off and hid your talent in the earth; behold, you have what is yours.

Deut. 20:5 And the officers shall speak to the people, saying, Is there any man who has built a new house and has not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it.

Deut. 20:6 Is there any man who has planted a vineyard and has not partaken of it? Let him go and return to his house, lest he die in the battle and another man partake of it.

Deut. 20:7 Is there any man who has gotten engaged to a woman and has not taken her to himself? Let him go and return to his house, lest he die in the battle and another man take her to himself.

Deut. 20:8 And the officers shall speak further to the people and say, Is there any man who is afraid and whose heart fails? Let him go and return to his house, so that the heart of his brothers does not melt like his heart.

## C. The second selection was determined by how the people drank; those who drank directly with their mouth were eliminated by God; those who drank by bringing water in their hand to their mouth were selected by



藉着這樣喝水，他們能殷勤留意仇敵的任何攻擊——士七 4～6：

- 士 7:4 耶和華對基甸說，人還是太多；你要帶他們下到水旁，我好在那裏為你試試他們。我指着誰對你說，這人可以同你去，他就可以同你去；我指着誰對你說，這人不可同你去，他就不可同你去。
- 士 7:5 基甸就帶他們下到水旁。耶和華對基甸說，凡用舌頭舔水，像狗舔的，要使他單站在一處；凡屈膝跪下喝水的，也要使他單站在一處。
- 士 7:6 於是用手捧到嘴邊舔水的有三百人，其餘的人都屈膝跪下喝水。

1 那些有機會放縱自己，卻不這樣作的人，乃是已藉着十字架受過對付而否認自己的人，他們爲着神定旨的緣故，在主爭戰的日子，犧牲個人的安適——7 節，詩一一〇 3。

- 士 7:7 耶和華對基甸說，我要用這舔水的三百人拯救你們，將米甸人交在你手中；其餘的人都可以各歸各處去。
- 詩 110:3 當你爭戰的日子，你的民要以奉獻爲彩飾，甘心獻上自己。你的少年人對你必如清晨的甘露。

2 得勝者絕對爲着神的榮耀，他們除了怕得罪主和失去祂的同在之外，甚麼都不畏懼；（出三三 14～16；）他們讓十字架對付己。（約壹三 8，來二 14，羅六 23，加二 20。）

- 出 33:14 耶和華說，我的同在必和你同去，我必使你得安息。
- 出 33:15 摩西對祂說，你的同在若不和我們同去，就不要把我們從這裏領上去。
- 出 33:16 人如何得以知道，我和我的百姓在你眼前蒙恩？豈不是你與我們同去，使我和我的百姓與地上的萬民有分別麼？
- 約壹 3:8 犯罪的是出於魔鬼，因爲魔鬼從起初就犯罪。爲此，神的兒子顯現出來，是要消除魔鬼的作爲。
- 來 2:14 兒女既同有血肉之體，祂也照樣親自分於血肉之體，爲要藉着死，廢除那掌死權的，就是魔鬼，
- 羅 6:23 因爲罪的工價乃是死，惟有神的恩賜，在我們的主基督耶穌裏，乃是永遠的生命。
- 加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，爲我捨了自己。

God because they were self-denying persons; by drinking in this way, they were able to watch diligently for any attack by the enemy—Judg. 7:4-6:

- Judg. 7:4 Then Jehovah said to Gideon, The people are still too many. Bring them down to the water, and I will test them for you there. And he of whom I say to you, This one shall go with you, he shall go with you. And every one of whom I say to you, This one shall not go with you, he shall not go.
- Judg. 7:5 So he brought the people down to the water. And Jehovah said to Gideon, Everyone who laps from the water with his tongue, as a dog laps, you shall set apart; likewise everyone who bows down on his knees to drink.
- Judg. 7:6 And the number of those who lapped the water into their mouth with their hand was three hundred men, but the rest of the people bowed down on their knees to drink water.

1. Those who have the chance to indulge themselves but will not do so are self-denying persons who have been dealt with by the cross, sacrificing their personal rest and comfort for the sake of God's purpose in the day of His warfare—v. 7; Psalms 110:3.

- Judg. 7:7 And Jehovah said to Gideon, Through the three hundred men who lapped I will save you, and I will deliver Midian into your hand. But let all the other people go, each to his own place.
- Psalms 110:3 Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn.

2. The overcomers are absolute for God's glory and are afraid of nothing except offending the Lord and losing His presence (Exodus 33:14-16); they allow the cross to deal with the self (1 John 3:8; Hebrews 2:14; Romans 6:23; Galatians 2:20).

- Exodus 33:14 And He said, My presence shall go with you, and I will give you rest.
- Exodus 33:15 And he said to Him, If Your presence does not go with us, do not bring us up from here.
- Exodus 33:16 For how then shall it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, are distinct from all the other people who are on the face of the earth?
- 1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.
- Hebrews 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,
- Romans 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
- Galatians 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

#### 四 神給基甸三百人，使他們成爲一體，由輓入米甸營中的『一個大麥圓餅』所表徵，使米甸人被擊敗，並使神得勝——士七 9～25：

- 士 7:9 當那夜，耶和華對基甸說，起來，下去攻營，因我已將那營交在你手中。
- 士 7:10 倘若你怕下去，就帶你的僕人普拉下到營那裏去。
- 士 7:11 你必聽見他們所說的，然後你的手就必得加強，你就能下去攻營。於是基甸帶着僕人普拉下到營邊，靠近部隊。
- 士 7:12 米甸人、亞瑪力人、和一切東方人都散佈在山谷中，如同蝗蟲那樣多；他們的駱駝無數，多如海邊的沙。
- 士 7:13 基甸到了，就聽見一人將夢告訴同伴說，我作了一夢，夢見一個大麥圓餅輓入米甸營中，到了帳幕，將帳幕撞倒，帳幕就翻轉傾覆了。
- 士 7:14 那同伴回答說，這不是別的，乃是以色列人約阿施的兒子基甸的刀；神已將米甸和全營都交在他的手中。
- 士 7:15 基甸聽見這夢的敘述和夢的講解，就敬拜神。他回到以色列營中，說，起來罷，耶和華已將米甸營交在你們手中了。
- 士 7:16 於是基甸將三百人分作三隊，把角和空瓶交在各人手裏，瓶內都有火把。
- 士 7:17 他對他們說，你們要看着我，要照我所行的而行。我一到了營邊，我怎樣行，你們也要怎樣行。
- 士 7:18 我和一切跟隨我的人吹角的時候，你們也要在全營的四圍吹角，喊叫說，耶和華和基甸的刀！
- 士 7:19 基甸和跟隨他的一百人，在午夜更之初，纔換更的時候，來到營邊，就吹角，打破手中的瓶。
- 士 7:20 三隊的人都吹角，打破瓶子，左手拿着火把，右手拿着角，喊叫說，耶和華和基甸的刀！
- 士 7:21 他們在營的四圍各站各的地方；全營的人都亂竄，一面喊叫，一面逃跑。
- 士 7:22 三百人吹響三百枝角，耶和華使全營的人用刀互相擊殺，他們向西利拉逃到伯哈示他，直逃到靠近他巴，亞伯米何拉的河邊。
- 士 7:23 以色列人就從拿弗他利、亞設、和全瑪拿西，應召來追趕米甸人。
- 士 7:24 基甸打發人到以法蓮全山地，說，你們下來攻擊米甸人，爭先把守約但河的渡口，直到伯巴拉。於是以法蓮的眾人應召把守約但河的渡口，直到伯巴拉，
- 士 7:25 捉住了米甸的兩個首領俄立和西伊伯；將俄立殺在俄立磐

#### D. God gave Gideon three hundred men and made them one body, signified by a “round loaf of barley bread” tumbling through the camp of the Midianites for their defeat and God’s victory—Judg. 7:9-25:

- Judg. 7:9 And that night Jehovah said to him, Arise; go down against the camp, for I have delivered it into your hand.
- Judg. 7:10 But if you are afraid to go down, go down with Purah your young man into the camp;
- Judg. 7:11 And you will hear what they are saying. Then afterward your hands will be strengthened so that you can go down against the camp. So he went down with Purah his young man to the edge of the battle array that was in the camp.
- Judg. 7:12 Now the Midianites and the Amalekites and all the children of the east lay in the valley like a locust swarm in multitude; and their camels were without number, as the sand on the seashore is in multitude.
- Judg. 7:13 And when Gideon came, at that moment a man was recounting a dream to his companion; and he said, I have just had a dream. There was this round loaf of barley bread tumbling through the camp of Midian. And it came to the tent and struck it so that it fell, and it turned it upside down. And the tent collapsed.
- Judg. 7:14 And his companion answered and said, This is nothing else but the sword of Gideon the son of Joash, a man of Israel. God has delivered Midian and all the camp into his hand.
- Judg. 7:15 And when Gideon heard the account of the dream and its interpretation, he worshipped. And he returned to the camp of Israel and said, Arise, for Jehovah has delivered the camp of Midian into your hand.
- Judg. 7:16 And he divided the three hundred men into three companies; and he put trumpets into the hands of them all, as well as empty pitchers, with torches inside the pitchers.
- Judg. 7:17 And he said to them, Look at me, and do as I do. Right when I come to the edge of the camp, you shall do just as I do.
- Judg. 7:18 When I and all who are with me blow the trumpet, you also blow the trumpets around all the camp and say, For Jehovah and for Gideon!
- Judg. 7:19 So Gideon and the hundred men who were with him came to the edge of the camp at the beginning of the middle watch. They had just then posted the watch. And they blew the trumpets and broke the pitchers that were in their hands.
- Judg. 7:20 And the three companies blew the trumpets and shattered the pitchers; and they held the torches in their left hands, and the trumpets were in their right hands to blow. And they cried out, A sword for Jehovah and for Gideon!
- Judg. 7:21 And each man stood in his place around the camp. Then the whole camp ran off, and they shouted and fled.
- Judg. 7:22 And they blew the three hundred trumpets, and Jehovah set each man’s sword against his companion and against the whole camp. And the camp fled as far as Beth-shittah toward Zererah, as far as the edge of Abel-meholah, by Tabbath.
- Judg. 7:23 And the men of Israel were called up from Naphtali and from Asher and from all of Manasseh, and they pursued after Midian.
- Judg. 7:24 Then Gideon sent messengers throughout all the hill country of Ephraim, saying, Come down against Midian, and seize the waters against them as far as Beth-barah and the Jordan. And every man of Ephraim was called up, and they seized the waters as far as Beth-barah and the Jordan.
- Judg. 7:25 And they captured two princes of Midian, Oreb and Zeeb. And they slew Oreb at the rock of

石上，將西伊伯殺在西伊伯酒醉那裏；又追趕米甸人，將俄立和西伊伯的首級帶過約但河，到基甸那裏。

- 1 基甸和他的三百人同心合意，舉動一致，作法一樣，如同一人，表徵在那靈裏的合一，與在身體裏的生活；他們在復活裏，由先熟的穀物大麥所表徵，（六 16，撒下二一 9，利二三 10，林前十五 20，）調和在一起，成爲一餅，表徵召會。（十 17。）

士 6:16 耶和華對他說，我必與你同在，你必擊打米甸人，如擊打一人一樣。

撒下 21:9 交在基遍人的手裏。基遍人就將他們，在耶和華面前懸掛在山上，這七人就一同死亡。他們被處死的時候，正是收割日子的起頭，就是動手割大麥的時候。

利 23:10 你要對以色列人說，你們進了我賜給你們的地，收割莊稼的時候，要將初熟的莊稼一捆帶給祭司；

林前 15:20 但如今基督，就是睡了之人初熟的果子，已經從死人中復活。

林前 10:17 因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。

- 2 保羅認爲召會是一個餅，這種想法乃是取自舊約裏的素祭；（利二 4～5；）我們是許多子粒，（約十二 24，）使我們可以被磨成細麵，用油調和，好作成餅，就是召會。（林前十二 24～25。）

利 2:4 你若獻爐中烤的物爲素祭作供物，就要用細麵，作成調油的無酵餅，或抹油的無酵薄餅。

利 2:5 你的供物若用煎盤上作的物爲素祭，就要用調油的無酵細麵，

約 12:24 我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。

林前 12:24 至於我們俊美的肢體，就不需要了。但神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體，

林前 12:25 免得身體上有了分裂，總要肢體彼此同樣相顧。

- 3 同工們和長老們必須彼此牧養，彼此相愛，作身體生活的模型，就是那些學習被調節、被調和、被除去，好爲着實際的身體生活，憑着那靈作一切事，將基督分賜到彼此裏面之人的模型—羅十二 1～5，參代下一 10。

羅 12:1 所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作

Oreb, and Zeeb they slew at the wine press of Zeeb; and they pursued Midian. And they brought the heads of Oreb and Zeeb to Gideon across the Jordan.

1. Gideon and his men moved and acted together in one accord as one man, signifying the oneness in the Spirit and the living in the Body; they were blended together in resurrection, signified by barley, the first-ripe grain (6:16; 2 Sam. 21:9; Lev. 23:10; 1 Cor. 15:20), to be one bread, signifying the church (10:17).

Judg. 6:16 And Jehovah said to him, Surely I will be with you, and you will strike the Midianites as one man.

2 Sam. 21:9 And he delivered them into the hands of the Gibeonites. And they hanged them on the mountain before Jehovah, and the seven perished together. And they were put to death in the days of harvest, in the first days, at the beginning of the barley harvest.

Lev. 23:10 Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest;

1 Cor. 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

2. Paul's thought of the church being one bread was taken from the Old Testament with the meal offering (Lev. 2:4-5); we are the many grains (John 12:24) so that we may be ground into fine flour mingled with oil for making the cake, the bread, of the church (1 Cor. 12:24-25).

Lev. 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

Lev. 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

1 Cor. 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

1 Cor. 12:25 That there would be no division in the body, but that the members would have the same care for one another.

3. All the co-workers and elders should shepherd one another and love one another to be a model of the Body life, a model of those who are learning to be tempered, blended, and crossed out in order to do everything by the Spirit to dispense Christ into one another for the practical Body life—Rom. 12:1-5; cf. 2 Chron. 1:10.

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a



聖別並討神喜悅的活祭，這是你們合理的事奉。

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

羅 12:3 我藉着所賜給我的恩典，對你們各人說，不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度。

羅 12:4 正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；

羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。

代下 1:10 求你賜我智慧和知識，我好在這民前出入；不然，誰能審斷你這眾多的民呢？

## 五 基甸和他的三百人爭戰勞苦，但全會眾追趕仇敵，收穫成果，表徵我們得勝時，基督的全身體都要得復興，直到耶和華作平安，耶和華沙龍，（士六 24，）在地上掌權——七 22～25，八 1～4，西一 24，詩一二八 5，賽三二 17，六六 12。

士 6:24 於是基甸在那裏為耶和華築了一座壇，起名叫耶和華沙龍。這壇到如今還在亞比以謝族的俄弗拉。

士 7:22 三百人吹響三百枝角，耶和華使全營的人用刀互相擊殺，他們向西利拉逃到伯哈示他，直逃到靠近他巴，亞伯米何拉的河邊。

士 7:23 以色列人就從拿弗他利、亞設、和全瑪拿西，應召來追趕米甸人。

士 7:24 基甸打發人到以法蓮全山地，說，你們下來攻擊米甸人，爭先把守約但河的渡口，直到伯巴拉。於是以法蓮的眾人應召把守約但河的渡口，直到伯巴拉，

士 7:25 捉住了米甸的兩個首領俄立和西伊伯；將俄立殺在俄立磐石上，將西伊伯殺在西伊伯酒醺那裏；又追趕米甸人，將俄立和西伊伯的首級帶過約但河，到基甸那裏。

士 8:1 以法蓮人對基甸說，你去與米甸人爭戰，沒有召我們同去，為甚麼這樣待我們？他們就與基甸大大的爭鬧。

士 8:2 基甸對他們說，現在我行了甚麼能與你們相比呢？以法蓮所拾取剩下的葡萄，不強過亞比以謝所摘收的葡萄麼？

士 8:3 神已將米甸的首領俄立和西伊伯交在你們手中；我能行甚麼與你們相比呢？基甸說了這話，以法蓮人向他的怨氣就消了。

士 8:4 基甸和跟隨他的三百人來到約但河，就過了河，雖然疲乏，還是追趕。

西 1:24 現在我因着為你們所受的苦難喜樂，並且為基督的身體，就是為召會，在我一面，在我肉身上補滿基督患難的缺欠；詩 128:5 願耶和華從錫安賜福給你；願你一生的日子，看見耶路撒冷的美福。

賽 32:17 公義的果效必是平安；公義的效驗必是平靜穩妥，直到

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.

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.

2 Chron. 1:10 Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?

## E. Gideon and his three hundred men fought the battle and labored, yet the whole congregation chased the enemy and reaped the harvest, signifying that when we overcome, the whole Body is revived until Jehovah as peace, Jehovah-shalom (Judg. 6:24), reigns on the earth—7:22-25; 8:1-4; Col. 1:24; Psalms 128:5; Isaiah 32:17; 66:12.

Judg. 6:24 Then Gideon built an altar there to Jehovah, and he called it Jehovah-shalom. To this day it is still in Ophrah of the Abiezrites.

Judg. 7:22 And they blew the three hundred trumpets, and Jehovah set each man's sword against his companion and against the whole camp. And the camp fled as far as Beth-shittah toward Zererah, as far as the edge of Abel-meholah, by Tabbath.

Judg. 7:23 And the men of Israel were called up from Naphtali and from Asher and from all of Manasseh, and they pursued after Midian.

Judg. 7:24 Then Gideon sent messengers throughout all the hill country of Ephraim, saying, Come down against Midian, and seize the waters against them as far as Beth-barah and the Jordan. And every man of Ephraim was called up, and they seized the waters as far as Beth-barah and the Jordan.

Judg. 7:25 And they captured two princes of Midian, Oreb and Zeeb. And they slew Oreb at the rock of Oreb, and Zeeb they slew at the wine press of Zeeb; and they pursued Midian. And they brought the heads of Oreb and Zeeb to Gideon across the Jordan.

Judg. 8:1 Then the men of Ephraim said to him, Why have you done this thing to us, that you did not call us when you went to battle against Midian? And they contended with him sharply.

Judg. 8:2 And he said to them, What have I done now to compare with you? Are not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?

Judg. 8:3 It was into your hand that God gave the princes of Midian, Oreb and Zeeb. And what was I able to do in comparison with you? Then their hostile spirit toward him subsided when he said this word.

Judg. 8:4 Then Gideon came to the Jordan and crossed over, he and the three hundred men with him, weary yet pursuing.

Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;

Psa. 128:5 Jehovah bless you from Zion; / And may you see the prosperity of Jerusalem / All the days of your life.

Isa. 32:17 And the work of righteousness will be peace, / And the result of righteousness, quietness and

永遠。

賽 66:12 耶和華如此說，我要使平安延及她，好像江河；使列國的榮耀延及她，如同漲溢的河；你們要從中啣奶；你們必蒙抱在肋旁，搖弄在膝上。

六 基甸和他的三百人追趕米甸諸王時，『雖然疲乏，還是追趕』（士八4下；）因着我們蒙了神的憐憫，在神永遠經綸的實際裏盡職並生活，我們就不喪膽；（林後四1，16～18；）我們可能勞苦到疲乏的地步，但我們的勞苦是照着神在我們裏面大能的運行。（西一28～29，林前十五58。）

士 8:4 基甸和跟隨他的三百人來到約但河，就過了河，雖然疲乏，還是追趕。

林後 4:1 因此，我們既照所蒙的憐憫，受了這職事，就不喪膽，

林後 4:16 所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。

林後 4:17 因為我們這短暫輕微的苦楚，要極盡超越的為我們成就永遠重大的榮耀。

林後 4:18 我們原不是顧念所見的，乃是顧念所不見的，因為所見的是暫時的，所不見的纔是永遠的。

西 1:28 我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上；

西 1:29 我也為此勞苦，照着祂在我裏面大能的運行，竭力奮鬥。

林前 15:58 所以我親愛的弟兄們，你們務要堅固，不可搖動，常常竭力多作主工，因為知道你們的勞苦，在主裏面不是徒然的。

叁 我們必須看見基甸失敗的關鍵內在的意義：

一 第一，基甸不仁慈；他殺了那些不支持他的同胞，（士八16～17，）干犯了神的第六條誡命；（出二十13；）基督是神的恩慈，領我們悔改。（羅二4，多三4，弗二7。）

士 8:16 於是捉住那城的長老，並拿野地的荊條和枳棘來，用以踹踏疏割人；

士 8:17 又拆了毘努伊勒的樓，殺了那城裏的人。

出 20:13 不可殺人。

羅 2:4 還是你藐視祂豐富的恩慈、寬容與恆忍，不曉得神的恩慈是領你悔改？

多 3:4 然而，當我們救主神的恩慈，和祂對人的愛顯現的時候，

弗 2:7 好在要來的諸世代中，顯示祂在基督耶穌裏，向我們所施

assurance forever.

Isa. 66:12 For thus says Jehovah, / I now am extending to her / Peace like a river, / And the glory of the nations / Like an overflowing stream; / And you will nurse, you will be carried on the hip, / And you will be bounced on the knees.

F. As Gideon and his men were pursuing the kings of Midian, they were “weary yet pursuing” (Judg. 8:4b); because we have received God’s mercy to minister and live in the reality of God’s eternal economy, we do not lose heart (2 Cor. 4:1, 16-18); we may labor to the point of exhaustion, but our labor is according to God’s operation, which operates in us in power (Col. 1:28-29; 1 Cor. 15:58).

Judg. 8:4 Then Gideon came to the Jordan and crossed over, he and the three hundred men with him, weary yet pursuing.

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;

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.

2 Cor. 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

2 Cor. 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

Col. 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

Col. 1:29 For which also I labor, struggling according to His operation which operates in me in power.

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.

III. We must see the intrinsic significance of the secret of Gideon’s failure:

A. First, Gideon was not kind; he killed those countrymen who did not support him (Judg. 8:16-17), breaking the sixth commandment of God (Exo. 20:13); Christ as the kindness of God led us to repentance (Rom. 2:4; Titus 3:4; Eph. 2:7).

Judg. 8:16 And he took the elders of the city and the thorns of the wilderness and the briers, and with them he trampled the men of Succoth.

Judg. 8:17 And he broke down the tower of Peniel and slew the men of the city.

Exo. 20:13 You shall not kill.

Rom. 2:4 Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God’s kindness is leading you to repentance?

Titus 3:4 But when the kindness and the love to man of our Savior God appeared,

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward

二 第二，他放縱肉體的情慾，（參加五 16，羅八 4，）對肉體的情慾毫不約束；這由士師記八章三十節所指明，那裏告訴我們，基甸有七十個兒子，『因為他有許多妻子；』此外，他在示劍的妾，也給他生了一個兒子；（31；）藉此基甸干犯了第七條誡命。（出二十 14。）

加 5:16 我說，你們當憑着靈而行，就絕不會滿足肉體的情慾了。  
 羅 8:4 使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。  
 士 8:30 基甸有七十個兒子，都是他親生的，因為他有許多妻子。  
 士 8:31 他在示劍的妾，也給他生了一個兒子，基甸給他起名叫亞比米勒。  
 出 20:14 不可姦淫。

三 第三，雖然基甸在拒絕管理百姓的事上作得正確，（士八 22～23，）卻貪戀百姓所奪的掠物（他們所奪的耳環），因而干犯了第十條誡命，百姓就將掠物交給他；基甸用他從百姓取得的金子製造了一個以弗得，這以弗得成了以色列人的偶像；（24～27，出三二 1～4 與 2 註 1；）結果，基甸的家和整個以色列社會都敗壞了。

士 8:22 以色列人對基甸說，你既救我們脫離米甸人的手，願你和你的兒孫管理我們。  
 士 8:23 基甸說，我不管理你們，我的兒子也不管理你們，惟有耶和華管理你們。  
 士 8:24 基甸又對他們說，我有一件事求你們，請你們各人將所奪的耳環給我。（原來米甸人都戴金耳環，因為他們是以實瑪利人。）  
 士 8:25 他們說，我們情願給你。於是鋪開一件外衣，各人將所奪的耳環丟在其上。  
 士 8:26 基甸所要來的金耳環重一千七百舍客勒金子。此外還有米甸王身上的月牙圈、耳墜、和紫色衣服，並駱駝項上的鍊子。  
 士 8:27 基甸以此製造了一個以弗得，設立在本城俄弗拉。後來全以色列在那裏隨從這以弗得行了邪淫；這就作了基甸和他全家的網羅。  
 出 32:1 百姓見摩西遲延不下山，就大家聚集到亞倫那裏，對他說，起來，為我們造神像，可以在我們前面引路；因為領我們從埃及地上來的那人摩西，我們不知道他遭遇了甚麼事。

B. Second, he indulged in the lust of the flesh (cf. Gal. 5:16; Rom. 8:4), not exercising any restriction over his fleshly lust; this is indicated by Judges 8:30, which tells us that Gideon had seventy sons, “for he had many wives”; in addition, his concubine who was in Shechem also bore him a son (v. 31); by this Gideon broke the seventh commandment (Exo. 20:14).

Gal. 5:16 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh.  
 Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.  
 Judg. 8:30 And Gideon had seventy sons, the issue of his loins, for he had many wives.  
 Judg. 8:31 And his concubine who was in Shechem also bore him a son, and he named him Abimelech.  
 Exo. 20:14 You shall not commit adultery.

C. Third, although Gideon did a good thing in refusing to rule over the people (Judg. 8:22-23), he coveted the spoil of his people (their golden earrings), thereby breaking the tenth commandment, and they surrendered it to him; Gideon made an ephod with the gold he had taken from the people, and this ephod became an idol to the children of Israel (vv. 24-27; Exo. 32:1-4 and footnote 1 on v. 2); as a result, Gideon’s family and the entire society of Israel were corrupted.

Judg. 8:22 And the men of Israel said to Gideon, Rule over us, you and your son and your grandson as well; for you have saved us from the hand of Midian.  
 Judg. 8:23 But Gideon said to them, I will not rule over you, nor will my son rule over you. Jehovah will rule over you.  
 Judg. 8:24 And Gideon said to them, Let me make a request of you, that each of you give me an earring from his spoil. ( The Midianites had golden earrings, for they were Ishmaelites.)  
 Judg. 8:25 And they said, We will willingly give it. And they spread out a garment, and each of them threw an earring from his spoil there.  
 Judg. 8:26 And the weight of the golden earrings that he requested was one thousand seven hundred shekels of gold. This was besides the crescents and the pendants and the purple garments that were upon the kings of Midian and besides the chains that were on their camels’ necks.  
 Judg. 8:27 And Gideon made an ephod with it and placed it in his city, in Ophrah. And all Israel went as harlots to it there, and it became a snare to Gideon and his house.  
 Exo. 32:1 And when the people saw that Moses delayed to come down from the mountain, the people gathered against Aaron and said to him, Come, make a god for us who will go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.



出 32:2 亞倫對他們說，把你們妻子、兒子、女兒耳上的金環<sup>1</sup>摘下，拿來給我。  
出 32:3 眾百姓就把他們耳上的金環摘下，拿來給亞倫。  
出 32:4 亞倫從他們手裏接過來，鑄了一隻牛犢，是用雕刻的工具作成的。他們就說，以色列阿，這是領你從埃及地上來的神。  
出 32:2 註 1 百姓戴金耳環是為着妝飾自己。這指明自我妝飾導致拜偶像。（參創三五 4 與註。）不僅如此，耳環的金子是神在以色列人出埃及以前賜給他們，（十二 35～36，）要用來建造帳幕的。（二五 3，三五 5。）但這金子在用來為着神的定旨以前，就被撒但篡奪，被神的子民用來作成偶像。因此，拜偶像乃是撒但篡奪以及人濫用神為着祂的定旨所賜給的，以致將其糟蹋。

四 士師記是關於享受那豫表基督的美地；基甸的成功指明得着絕佳的機會享受基督，而他的失敗指明失去享受基督的機會。

肆 基甸放縱性慾並貪戀金子，導致拜偶像；貪婪就是拜偶像，（西三 5，）淫亂和貪婪都連於拜偶像；（弗五 5；）基甸的失敗給我們看見，我們在對付性慾和錢財的事上，必須施行嚴格的管制：

西 3:5 所以要治死你們在地上的肢體，就是淫亂、污穢、邪情、惡慾和貪婪，貪婪就是拜偶像，  
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。

一 甚至在以色列國和以色列國最高峯的威榮裏得榮耀的所羅門王，（王上四 34，八 10～11，）起初是敬畏神、愛神的人，至終由於娶了許多外邦妻子，也成了拜偶像的人。（十一 1～13，見 43 註 1。）

王上 4:34 從萬民中，從地上一切聽見所羅門智慧的君王那裏，都有人來聽他的智慧話。  
王上 8:10 祭司從聖所出來的時候，有雲充滿耶和華的殿；  
王上 8:11 因着那雲的緣故，祭司不能站立供職，因為耶和華的榮光充滿了耶和華的殿。  
王上 11:1 所羅門王在法老的女兒之外，又寵愛許多外邦女子，就是

Exo. 32:2 And Aaron said to them, Tear off the gold rings<sup>1</sup>, which are in the ears of your wives, your sons, and your daughters, and bring them to me.  
Exo. 32:3 And all the people tore off the golden rings which were in their ears and brought them to Aaron.  
Exo. 32:4 And he took the gold from their hand and fashioned it with an engraving tool and made it into a molten calf; and they said, This is your god, O Israel, who brought you up out of the land of Egypt!  
32:2 footnote 1 The gold earrings were worn by the people for self-beautification. This indicates that self-beautification leads to idolatry (cf. Gen. 35:4 and note). Furthermore, the gold in the earrings was given to the children of Israel by God before their exodus from Egypt (12:35-36) and was to be used for the building of the tabernacle (25:3; 35:5). However, before the gold could be used for God's purpose, it was usurped by Satan and used by God's people to make an idol. Hence, idolatry is Satan's usurping and man's abusing of what God has given for His purpose, in order to make it a waste.

D. Judges is a book concerning the enjoyment of the good land, which is a type of Christ; Gideon's success indicates the gaining of an excellent opportunity to enjoy Christ, but his failure indicates the losing of the opportunity to enjoy Christ.

**IV. Gideon's indulgence in sex and his greediness for gold led to idolatry; greediness is idolatry (Col. 3:5), and both fornication and greediness are linked to idol worship (Eph. 5:5); his failure shows us that we need to exercise strict control in dealing with the matters of sex and wealth:**

Col. 3:5 Put to death therefore your members which are on the earth: fornication, uncleanness, passion, evil desire, and greediness, which is idolatry;  
Eph. 5:5 For this you realize, knowing that every fornicator or unclean person or greedy person (who is an idolater) has no inheritance in the kingdom of Christ and of God.

A. Even King Solomon, who was glorified in the kingdom of Israel with the splendor of that kingdom at its highest peak (1 Kings 4:34; 8:10-11) and began as a God-fearing and God-loving person, eventually became an idol worshipper through his many foreign wives (11:1-13; see footnote 1 on v. 43).

1 Kings 4:34 And they came from all the peoples to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom.  
1 Kings 8:10 And when the priests came out of the Holy Place, the cloud filled the house of Jehovah;  
1 Kings 8:11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.  
1 Kings 11:1 But King Solomon loved many foreign women in addition to Pharaoh's daughter-Moabite,

摩押女子、亞捫女子、以東女子、西頓女子、赫人女子。

王上 11:2 論到這些國民，耶和華曾對以色列人說，你們不可到他們中間去，他們也不可到你們中間來，因為他們必使你們的心偏離，去隨從他們的神。所羅門卻愛戀這些國的女子。

王上 11:3 所羅門有妃七百，都是公主，還有嬪三百；這些妃嬪使他的心偏離了。

王上 11:4 所羅門年老的時候，他的妃嬪使他的心偏離，去隨從別神；他的心就不像他父親大衛的心那樣，完全向着耶和華他的神。

王上 11:5 所羅門隨從西頓人的女神亞斯他錄，和亞捫人的可憎之物米勒公。

王上 11:6 所羅門行耶和華眼中看為惡的事，不像他父親大衛那樣，專一跟從耶和華。

王上 11:7 所羅門為摩押的可憎之物基抹，和亞捫人的可憎之物摩洛，在耶路撒冷對面的山上建築邱壇。

王上 11:8 他為所有向自己的神燒香獻祭的外邦妃嬪，也是這樣行。

王上 11:9 耶和華向所羅門發怒，因為他的心偏離了耶和華以色列的神；耶和華曾兩次向他顯現，

王上 11:10 並曾為這事吩咐他不可隨從別神；他卻沒有遵守耶和華所吩咐的。

王上 11:11 耶和華對所羅門說，你既行了這事，不遵守我所吩咐你守的約和律例，我必將你的國撕去，賜給你的臣僕。

王上 11:12 然而，因你父親大衛的緣故，我不在你活着的日子行這事，我必從你兒子的手中將國撕去。

王上 11:13 只是我不將全國從你撕去；我要因我僕人大衛和我所選擇的耶路撒冷，將一個支派留給你的兒子。

王上 11:43 所羅門與他列祖同睡<sup>1</sup>，葬在他父親大衛的城裏。他兒子羅波安接續他作王。

王上 11:43 註 1 所羅門的崩逝（41 ~ 43）是在沮喪失望之中。他的榮美像草上的花凋謝，（太六 29，彼前一 24，）他榮華的一生成了『虛空的虛空，』正如他所傳講的。（傳一 2。）然而，神藉着他（豫表基督）所作的，卻存到永遠。（見二 1 註 1。）

在屬靈生命的光下，所羅門顯然是智慧人而不是屬靈人；他是有才幹的人，卻不是生命的人；他的智慧是恩賜，而不是生命的度量。他一生的成就，乃是證明他有來自神所給智慧之恩賜的才幹，而不是顯出神聖生命成熟的才能。才幹離了生命就像蛇，毒害神的子民；生命乃像鴿子，以生命供應神的子民。參得四 18 註 1。

所羅門藉着神所給的恩賜，對神所賜美地的享受達到最高水平。然而，因着他屬靈生命的成熟度量很小，放縱情慾不受約束，就從神經綸之美地的享受截斷。他的父親大衛，一個合乎神心的人，因這同樣粗鄙且醜惡的罪而失敗。（撒下十一。）所羅門在這屬撒但的試誘下失敗，更甚於他父親。這使他的子孫喪失百分之九十以上的國度，導致神選民中間歷世歷代的分裂與混亂。至終，他們失去神所賜之

Ammonite, Edomite, Sidonian, and Hittite women,

1 Kings 11:2 From among the nations concerning which Jehovah had said to the children of Israel, You shall not go among them, nor shall they come among you, for they will surely turn your heart after their gods. Solomon clung to these in love.

1 Kings 11:3 And he had seven hundred princess wives and three hundred concubines, and his wives turned his heart away.

1 Kings 11:4 And when Solomon was old, his wives turned his heart after other gods; and his heart was not perfect toward Jehovah his God like the heart of David his father.

1 Kings 11:5 And Solomon went after Ashtoreth the goddess of the Sidonians and after Milcom the detestable thing of the Ammonites.

1 Kings 11:6 And Solomon did what was evil in the sight of Jehovah and did not fully follow Jehovah as David his father had done.

1 Kings 11:7 Then Solomon built a high place to Chemosh the detestable thing of Moab in the mountain that is before Jerusalem and to Molech the detestable thing of the children of Ammon.

1 Kings 11:8 And so he did for all his foreign wives, who burned incense and offered sacrifices to their gods.

1 Kings 11:9 So Jehovah became angry with Solomon because his heart turned away from Jehovah the God of Israel, who had appeared to him twice,

1 Kings 11:10 And who had commanded him concerning this very matter, not to go after other gods; but he did not keep that which Jehovah had commanded.

1 Kings 11:11 And Jehovah said to Solomon, Because you have done this and have not kept My covenant and My statutes, which I commanded you, I will surely tear the kingdom away from you and give it to your servant.

1 Kings 11:12 However I will not do it in your days, because of David your father; I will tear it out of your son's hand.

1 Kings 11:13 But I will not tear the whole kingdom away from you; I will give one tribe to your son because of David My servant and because of Jerusalem, which I have chosen.

1 Kings 11:43 And Solomon slept<sup>1</sup> with his fathers and was buried in the city of David his father. And Rehoboam his son reigned in his place.

1 Kings 11:43 footnote 1

Solomon's decease (vv. 41-43) was in gloomy disappointment. His glory fell off like the flower of grass (Matt. 6:29; 1 Pet. 1:24), and his splendid career became "vanity of vanities," as he had preached (Eccl. 1:2). However, what God did through him as a type of Christ remains forever (see note 1<sup>1</sup> in ch. 2).

Under the light of the spiritual life, it is clear that Solomon was a wise man but not a spiritual man; a man of capability, not a man of life; a man whose wisdom was a gift, not a measure of life. The careers he accomplished were evidences of his capacity from his God-given gift of wisdom, not manifestations of the ability of the maturity of the divine life. Capability apart from life is like a snake, poisoning God's people; life is like a dove, supplying God's people with life. Cf. note 18<sup>1</sup> in Ruth 4.

Solomon's enjoyment of the God-given good land reached the highest level through his God-given gift. However, because of his small measure in the maturity of the spiritual life, he was cut off from the enjoyment of the good land in God's economy because of his unbridled indulgence of his lust. His father David, a man according to God's heart, failed in this same gross and ugly sin (2 Sam. 11). Solomon's failure in this satanic temptation was much greater than his father's. This caused his descendants to lose more than ninety percent of their kingdom and caused the people of God's elect to suffer division and confusion among themselves throughout

地，在外邦拜偶像之地成為俘虜。因着所羅門的失敗，以色列國現今仍在受苦。這對我們該是何等的警戒和警示！我們必須謹慎；在放縱情慾上甚至一點失敗，也會破壞召會，扼殺召會生活光輝的一面。

## 二 基甸死後，以色列人的墮落開始於離棄耶和華他們的神，並且敬拜迦南人的偶像；結果他們就放縱肉體的情慾；此外，基甸的妾的兒子亞比米勒，殺了基甸的其他七十個兒子，而另一個兒子約坦逃跑了一士八 33～九 57。

- 士 8:33 基甸死後，以色列人又轉去隨從諸巴力行邪淫，以巴力比利土為他們的神。
- 士 8:34 以色列人不記念耶和華他們的神，就是拯救他們脫離四圍眾仇敵之手的；
- 士 8:35 也不照着耶路巴力，就是基甸，向以色列所行一切的善，以恩慈待他的家。
- 士 9:1 耶路巴力的兒子亞比米勒，到了示劍見他的眾母舅，對他們和他外祖全家的人說，
- 士 9:2 請你們說給示劍所有的居民聽：是耶路巴力的眾子七十人都管理你們好呢？還是一人管理你們好？你們又要記念我是你們的骨肉。
- 士 9:3 他的眾母舅便將這一切話為他說給示劍的居民聽；示劍人的心就歸向亞比米勒，因為他們說，他原是我們的弟兄。
- 士 9:4 他們從巴力比利土的廟中取了七十錠銀子給亞比米勒；亞比米勒用這銀子雇了些無賴放蕩之徒，他們便跟隨他。
- 士 9:5 他往俄弗拉到他父親的家，將他的弟兄，耶路巴力的眾子七十人都殺在一塊石頭上；只剩下耶路巴力的小兒子約坦，因為他躲藏了。
- 士 9:6 示劍所有的居民和米羅全家一同聚集，往示劍柱子的橡樹旁，立亞比米勒為王。
- 士 9:7 有人將這事告訴約坦，他就去站在基利心山頂上，向眾人大聲喊叫，說，示劍的居民哪，你們要聽我的話，神也就聽你們的話。
- 士 9:8 有一次，眾樹要去膏一樹作他們的王，就去對橄欖樹說，請你作我們的王。
- 士 9:9 橄欖樹對他們說，我豈可停止生產我那尊重神和人的油，去飄飄在眾樹之上呢？
- 士 9:10 眾樹對無花果樹說，請你來作我們的王。
- 士 9:11 無花果樹對他們說，我豈可停止結出我的甘甜和美果，去飄飄在眾樹之上呢？
- 士 9:12 眾樹對葡萄樹說，請你來作我們的王。
- 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？
- 士 9:14 於是所有的樹對荊棘說，請你來作我們的王。

many generations. Eventually, they lost the God-given land and became captives in the foreign lands of idol worship. The nation of Israel is still suffering because of Solomon's failure. What a warning and an alarm this should be to us! We must be careful. Even a little failure in the indulgence of lust can damage the church and kill the splendid aspects of the church life.

## B. After Gideon died, Israel's degradation was initiated in their forsaking of Jehovah their God and their worshipping the idols of the Canaanites, which issued in their indulgence in fleshly lust; also, the son of Gideon's concubine, Abimelech, slew seventy of Gideon's other sons, whereas Jotham, another son, escaped—Judg. 8:33—9:57.

- Judg. 8:33 And as soon as Gideon died, the children of Israel turned again and went as harlots after the Baals. And they made Baal-berith their god.
- Judg. 8:34 And the children of Israel did not remember Jehovah their God, who had delivered them from the hand of all their enemies all around;
- Judg. 8:35 Nor did they show mercy to the house of Jerubbaal, that is, Gideon, for all the good he had done to Israel.
- Judg. 9:1 Then Abimelech the son of Jerubbaal went to Shechem to his mother's brothers; and he spoke to them and to all the family of the house of his mother's father, saying,
- Judg. 9:2 Speak now in the hearing of all the lords of Shechem, What is better for you, that all the sons of Jerubbaal, seventy men, rule over you, or that one man rule over you? Now remember that I am your bone and your flesh.
- Judg. 9:3 And his mother's brothers spoke of him in the hearing of all the lords of Shechem with all these words; and their heart inclined toward Abimelech, for they said, He is our brother.
- Judg. 9:4 And they gave him seventy pieces of silver from the house of Baal-berith. And with it Abimelech hired worthless and wanton men, and they followed after him.
- Judg. 9:5 And he went to his father's house in Ophrah and slew his brothers, the sons of Jerubbaal, seventy men, on one stone; but Jotham, the youngest son of Jerubbaal, was left, for he hid himself.
- Judg. 9:6 Then all the lords of Shechem and all the house of Millo gathered, and they went and made Abimelech king at the terebinth of the pillar that was in Shechem.
- Judg. 9:7 And when Jotham was told, he went and stood on the top of Mount Gerizim and lifted up his voice and called out and said to them, Listen to me, you lords of Shechem, that God may listen to you.
- Judg. 9:8 The trees once went forth to anoint a king over themselves. And they said to the olive tree, Reign over us.
- Judg. 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?
- Judg. 9:10 Then the trees said to the fig tree, You come and reign over us.
- Judg. 9:11 But the fig tree said to them, Shall I leave my sweetness and my good fruit, and go to wave over the trees?
- Judg. 9:12 Then the trees said to the vine, You come and reign over us.
- 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?
- Judg. 9:14 So all the trees said to the bramble, You come and reign over us.



士 9:15 荊棘對他們說，你們若真誠的膏我為王，就要來投靠在我的蔭下；不然，願火從荊棘裏出來，燒滅利巴嫩的香柏樹。

士 9:16 現在你們若憑真誠和正直而行，立亞比米勒為王，若善待耶路巴力和他的家，照他手當得的待他；

士 9:17 （從前我父為你們爭戰，冒着性命的危險，救了你們脫離米甸人的手。

士 9:18 你們如今卻起來攻擊我的父家，將他眾子七十人殺在一塊石頭上，又立他婢女所生的兒子亞比米勒為示劍居民的王；他原是你們的弟兄；）

士 9:19 你們如今若憑真誠和正直待耶路巴力和他的家，就可因亞比米勒喜樂，他也可因你們喜樂；

士 9:20 不然，願火從亞比米勒發出，燒滅示劍的居民和米羅家，又願火從示劍居民和米羅家發出，燒滅亞比米勒。

士 9:21 約坦因怕他弟兄亞比米勒，就逃跑，來到比珥，住在那裏。

士 9:22 亞比米勒管理以色列人三年。

士 9:23 神打發惡靈到亞比米勒和示劍的居民中間，示劍的居民就以詭詐待亞比米勒；

士 9:24 這是要叫耶路巴力七十個兒子所受的殘害得着報復，又叫那流他們血的罪歸與他們的弟兄亞比米勒，就是那殺害他們的，並歸與幫助他殺弟兄的示劍居民。

士 9:25 示劍的居民在山頂上設埋伏，等候亞比米勒；凡路過他們那裏的人，他們就搶奪。有人將這事告訴亞比米勒。

士 9:26 以別的兒子迦勒和他的弟兄來到示劍，示劍的居民都信靠他。

士 9:27 示劍的居民出城到田間去，摘取葡萄園的葡萄，踴酒，擺設感謝宴，進他們神的廟中喫喝，咒詛亞比米勒。

士 9:28 以別的兒子迦勒說，亞比米勒是誰？我們示劍人是誰，竟要服事他？他不是耶路巴力的兒子麼？他的官員不是西布勒麼？你們要服事示劍的父親哈抹的後人；我們為何要服事亞比米勒呢？

士 9:29 惟願這民交在我的手下，我就除掉亞比米勒。迦勒又對亞比米勒說，增添你的軍兵出來罷！

士 9:30 那城的官長西布勒聽見以別的兒子迦勒的話，就發怒，

士 9:31 打發使者去多珥瑪見亞比米勒，說，以別的兒子迦勒和他的弟兄到了示劍，煽惑城中的民攻擊你。

士 9:32 現在你和跟隨你的人今夜起來，在田間埋伏；

士 9:33 到早晨太陽一出，你就早早起來闖城。迦勒和跟隨他的人出來攻擊你的時候，你便向他們見機而作。

士 9:34 於是，亞比米勒和跟隨他的眾人夜間起來，分作四隊，向着示劍設下埋伏。

士 9:35 以別的兒子迦勒出去，站在城門口。亞比米勒和跟隨他的人從埋伏之處起來。

士 9:36 迦勒看見那些人，就對西布勒說，看哪，有人從山頂上下

Judg. 9:15 And the bramble said to the trees, If you are truly anointing me as king over you, come and take refuge under my shade; but if not, may fire come forth from the bramble and devour the cedars of Lebanon!

Judg. 9:16 Now therefore if you have dealt truly and with integrity in making Abimelech king, and if you have dealt in a good way toward Jerubbaal and toward his house, and if you have dealt with him as his hands have deserved—

Judg. 9:17 (For my father fought for you and risked his life, and he delivered you from the hand of Midian.

Judg. 9:18 But you have risen up today against the house of my father and have slain his sons, seventy men, on one stone; and you have made Abimelech the son of his female servant king over the lords of Shechem, for he is your brother.)

Judg. 9:19 Now if you have dealt truly and with integrity toward Jerubbaal and toward his house today, then rejoice in Abimelech, and let him also rejoice in you.

Judg. 9:20 But if not, may fire come forth from Abimelech and devour the lords of Shechem and the house of Millo, and may fire come forth from the lords of Shechem and the house of Millo and devour Abimelech!

Judg. 9:21 And Jotham ran off and fled, and he came to Beer and remained there because of Abimelech his brother.

Judg. 9:22 And Abimelech was prince over Israel three years.

Judg. 9:23 And God sent an evil spirit between Abimelech and the lords of Shechem, and the lords of Shechem dealt treacherously with Abimelech,

Judg. 9:24 So that the violence done to the seventy sons of Jerubbaal might be avenged and so that their blood might be put upon Abimelech their brother, who slew them, and upon the lords of Shechem, who strengthened his hands to slay his brothers.

Judg. 9:25 And the lords of Shechem set men in ambush for him on the tops of the mountains, and they robbed everyone who passed by them on the way; and Abimelech was told.

Judg. 9:26 And Gaal the son of Ebed came with his brothers and went over to Shechem, and the lords of Shechem put their trust in him.

Judg. 9:27 And they went out into the field and gathered the grapes of their vineyards and trod them, and had a festival. And they went to the house of their god and ate and drank, and they cursed Abimelech.

Judg. 9:28 And Gaal the son of Ebed said, Who is Abimelech and who are we of Shechem, that we should serve him? Is he not the son of Jerubbaal, and is not Zebul his officer? Serve the men of Hamor, the father of Shechem; but why should we serve this man?

Judg. 9:29 But, oh, that this people were put in my hand; then I would remove Abimelech. And he said of Abimelech, Increase your army and come out!

Judg. 9:30 When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger burned.

Judg. 9:31 And he sent messengers to Abimelech in Tormah, saying, Gaal the son of Ebed and his brothers have now come to Shechem, and now they are stirring up the city against you.

Judg. 9:32 And now rise up at night, you and the people with you, and wait in ambush in the field;

Judg. 9:33 And in the morning, as soon as the sun rises, you shall rise up early and rush on the city. And right when he and the people with him come out against you, you shall do with him as you find occasion.

Judg. 9:34 And Abimelech and all the people with him rose up at night and waited in ambush against Shechem in four companies.

Judg. 9:35 And Gaal the son of Ebed went out and stood in the entrance of the gate of the city. And Abimelech and the people with him rose up from the ambush.

Judg. 9:36 And when Gaal saw the people, he said to Zebul, Look, people are coming down from the tops

來了。西布勒說，你看見山的影子，以為是人。

- 士 9:37 迦勒又說，看哪，有人從地的高處下來，又有一隊從米惡尼尼橡樹的路上而來。
- 士 9:38 西布勒對他說，你曾說，亞比米勒是誰，我們竟要服事他？你所誇的口在那裏呢？這不是你所藐視的民麼？你現在出去，與他們交戰罷。
- 士 9:39 於是迦勒率領示劍的居民出去，與亞比米勒交戰。
- 士 9:40 亞比米勒追趕迦勒，迦勒在他面前逃跑；有許多受傷仆倒的，直到城門口。
- 士 9:41 亞比米勒住在亞魯瑪。西布勒趕出迦勒和他的弟兄們，不准他們住在示劍。
- 士 9:42 次日，民出到田間，有人告訴亞比米勒；
- 士 9:43 他就把他的人分作三隊，埋伏在田間，看見有人從城裏出來，就起來擊殺他們。
- 士 9:44 亞比米勒和跟隨他的隊伍向前闖去，站在城門口；有兩隊直闖到田間的眾人那裏，把他們擊殺了。
- 士 9:45 亞比米勒整天攻打城，將城奪取，殺了其中的人，將城拆毀，撒上了鹽。
- 士 9:46 示劍樓所有的居民都聽見了，就躲入巴力比利土廟的衛所。
- 士 9:47 有人告訴亞比米勒說，示劍樓的居民都聚在一處。
- 士 9:48 亞比米勒和跟隨他的人就都上撒們山。亞比米勒手拿斧子，砍下一根樹枝，扛在肩上，對跟隨他的人說，你們看我所行的，也當趕緊照樣行。
- 士 9:49 眾人也就各砍一枝，跟隨亞比米勒，把樹枝對着衛所堆起來，放火燒裏面的人，把衛所燒了，以致示劍樓的人也都死了，男女約有一千。
- 士 9:50 亞比米勒到提備斯，對着提備斯安營，就攻取了那城。
- 士 9:51 城中有一座堅固的樓；城裏所有的居民，無論男女，都逃進樓去，把自己關在裏面，上了樓頂。
- 士 9:52 亞比米勒到了樓前，攻打那樓，挨近樓門口，要用火焚燒那樓。
- 士 9:53 有一個婦人把一塊上磨石拋在亞比米勒的頭上，打破了他的腦骨。
- 士 9:54 他就急忙喊叫拿他兵器的少年人，對他說，拔出你的刀來，殺了我罷；免得人議論我說，是個婦人殺了他。於是少年人把他刺透，他就死了。
- 士 9:55 以色列人見亞比米勒死了，便各回自己的地方去了。
- 士 9:56 這樣，神報應亞比米勒向他父親所行的惡，就是殺了自己弟兄七十個人。
- 士 9:57 示劍人的一切惡，神也都報應在他們頭上；耶路巴力的兒子約坦的咒詛歸到他們身上了。

of the mountains. But Zebul said to him, You are seeing the shadow of the mountains as though they were men.

- Judg. 9:37 And Gaal spoke again and said, Look, people are coming down from the height of the land, and one company is coming by the way of the terebinth of Meonenim.
- Judg. 9:38 Then Zebul said to him, Where is your boast now, that you said, Who is Abimelech that we should serve him? Is not this the people that you despised? Go out now, and fight them.
- Judg. 9:39 So Gaal went out before the lords of Shechem and fought with Abimelech.
- Judg. 9:40 And Abimelech pursued him, and Gaal fled from before him. And many wounded fell, up to the entrance of the gate.
- Judg. 9:41 And Abimelech dwelt in Arumah. And Zebul drove out Gaal and his brothers, so that they could not dwell in Shechem.
- Judg. 9:42 Then on the next day the people went out into the field, and Abimelech was told.
- Judg. 9:43 And he took his people and divided them into three companies, and he waited in ambush in the field. And he looked, and there were the people coming out of the city. And he rose up against them and struck them.
- Judg. 9:44 And Abimelech and the companies that were with him rushed forward and stood at the entrance of the gate of the city, and two companies rushed upon all those who were in the field and struck them.
- Judg. 9:45 And Abimelech fought against the city all that day. And he took the city, and the people who were in it he slew; and he tore down the city and sowed it with salt.
- Judg. 9:46 And when all the lords of the tower of Shechem heard of it, they went to the stronghold of the house of El-berith.
- Judg. 9:47 And Abimelech was told that all the lords of the tower of Shechem had gathered together.
- Judg. 9:48 And Abimelech went up to Mount Zalmon, he and all the people who were with him. And Abimelech took an ax in his hand and cut down a tree limb. And he lifted it up and put it on his shoulder, and he said to the people who were with him, What you see me doing, hurry and do as I have done.
- Judg. 9:49 So all the people also cut down each a limb. And they followed after Abimelech and set the limbs against the stronghold. And they set the stronghold on fire over them, so that all the men of the tower of Shechem also died, about a thousand men and women.
- Judg. 9:50 Then Abimelech went to Thebez; and he encamped against Thebez and took it.
- Judg. 9:51 But there was a strong tower in the middle of the city; and all the men and women and all the lords of the city fled there and shut themselves in; and they went up to the roof of the tower.
- Judg. 9:52 And Abimelech came up to the tower and fought against it. And he came near the entrance of the tower to burn it with fire.
- Judg. 9:53 And a certain woman threw an upper millstone upon Abimelech's head, and it cracked his skull.
- Judg. 9:54 Then he called immediately to the young man who bore his armor and said to him, Draw your sword and kill me; otherwise they will say concerning me, A woman slew him. And his young man pierced him through, and he died.
- Judg. 9:55 And when the men of Israel saw that Abimelech was dead, they went away, each to his own place.
- Judg. 9:56 And God repaid the evil of Abimelech, which he had done to his father by slaying his seventy brothers.
- Judg. 9:57 And God brought all the evil of the men of Shechem back upon their own heads, and the curse of Jotham the son of Jerubbaal came upon them.

三 約坦大膽宣告，將亞比米勒的掌權比喻為荊棘的掌權，與那些拒絕野心並成為神子民供應管道，像橄欖樹、無花果樹、和葡萄樹的人相對；（8～13；）神報應亞比米勒向他父親所行的惡，（14～55，）就是殺了自己弟兄七十個人；神也將示劍人一切的惡報應在他們頭上；耶路巴力（基甸—六 32）的兒子約坦的咒詛都歸到他們身上。（九 56～57。）

- 士 9:8 有一次，眾樹要去膏一樹作他們的王，就去對橄欖樹說，請你作我們的王。
- 士 9:9 橄欖樹對他們說，我豈可停止生產我那尊重神和人的油，去飄飄在眾樹之上呢？
- 士 9:10 眾樹對無花果樹說，請你來作我們的王。
- 士 9:11 無花果樹對他們說，我豈可停止結出我的甘甜和美味，去飄飄在眾樹之上呢？
- 士 9:12 眾樹對葡萄樹說，請你來作我們的王。
- 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？
- 士 9:14 於是所有的樹對荊棘說，請你來作我們的王。
- 士 9:15 荊棘對他們說，你們若真誠的膏我為王，就要來投靠在我的蔭下；不然，願火從荊棘裏出來，燒滅利巴嫩的香柏樹。
- 士 9:16 現在你們若憑真誠和正直而行，立亞比米勒為王，若善待耶路巴力和他的家，照他手當得的待他；
- 士 9:17 （從前我父為你們爭戰，冒着性命的危險，救了你們脫離米甸人的手。
- 士 9:18 你們如今卻起來攻擊我的父家，將他眾子七十人殺在一塊石頭上，又立他婢女所生的兒子亞比米勒為示劍居民的王；他原是你們的弟兄；）
- 士 9:19 你們如今若憑真誠和正直待耶路巴力和他的家，就可因亞比米勒喜樂，他也可因你們喜樂；
- 士 9:20 不然，願火從亞比米勒發出，燒滅示劍的居民和米羅家，又願火從示劍居民和米羅家發出，燒滅亞比米勒。
- 士 9:21 約坦因怕他弟兄亞比米勒，就逃跑，來到比珥，住在那裏。
- 士 9:22 亞比米勒管理以色列人三年。
- 士 9:23 神打發惡靈到亞比米勒和示劍的居民中間，示劍的居民就以詭詐待亞比米勒；
- 士 9:24 這是要叫耶路巴力七十個兒子所受的殘害得着報復，又叫那流他們血的罪歸與他們的弟兄亞比米勒，就是那殺害他們的，並歸與幫助他殺弟兄的示劍居民。
- 士 9:25 示劍的居民在山頂上設埋伏，等候亞比米勒；凡路過他們

C. Jotham boldly declared a parable of Abimelech's reign as the reign of the bramble versus those who are like olive trees, fig trees, and vine trees, who reject ambition and become a channel of supply to God's people (vv. 8-13); God repaid the evil of Abimelech (vv. 14-55), which he had done to his father by slaying his seventy brothers; and God brought all the evil of the men of Shechem back upon their own heads, and the curse of Jotham the son of Jerubbaal (Gideon—6:32) came upon them (9:56-57).

- Judg. 9:8 The trees once went forth to anoint a king over themselves. And they said to the olive tree, Reign over us.
- Judg. 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?
- Judg. 9:10 Then the trees said to the fig tree, You come and reign over us.
- Judg. 9:11 But the fig tree said to them, Shall I leave my sweetness and my good fruit, and go to wave over the trees?
- Judg. 9:12 Then the trees said to the vine, You come and reign over us.
- 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?
- Judg. 9:14 So all the trees said to the bramble, You come and reign over us.
- Judg. 9:15 And the bramble said to the trees, If you are truly anointing me as king over you, come and take refuge under my shade; but if not, may fire come forth from the bramble and devour the cedars of Lebanon!
- Judg. 9:16 Now therefore if you have dealt truly and with integrity in making Abimelech king, and if you have dealt in a good way toward Jerubbaal and toward his house, and if you have dealt with him as his hands have deserved—
- Judg. 9:17 (For my father fought for you and risked his life, and he delivered you from the hand of Midian.
- Judg. 9:18 But you have risen up today against the house of my father and have slain his sons, seventy men, on one stone; and you have made Abimelech the son of his female servant king over the lords of Shechem, for he is your brother.)
- Judg. 9:19 Now if you have dealt truly and with integrity toward Jerubbaal and toward his house today, then rejoice in Abimelech, and let him also rejoice in you.
- Judg. 9:20 But if not, may fire come forth from Abimelech and devour the lords of Shechem and the house of Millo, and may fire come forth from the lords of Shechem and the house of Millo and devour Abimelech!
- Judg. 9:21 And Jotham ran off and fled, and he came to Beer and remained there because of Abimelech his brother.
- Judg. 9:22 And Abimelech was prince over Israel three years.
- Judg. 9:23 And God sent an evil spirit between Abimelech and the lords of Shechem, and the lords of Shechem dealt treacherously with Abimelech,
- Judg. 9:24 So that the violence done to the seventy sons of Jerubbaal might be avenged and so that their blood might be put upon Abimelech their brother, who slew them, and upon the lords of Shechem, who strengthened his hands to slay his brothers.
- Judg. 9:25 And the lords of Shechem set men in ambush for him on the tops of the mountains, and they



那裏的人，他們就搶奪。有人將這事告訴亞比米勒。  
士 9:26 以別的兒子迦勒和他的弟兄來到示劍，示劍的居民都信靠他。  
士 9:27 示劍的居民出城到田間去，摘取葡萄園的葡萄，踴酒，擺設感謝宴，進他們神的廟中喫喝，咒詛亞比米勒。  
士 9:28 以別的兒子迦勒說，亞比米勒是誰？我們示劍人是誰，竟要服事他？他不是耶路巴力的兒子麼？他的官員不是西布勒麼？你們要服事示劍的父親哈抹的後人；我們為何要服事亞比米勒呢？  
士 9:29 惟願這民交在我的手下，我就除掉亞比米勒。迦勒又對亞比米勒說，增添你的軍兵出來罷！  
士 9:30 那城的官長西布勒聽見以別的兒子迦勒的話，就發怒，  
士 9:31 打發使者去多珥瑪見亞比米勒，說，以別的兒子迦勒和他的弟兄到了示劍，煽惑城中的民攻擊你。  
士 9:32 現在你和跟隨你的人今夜起來，在田間埋伏；  
士 9:33 到早晨太陽一出，你就早早起來闖城。迦勒和跟隨他的人出來攻擊你的時候，你便向他們見機而作。  
士 9:34 於是，亞比米勒和跟隨他的眾人夜間起來，分作四隊，向着示劍設下埋伏。  
士 9:35 以別的兒子迦勒出去，站在城門口。亞比米勒和跟隨他的人從埋伏之處起來。  
士 9:36 迦勒看見那些人，就對西布勒說，看哪，有人從山頂上下來了。西布勒說，你看見山的影子，以為是人。  
  
士 9:37 迦勒又說，看哪，有人從地的高處下來，又有一隊從米惡尼尼橡樹的路上而來。  
士 9:38 西布勒對他說，你曾說，亞比米勒是誰，我們竟要服事他？你所誇的口在那裏呢？這不是你所藐視的民麼？你現在出去，與他們交戰罷。  
士 9:39 於是迦勒率領示劍的居民出去，與亞比米勒交戰。  
士 9:40 亞比米勒追趕迦勒，迦勒在他面前逃跑；有許多受傷仆倒的，直到城門口。  
士 9:41 亞比米勒住在亞魯瑪。西布勒趕出迦勒和他的弟兄們，不准他們住在示劍。  
士 9:42 次日，民出到田間，有人告訴亞比米勒；  
士 9:43 他就把他的人分作三隊，埋伏在田間，看見有人從城裏出來，就起來擊殺他們。  
  
士 9:44 亞比米勒和跟隨他的隊伍向前闖去，站在城門口；有兩隊直闖到田間的眾人那裏，把他們擊殺了。  
  
士 9:45 亞比米勒整天攻打城，將城奪取，殺了其中的人，將城拆毀，撒上了鹽。  
士 9:46 示劍樓所有的居民都聽見了，就躲入巴力比利土廟的衛所。  
  
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robbed everyone who passed by them on the way; and Abimelech was told.  
Judg. 9:26 And Gaal the son of Ebed came with his brothers and went over to Shechem, and the lords of Shechem put their trust in him.  
Judg. 9:27 And they went out into the field and gathered the grapes of their vineyards and trod them, and had a festival. And they went to the house of their god and ate and drank, and they cursed Abimelech.  
Judg. 9:28 And Gaal the son of Ebed said, Who is Abimelech and who are we of Shechem, that we should serve him? Is he not the son of Jerubbaal, and is not Zebul his officer? Serve the men of Hamor, the father of Shechem; but why should we serve this man?  
  
Judg. 9:29 But, oh, that this people were put in my hand; then I would remove Abimelech. And he said of Abimelech, Increase your army and come out!  
Judg. 9:30 When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger burned.  
Judg. 9:31 And he sent messengers to Abimelech in Tormah, saying, Gaal the son of Ebed and his brothers have now come to Shechem, and now they are stirring up the city against you.  
Judg. 9:32 And now rise up at night, you and the people with you, and wait in ambush in the field;  
Judg. 9:33 And in the morning, as soon as the sun rises, you shall rise up early and rush on the city. And right when he and the people with him come out against you, you shall do with him as you find occasion.  
Judg. 9:34 And Abimelech and all the people with him rose up at night and waited in ambush against Shechem in four companies.  
Judg. 9:35 And Gaal the son of Ebed went out and stood in the entrance of the gate of the city. And Abimelech and the people with him rose up from the ambush.  
Judg. 9:36 And when Gaal saw the people, he said to Zebul, Look, people are coming down from the tops of the mountains. But Zebul said to him, You are seeing the shadow of the mountains as though they were men.  
Judg. 9:37 And Gaal spoke again and said, Look, people are coming down from the height of the land, and one company is coming by the way of the terebinth of Meonenim.  
Judg. 9:38 Then Zebul said to him, Where is your boast now, that you said, Who is Abimelech that we should serve him? Is not this the people that you despised? Go out now, and fight them.  
  
Judg. 9:39 So Gaal went out before the lords of Shechem and fought with Abimelech.  
Judg. 9:40 And Abimelech pursued him, and Gaal fled from before him. And many wounded fell, up to the entrance of the gate.  
Judg. 9:41 And Abimelech dwelt in Arumah. And Zebul drove out Gaal and his brothers, so that they could not dwell in Shechem.  
Judg. 9:42 Then on the next day the people went out into the field, and Abimelech was told.  
Judg. 9:43 And he took his people and divided them into three companies, and he waited in ambush in the field. And he looked, and there were the people coming out of the city. And he rose up against them and struck them.  
Judg. 9:44 And Abimelech and the companies that were with him rushed forward and stood at the entrance of the gate of the city, and two companies rushed upon all those who were in the field and struck them.  
Judg. 9:45 And Abimelech fought against the city all that day. And he took the city, and the people who were in it he slew; and he tore down the city and sowed it with salt.  
Judg. 9:46 And when all the lords of the tower of Shechem heard of it, they went to the stronghold of the house of El-berith.  
Judg. 9:47 And Abimelech was told that all the lords of the tower of Shechem had gathered together.

士 9:48 亞比米勒和跟隨他的人就都上撒們山。亞比米勒手拿斧子，砍下一根樹枝，扛在肩上，對跟隨他的人說，你們看我所行的，也當趕緊照樣行。

士 9:49 眾人也各砍一枝，跟隨亞比米勒，把樹枝對着衛所堆起來，放火燒裏面的人，把衛所燒了，以致示劍樓的人也都死了，男女約有一千。

士 9:50 亞比米勒到提備斯，對着提備斯安營，就攻取了那城。

士 9:51 城中有一座堅固的樓；城裏所有的居民，無論男女，都逃進樓去，把自己關在裏面，上了樓頂。

士 9:52 亞比米勒到了樓前，攻打那樓，挨近樓門口，要用火焚燒那樓。

士 9:53 有一個婦人把一塊上磨石拋在亞比米勒的頭上，打破了他的腦骨。

士 9:54 他就急忙喊叫拿他兵器的少年人，對他說，拔出你的刀來，殺了我罷；免得人議論我說，是個婦人殺了他。於是少年人把他刺透，他就死了。

士 9:55 以色列人見亞比米勒死了，便各回自己的地方去了。

士 6:32 所以當日人稱基甸為耶路巴力，意思說，他拆毀巴力的壇，讓巴力與他爭辯。

士 9:56 這樣，神報應亞比米勒向他父親所行的惡，就是殺了自己弟兄七十個人。

士 9:57 示劍人的一切惡，神也都報應在他們頭上；耶路巴力的兒子約坦的咒詛歸到他們身上了。

#### 四 在基甸的成功裏，他將自己聯於神，但在他的失敗裏，他將自己聯於撒但；離棄神而與撒但聯結，就是進入這惡者裏面內在的野心裏——賽十四 13～14。

賽 14:13 你心裏曾說，我要升到天上；我要高舉我的寶座在神眾星以上。我要坐在聚會的山上，在北方的極處。

賽 14:14 我要升到高雲之上；我要使自己與至高者一樣。

#### 五 我們沒有權利與主離婚，沒有理由離棄祂；我們必須接受祂，愛祂，尊重祂，尊敬祂，看重祂，高舉祂，緊聯於祂，並棄絕撒但到極點；這樣我們就必蒙福；以耶和華為王、為頭、為主、為丈夫的每一國家、每一社會、每一團體和每一個人，是有福的——詩三三 12。

詩 33:12 以耶和華為神的，那國是有福的；祂所揀選為自己產業的，那民是有福的。

Judg. 9:48 And Abimelech went up to Mount Zalmon, he and all the people who were with him. And Abimelech took an ax in his hand and cut down a tree limb. And he lifted it up and put it on his shoulder, and he said to the people who were with him, What you see me doing, hurry and do as I have done.

Judg. 9:49 So all the people also cut down each a limb. And they followed after Abimelech and set the limbs against the stronghold. And they set the stronghold on fire over them, so that all the men of the tower of Shechem also died, about a thousand men and women.

Judg. 9:50 Then Abimelech went to Thebez; and he encamped against Thebez and took it.

Judg. 9:51 But there was a strong tower in the middle of the city; and all the men and women and all the lords of the city fled there and shut themselves in; and they went up to the roof of the tower.

Judg. 9:52 And Abimelech came up to the tower and fought against it. And he came near the entrance of the tower to burn it with fire.

Judg. 9:53 And a certain woman threw an upper millstone upon Abimelech's head, and it cracked his skull.

Judg. 9:54 Then he called immediately to the young man who bore his armor and said to him, Draw your sword and kill me; otherwise they will say concerning me, A woman slew him. And his young man pierced him through, and he died.

Judg. 9:55 And when the men of Israel saw that Abimelech was dead, they went away, each to his own place.

Judg. 6:32 Therefore on that day he named Gideon Jerubbaal, saying, Let Baal contend against him, for he has broken down his altar.

Judg. 9:56 And God repaid the evil of Abimelech, which he had done to his father by slaying his seventy brothers.

Judg. 9:57 And God brought all the evil of the men of Shechem back upon their own heads, and the curse of Jotham the son of Jerubbaal came upon them.

#### D. In Gideon's success he joined himself to God, but in his failure he joined himself to Satan; to forsake God and join with Satan is to enter into the intrinsic ambition within this evil one—Isa. 14:13-14.

Isa. 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.

Isa. 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.

#### E. We have no right to divorce the Lord and no reason to forsake Him; we must take Him, love Him, honor Him, respect Him, regard Him, exalt Him, and cling to Him, rejecting Satan to the uttermost; then we will be blessed; blessed is everyone—nation, society, group, and individual—whose Lord, Head, King, and Husband is Jehovah—Psa. 33:12.

Psa. 33:12 Blessed is the nation whose God is Jehovah, / The people whom He has chosen as His own possession.

# 士師記結晶讀經

## 第九篇

以色列人沒有王，  
各人行自己眼中  
看為正的事

詩歌：

讀經：士二 10 ~ 18，三 7 ~ 15，八 33 ~ 35，  
十 6 ~ 7，十三 1，十七 5 ~ 6，十八 1，30 ~  
31，十九 1，二一 25

- 士 2:10 那一代的人也歸了自己的列祖；在他們之後，有另一代的人興起，不認識耶和華，也不知道耶和華為以色列人所行的事。
- 士 2:11 以色列人行耶和華眼中看為惡的事，去事奉諸巴力，
- 士 2:12 離棄了領他們出埃及地的耶和華他們列祖的神，去隨從跪拜別神，就是四圍眾民的一些神，惹耶和華發怒；
- 士 2:13 並離棄耶和華，去事奉巴力和亞斯他錄。
- 士 2:14 耶和華的怒氣向以色列人發作，把他們交在搶奪者手中，這些人就搶奪他們；祂又將他們交付在四圍仇敵的手中，甚至他們在仇敵面前再不能站立得住。
- 士 2:15 他們無論往何處去，耶和華的手都以災禍攻擊他們，正如耶和華所說的，又如耶和華向他們所起誓的；他們便極其困苦。
- 士 2:16 耶和華興起士師，士師就拯救他們脫離搶奪他們之人的手。
- 士 2:17 但他們也不聽從士師，竟隨從別神，行了邪淫，向這些神跪拜，速速的偏離他們列祖所行的道路，不像他們列祖那樣聽從耶和華的命令。
- 士 2:18 耶和華為他們興起士師，就與那士師同在。那士師在世的一切日子，耶和華拯救他們脫離仇敵的手；他們因受人壓迫欺凌，就哀聲歎氣，耶和華便憐恤他們。
- 士 3:7 以色列人行耶和華眼中看為惡的事，忘記耶和華他們的神，去事奉諸巴力和亞舍拉；

# CRYSTALLIZATION-STUDY OF JUDGES

## Message Nine

The Children of Israel Not Having a King  
and Everyone Doing What Was Right  
in His Own Eyes

Hymns:

Scripture Reading: Judg. 2:10-18; 3:7-15; 8:33-35; 10:6-7; 13:1;  
17:5-6; 18:1, 30-31; 19:1; 21:25

- Judg. 2:10 And all that generation as well were gathered to their fathers; and another generation, who did not know Jehovah or the work that He had done for Israel, rose up after them.
- Judg. 2:11 And the children of Israel did what was evil in the sight of Jehovah and served the Baals.
- Judg. 2:12 And they forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt; and they followed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.
- Judg. 2:13 And they forsook Jehovah and served Baal and the Ashtaroth.
- Judg. 2:14 Then the anger of Jehovah burned against Israel, and He delivered them into the hands of plunderers; and they plundered them. And He sold them into the hand of their enemies around them, and they were no longer able to stand before their enemies.
- Judg. 2:15 Whenever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken and as Jehovah had sworn to them; and they were greatly distressed.
- Judg. 2:16 And Jehovah raised up judges, and they saved them out of the hands of those who plundered them.
- Judg. 2:17 Yet they did not listen to their judges either, but they went about as harlots after other gods and worshipped them. They turned aside quickly from the way in which their fathers walked, the way of obeying the commandments of Jehovah; this they did not do.
- Judg. 2:18 And when Jehovah raised up judges for them, Jehovah was with the judge, and He saved them from the hand of their enemies throughout all the days of the judge; for Jehovah would be moved to pity by their groaning because of those who oppressed them and crushed them.
- Judg. 3:7 And the children of Israel did that which was evil in the sight of Jehovah, and they forgot Jehovah their God and served the Baals and the Asherahs.



士 3:8 所以耶和華的怒氣向以色列人發作，就把他們交付在米所波大米王古珊利薩田手中。以色列人服事古珊利薩田八年。

士 3:9 以色列人哀求耶和華，耶和華就為他們興起一位拯救者救他們，就是迦勒弟弟基納斯的兒子俄陀聶。

士 3:10 耶和華的靈臨到他身上，他就作了以色列的士師。他出去爭戰，耶和華將米所波大米王古珊利薩田交在他手中，他的手便強過古珊利薩田。

士 3:11 於是那地太平四十年。基納斯的兒子俄陀聶死了。

士 3:12 以色列人又行耶和華眼中看為惡的事；耶和華就使摩押王伊磯倫強盛，攻擊以色列人，因為他們行耶和華眼中看為惡的事。

士 3:13 伊磯倫招聚亞捫人和亞瑪力人，前去攻擊以色列，佔據棕樹城。

士 3:14 於是以色列人服事摩押王伊磯倫十八年。

士 3:15 以色列人哀求耶和華，耶和華就為他們興起一位拯救者，就是便雅憫人基拉的兒子以笏；他是慣用左手的。以色列人託他送貢物給摩押王伊磯倫。

士 8:33 基甸死後，以色列人又轉去隨從諸巴力行邪淫，以巴力比利土為他們的神。

士 8:34 以色列人不記念耶和華他們的神，就是拯救他們脫離四圍眾仇敵之手的；

士 8:35 也不照着耶路巴力，就是基甸，向以色列所行一切的善，以恩慈待他的家。

士 10:6 以色列人又行耶和華眼中看為惡的事，去事奉諸巴力和亞斯他錄，並亞蘭的神、西頓的神、摩押的神、亞捫人的神、非利士人的神，離棄耶和華，不事奉祂。

士 10:7 耶和華的怒氣向以色列人發作，就把他們交付在非利士人和亞捫人的手中。

士 13:1 以色列人又行耶和華眼中看為惡的事，耶和華將他們交在非利士人手中四十年。

士 17:5 米迦這人有了神堂，又製造以弗得和家中的神像，叫他一個兒子承接聖職作他的祭司。

士 17:6 那些日子，以色列中沒有王，各人行自己眼中看為正的事。

士 18:1 那些日子，以色列中沒有王；但支派的人仍在為自己尋找地業居住，因為到那日子，他們還沒有在以色列支派中按圖得着地業。

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製作的雕像也有多少日子。

士 19:1 當以色列中沒有王的那些日子，有一個利未人住在以法蓮山地的偏遠地方；他從猶大的伯利恆為自己娶了一個女子為妾。

士 21:25 那些日子，以色列中沒有王，各人行自己眼中看為正的事。

Judg. 3:8 Therefore the anger of Jehovah burned against Israel, and He sold them into the hand of Cushan-rishathaim the king of Mesopotamia. And the children of Israel served Cushan-rishathaim eight years.

Judg. 3:9 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for the children of Israel, who saved them, that is, Othniel the son of Kenaz, Caleb's younger brother.

Judg. 3:10 And the Spirit of Jehovah came upon him, and he judged Israel. And he went out to battle, and Jehovah delivered Cushan-rishathaim the king of Aram into his hand; and his hand prevailed over Cushan-rishathaim.

Judg. 3:11 And the land had rest forty years. And Othniel the son of Kenaz died.

Judg. 3:12 Then the children of Israel again did that which was evil in the sight of Jehovah. And Jehovah strengthened Eglon the king of Moab against Israel because they did that which was evil in the sight of Jehovah.

Judg. 3:13 And he gathered the children of Ammon and Amalek to himself and went and struck Israel, and they took possession of the city of palms.

Judg. 3:14 And the children of Israel served Eglon the king of Moab eighteen years.

Judg. 3:15 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for them, that is, Ehud the son of Gera, the Benjaminite, a left-handed man. Now the children of Israel sent tribute to Eglon the king of Moab by him.

Judg. 8:33 And as soon as Gideon died, the children of Israel turned again and went as harlots after the Baals. And they made Baal-berith their god.

Judg. 8:34 And the children of Israel did not remember Jehovah their God, who had delivered them from the hand of all their enemies all around;

Judg. 8:35 Nor did they show mercy to the house of Jerubbaal, that is, Gideon, for all the good he had done to Israel.

Judg. 10:6 Then the children of Israel again did that which was evil in the sight of Jehovah. And they served the Baals and the Ashteroth and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the children of Ammon and the gods of the Philistines, and they forsook Jehovah and did not serve Him.

Judg. 10:7 And the anger of Jehovah burned against Israel, and He sold them into the hand of the Philistines and into the hand of the children of Ammon.

Judg. 13:1 Then the children of Israel again did that which was evil in the sight of Jehovah, and Jehovah delivered them into the hand of the Philistines forty years.

Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.

Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.

Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.

Judg. 18:30 And the children of Dan erected for themselves 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.

Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.

Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

## 壹 以色列墮落，在行政、敬拜和道德上變得混亂——士三 7～15，八 33～35，十三 1，十七 5～6，十八 30～31：

- 士 3:7 以色列人行耶和華眼中看為惡的事，忘記耶和華他們的神，去事奉諸巴力和亞舍拉；
- 士 3:8 所以耶和華的怒氣向以色列人發作，就把他們交付在米所波大米王古珊利薩田手中。以色列人服事古珊利薩田八年。
- 士 3:9 以色列人哀求耶和華，耶和華就為他們興起一位拯救者救他們，就是迦勒弟弟基納斯的兒子俄陀聶。
- 士 3:10 耶和華的靈臨到他身上，他就作了以色列的士師。他出去爭戰，耶和華將米所波大米王古珊利薩田交在他手中，他的手便強過古珊利薩田。
- 士 3:11 於是那地太平四十年。基納斯的兒子俄陀聶死了。
- 士 3:12 以色列人又行耶和華眼中看為惡的事；耶和華就使摩押王伊磯倫強盛，攻擊以色列人，因為他們行耶和華眼中看為惡的事。
- 士 3:13 伊磯倫招聚亞捫人和亞瑪力人，前去攻擊以色列，佔據棕樹城。
- 士 3:14 於是以色列人服事摩押王伊磯倫十八年。
- 士 3:15 以色列人哀求耶和華，耶和華就為他們興起一位拯救者，就是便雅憫人基拉的兒子以笏；他是慣用左手的。以色列人託他送貢物給摩押王伊磯倫。
- 士 8:33 基甸死後，以色列人又轉去隨從諸巴力行邪淫，以巴力比利土為他們的神。
- 士 8:34 以色列人不記念耶和華他們的神，就是拯救他們脫離四圍眾仇敵之手的；
- 士 8:35 也不照着耶路巴力，就是基甸，向以色列所行一切的善，以恩慈待他的家。
- 士 13:1 以色列人又行耶和華眼中看為惡的事，耶和華將他們交在非利士人手中四十年。
- 士 17:5 米迦這人有了神堂，又製造以弗得和家中的神像，叫他一個兒子承接聖職作他的祭司。
- 士 17:6 那些日子，以色列中沒有王，各人行自己眼中看為正的事。
- 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製作的雕像也有多少日子。

## 一 以色列人取得迦南地為業之後，沒有聽從神的命令，趕出滅盡所有住在迦南地的七族——27～36。

- 士 1:27 瑪拿西沒有趕出伯善和屬伯善鄉鎮的居民，他納和屬他納鄉鎮

## I. In their degradation Israel became chaotic in government, worship, and morality—Judg. 3:7-15; 8:33-35; 13:1; 17:5-6; 18:30-31:

- Judg. 3:7 And the children of Israel did that which was evil in the sight of Jehovah, and they forgot Jehovah their God and served the Baals and the Asherahs.
- Judg. 3:8 Therefore the anger of Jehovah burned against Israel, and He sold them into the hand of Cushan-rishathaim the king of Mesopotamia. And the children of Israel served Cushan-rishathaim eight years.
- Judg. 3:9 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for the children of Israel, who saved them, that is, Othniel the son of Kenaz, Caleb's younger brother.
- Judg. 3:10 And the Spirit of Jehovah came upon him, and he judged Israel. And he went out to battle, and Jehovah delivered Cushan-rishathaim the king of Aram into his hand; and his hand prevailed over Cushan-rishathaim.
- Judg. 3:11 And the land had rest forty years. And Othniel the son of Kenaz died.
- Judg. 3:12 Then the children of Israel again did that which was evil in the sight of Jehovah. And Jehovah strengthened Eglon the king of Moab against Israel because they did that which was evil in the sight of Jehovah.
- Judg. 3:13 And he gathered the children of Ammon and Amalek to himself and went and struck Israel, and they took possession of the city of palms.
- Judg. 3:14 And the children of Israel served Eglon the king of Moab eighteen years.
- Judg. 3:15 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for them, that is, Ehud the son of Gera, the Benjaminite, a left-handed man. Now the children of Israel sent tribute to Eglon the king of Moab by him.
- Judg. 8:33 And as soon as Gideon died, the children of Israel turned again and went as harlots after the Baals. And they made Baal-berith their god.
- Judg. 8:34 And the children of Israel did not remember Jehovah their God, who had delivered them from the hand of all their enemies all around;
- Judg. 8:35 Nor did they show mercy to the house of Jerubbaal, that is, Gideon, for all the good he had done to Israel.
- Judg. 13:1 Then the children of Israel again did that which was evil in the sight of Jehovah, and Jehovah delivered them into the hand of the Philistines forty years.
- Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.
- Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.
- Judg. 18:30 And the children of Dan erected for themselves 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.

## A. After the children of Israel possessed the land as their inheritance, they did not obey God's command to utterly drive out and destroy the seven tribes inhabiting Canaan—1:27-36.

- Judg. 1:27 And Manasseh did not dispossess Beth-shean with its towns or Taanach with its towns or the

的居民，多珥和屬多珥鄉鎮的居民，以伯蓮和屬以伯蓮鄉鎮的居民，米吉多和屬米吉多鄉鎮的居民；迦南人執意住在那地。

士 1:28 及至以色列強盛了，就使迦南人服苦役，只是沒有把他們全然趕出。

士 1:29 以法蓮沒有趕出住基色的迦南人；於是迦南人仍住在基色，在以法蓮中間。

士 1:30 西布倫沒有趕出基倫的居民和拿哈拉的居民；於是迦南人仍住在西布倫中間，成了服苦役的人。

士 1:31 亞設沒有趕出亞柯的居民，和西頓、亞黑拉、亞革悉、黑巴、亞弗革與利合的居民；

士 1:32 亞設人因為沒有趕出那地的居民迦南人，就住在他們中間。

士 1:33 拿弗他利沒有趕出伯示麥的居民和伯亞納的居民，於是拿弗他利人就住在那地的居民迦南人中間；然而伯示麥和伯亞納的居民成了為他們服苦役的人。

士 1:34 亞摩利人強逼但人住在山地，不容他們下到山谷。

士 1:35 亞摩利人執意住在希烈山和亞雅倫並沙賓；然而約瑟家的手重重的加在他們身上，使他們成了服苦役的人。

士 1:36 亞摩利人的境界，是從亞克拉濱坡，從西拉而上。

## 二 結果以色列人事奉他們的神，因而行主眼中看為惡的事—二 10～18。

士 2:10 那一代的人也都歸了自己的列祖；在他們之後，有另一代的人興起，不認識耶和華，也不知道耶和華為以色列人所行的事。

士 2:11 以色列人行耶和華眼中看為惡的事，去事奉諸巴力，

士 2:12 離棄了領他們出埃及地的耶和華他們列祖的神，去隨從跪拜別神，就是四圍眾民的一些神，惹耶和華發怒；

士 2:13 並離棄耶和華，去事奉巴力和亞斯他錄。

士 2:14 耶和華的怒氣向以色列人發作，把他們交在搶奪者手中，這些人就搶奪他們；祂又將他們交付在四圍仇敵的手中，甚至他們在仇敵面前再不能站立得住。

士 2:15 他們無論往何處去，耶和華的手都以災禍攻擊他們，正如耶和華所說的，又如耶和華向他們所起誓的；他們便極其困苦。

士 2:16 耶和華興起士師，士師就拯救他們脫離搶奪他們之人的手。

士 2:17 但他們也不聽從士師，竟隨從別神，行了邪淫，向這些神跪拜，速速的偏離他們列祖所行的道路，不像他們列祖那樣聽從耶和華的命令。

士 2:18 耶和華為他們興起士師，就與那士師同在。那士師在世的一切日子，耶和華拯救他們脫離仇敵的手；他們因受人壓迫欺凌，就哀聲歎氣，耶和華便憐恤他們。

## 三 以色列人離棄了領他們出埃及地的耶和華他們列祖的神，去隨從跪拜四圍之民的一些神，惹

inhabitants of Dor with its towns or the inhabitants of Ibleam with its towns or the inhabitants of Megiddo with its towns, but the Canaanites persisted in dwelling in that land.

Judg. 1:28 And when Israel became strong, they made the Canaanites forced labor; but they did not utterly dispossess them.

Judg. 1:29 And Ephraim did not dispossess the Canaanites who dwelt in Gezer, but the Canaanites dwelt among them in Gezer.

Judg. 1:30 Zebulun did not dispossess the inhabitants of Kitron or the inhabitants of Nahalol, but the Canaanites dwelt among them and became forced labor.

Judg. 1:31 Asher did not dispossess the inhabitants of Acco or the inhabitants of Sidon and Ahlab and Achzib and Helbah and Aphik and Rehob;

Judg. 1:32 But the Asherites dwelt among the Canaanites who inhabited the land, for they did not dispossess them.

Judg. 1:33 Naphtali did not dispossess the inhabitants of Beth-shemesh or the inhabitants of Beth-anath; but they dwelt among the Canaanites who inhabited the land. Yet the inhabitants of Beth-shemesh and Beth-anath became forced labor for them.

Judg. 1:34 And the Amorites pushed the children of Dan into the hill country, for they would not allow them to come down into the valley.

Judg. 1:35 And the Amorites persisted in dwelling in Har-heres, in Aijalon, and in Shaalbim; but the hand of the house of Joseph prevailed so that they became forced labor.

Judg. 1:36 And the border of the Amorites was from the ascent of Akrabbim, from Sela and upward.

## B. As a result, the children of Israel served their gods, thus doing evil in the sight of the Lord—2:10-18.

Judg. 2:10 And all that generation as well were gathered to their fathers; and another generation, who did not know Jehovah or the work that He had done for Israel, rose up after them.

Judg. 2:11 And the children of Israel did what was evil in the sight of Jehovah and served the Baals.

Judg. 2:12 And they forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt; and they followed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.

Judg. 2:13 And they forsook Jehovah and served Baal and the Ashtaroth.

Judg. 2:14 Then the anger of Jehovah burned against Israel, and He delivered them into the hands of plunderers; and they plundered them. And He sold them into the hand of their enemies around them, and they were no longer able to stand before their enemies.

Judg. 2:15 Whenever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken and as Jehovah had sworn to them; and they were greatly distressed.

Judg. 2:16 And Jehovah raised up judges, and they saved them out of the hands of those who plundered them.

Judg. 2:17 Yet they did not listen to their judges either, but they went about as harlots after other gods and worshipped them. They turned aside quickly from the way in which their fathers walked, the way of obeying the commandments of Jehovah; this they did not do.

Judg. 2:18 And when Jehovah raised up judges for them, Jehovah was with the judge, and He saved them from the hand of their enemies throughout all the days of the judge; for Jehovah would be moved to pity by their groaning because of those who oppressed them and crushed them.

## C. The children of Israel forsook the Lord God of their fathers, who brought them out of the land of Egypt, and they followed the gods of the people



## 耶和華發怒—十 6～7。

士 10:6 以色列人又行耶和華眼中看為惡的事，去事奉諸巴力和亞斯他錄，並亞蘭的神、西頓的神、摩押的神、亞捫人的神、非利士人的神，離棄耶和華，不事奉祂。

士 10:7 耶和華的怒氣向以色列人發作，就把他們交付在非利士人和亞捫人的手中。

## 四 神就把他們交在搶奪他們的人手中，又將他們交付在仇敵的手中，甚至他們再不能站立得住；他們無論何時出去，主的手都以災禍攻擊他們—二 11～15。

士 2:11 以色列人行耶和華眼中看為惡的事，去事奉諸巴力，

士 2:12 離棄了領他們出埃及地的耶和華他們列祖的神，去隨從跪拜別神，就是四圍眾民的一些神，惹耶和華發怒；

士 2:13 並離棄耶和華，去事奉巴力和亞斯他錄。

士 2:14 耶和華的怒氣向以色列人發作，把他們交在搶奪者手中，這些人就搶奪他們；祂又將他們交付在四圍仇敵的手中，甚至他們在仇敵面前再不能站立得住。

士 2:15 他們無論往何處去，耶和華的手都以災禍攻擊他們，正如耶和華所說的，又如耶和華向他們所起誓的；他們便極其困苦。

## 五 士師時期可以說是以色列歷史中最黑暗的一段，也是一段慘痛的時期。

## 六 在那段時間，在以色列人中滿了背叛神、拜偶像、（十七～十八、）內戰、（九、）支派間的對立和爭執、（二十～二一、）淫亂、（十九、）污穢、殘酷的殺戮、以及種種惡行。

士 17:1 以法蓮山地有一個人名叫米迦。

士 17:2 他對母親說，你那一千一百錠銀子被人拿去，你因此口出咒詛，並且說給我聽；看哪，這銀子在我這裏，是我拿去了。他母親說，願我兒蒙耶和華賜福！

士 17:3 米迦就把這一千一百錠銀子還他母親。他母親說，我將這銀子從我手中分別為聖歸給耶和華，好給我兒子製作一個雕像，和一個鑄像。現在我還是交給你。

士 17:4 米迦將銀子還他母親，他母親將二百錠銀子交給銀匠，製作成一個雕像，和一個鑄像；那像就在米迦的屋內。

士 17:5 米迦這人有了神堂，又製造以弗得和家中的神像，叫他一個兒子承接聖職作他的祭司。

## that were around them; they bowed themselves down to them and provoked Jehovah to anger—10:6-7.

Judg. 10:6 Then the children of Israel again did that which was evil in the sight of Jehovah. And they served the Baals and the Ashtaroth and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the children of Ammon and the gods of the Philistines, and they forsook Jehovah and did not serve Him.

Judg. 10:7 And the anger of Jehovah burned against Israel, and He sold them into the hand of the Philistines and into the hand of the children of Ammon.

## D. God delivered them into the hands of spoilers, and He sold them into the hands of their enemies so that they could no longer stand; whenever they went out, the hand of the Lord was against them for evil—2:11-15.

Judg. 2:11 And the children of Israel did what was evil in the sight of Jehovah and served the Baals.

Judg. 2:12 And they forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt; and they followed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.

Judg. 2:13 And they forsook Jehovah and served Baal and the Ashtaroth.

Judg. 2:14 Then the anger of Jehovah burned against Israel, and He delivered them into the hands of plunderers; and they plundered them. And He sold them into the hand of their enemies around them, and they were no longer able to stand before their enemies.

Judg. 2:15 Whenever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken and as Jehovah had sworn to them; and they were greatly distressed.

## E. The age of the judges may be considered the darkest period in the history of Israel; it was also a period of tragedy.

## F. At that time, among the children of Israel there were rebellions against God, idolatry (chs. 17—18), infighting (ch. 9), hostility and controversy among the tribes (chs. 20—21), fornication (ch. 19), filthiness, brutal killings, and all manner of evil doing.

Judg. 17:1 Now there was a man from the hill country of Ephraim whose name was Micah.

Judg. 17:2 And he said to his mother, The eleven hundred pieces of silver that were taken from you, about which you uttered a curse and spoke it in my hearing—look, the silver is with me; I took it. And his mother said, Blessed of Jehovah be my son!

Judg. 17:3 And he returned the eleven hundred pieces of silver to his mother; and his mother said, I do consecrate the silver to Jehovah from my hand to my son to make a sculptured idol and a molten image. Now therefore I will return it to you.

Judg. 17:4 And when he returned the silver to his mother, his mother took two hundred pieces of silver and gave them to the founder, who made them into a sculptured idol and a molten image. And it was in the house of Micah.

Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.

士 17:6 那些日子，以色列中沒有王，各人行自己眼中看為正的事。  
士 17:7 猶大的伯利恆有一個少年人，是猶大族的利未人；他在那裏寄居。  
士 17:8 這人離開猶大的伯利恆城，要找一個可寄居的地方。他行路的時候，到了以法蓮山地，走到米迦的家。  
士 17:9 米迦對他說，你從那裏來？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 17:11 利未人情願與那人同住；那人看這少年人如自己的兒子一樣。  
士 17:12 米迦使這利未人承接聖職，這少年人就作他的祭司，住在他家裏。  
士 17:13 米迦說，現在我知道耶和華必以好處待我，因這利未人作了我的祭司。  
士 18:1 那些日子，以色列中沒有王；但支派的人仍在為自己尋找地業居住，因為到那日子，他們還沒有在以色列支派中按圖得着地業。  
士 18:2 但人從瑣拉和以實陶打發全族中的五個勇士，去窺探偵察那地，對他們說，你們去偵察那地。他們來到以法蓮山地，到了米迦的住宅，就在那裏住宿。  
  
士 18:3 他們臨近米迦的住宅，認出那少年利未人的口音來，就轉進去對他說，誰領你到這裏來？你在這裏作甚麼？你在這裏得甚麼？  
士 18:4 他回答說，米迦待我如此如此，他雇了我作他的祭司。  
士 18:5 他們對他說，請你求問神，使我們知道所行的道路通達不通達。  
士 18:6 祭司對他們說，你們可以平平安安的去，你們所行的道路是在耶和華面前的。  
士 18:7 五個人就走了，來到拉億，見其中的民安然居住，如同西頓人平靜安然一樣；因為在那地沒有人掌權，使他們在甚麼事上受屈辱；他們離西頓人也遠，與別人沒有來往。  
  
士 18:8 五個人來到瑣拉和以實陶，見他們的弟兄；弟兄對他們說，你們有甚麼話？  
士 18:9 他們說，起來，我們上去攻擊他們罷。我們已經看過那地，見那地甚好。你們為何靜坐不動呢？要前往得那地為業，不可遲延。  
士 18:10 你們去，乃是去到安然居住的民那裏；那地也寬闊。神已將那地交在你們手中；在那裏，地上的百物俱全，一無所缺。  
士 18:11 於是但族中的六百人，都束着兵器，從瑣拉和以實陶起行，  
  
士 18:12 上到猶大的基列耶琳，在那裏安營。因此那地方名叫瑪哈尼但，直到今日；那地方就在基列耶琳的西邊。  
士 18:13 他們從那裏往以法蓮山地去，來到米迦的住宅。

Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.  
Judg. 17:7 And there was a young man from Bethlehem in Judah, of the family of Judah, who was a Levite; and he was a sojourner there.  
Judg. 17:8 And the man left the city Bethlehem in Judah to dwell wherever he could find a place. And he came to the hill country of Ephraim, to the house of Micah, as he made his way.  
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. 17:11 And the Levite was content to stay with the man; and the young man was to him like one of his sons.  
Judg. 17:12 And Micah consecrated the Levite; and the young man became his priest and was in the house of Micah.  
Judg. 17:13 Then Micah said, Now I know that Jehovah will prosper me, because the Levite has become my priest.  
Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.  
Judg. 18:2 So the children of Dan sent from their family five men from among all of them, men of valor, from Zorah and Eshtaol, to spy out the land and search it out. And they said to them, Go and search out the land. And they came to the hill country of Ephraim, to the house of Micah; and they lodged there.  
Judg. 18:3 When they were near the house of Micah, they recognized the voice of the young Levite man, so they turned aside there and said to him, Who brought you here? And what are you doing in this place? And what do you have here?  
Judg. 18:4 And he said to them, Such and such has Micah done for me; and he has hired me to be his priest.  
Judg. 18:5 And they said to him, Inquire now of God that we may know if our way on which we are going will be prosperous.  
Judg. 18:6 And the priest said to them, Go in peace; your way on which you are going is before Jehovah.  
  
Judg. 18:7 Then the five men left and came to Laish. And they saw the people who were in it, dwelling securely after the manner of the Sidonians, quiet and secure; for there was no one in the land who possessed authority and might humble them in anything; and they were far from the Sidonians and had nothing to do with anyone.  
Judg. 18:8 And they came to their brothers at Zorah and Eshtaol; and their brothers said to them, What can you say?  
Judg. 18:9 And they said, Arise; and let us go up against them. For we have seen the land, and it is very good. So do you sit still? Do not be slow about going and entering the land to possess it.  
  
Judg. 18:10 When you go, you will come to a secure people; and the land is very spacious. God has indeed delivered it into your hand, a place where nothing on earth is lacking there.  
Judg. 18:11 So six hundred men girded with weapons of war set out from there, from the family of Dan, from Zorah and Eshtaol.  
Judg. 18:12 And they went up and encamped in Kiriath-jearim in Judah. Because of this, that place is called Mahaneh-dan to this day; it is there behind Kiriath-jearim.  
Judg. 18:13 And they passed from there into the hill country of Ephraim and came to the house of Micah.

士 18:14 從前去窺探拉億地的五個人告訴他們的弟兄說，這些住宅裏有以弗得和家中的神像，並有雕像與鑄像，你們知道麼？現在你們要想一想當怎樣行。

士 18:15 五個人就轉入米迦的住宅，到了那少年利未人的房內問他安。

士 18:16 那六百但人都束着兵器，站在門口。

士 18:17 曾去窺探地的五個人就上去，進到裏面，將雕像、以弗得、家中的神像並鑄像，都拿了去。祭司和束着兵器的六百人，一同站在門口。

士 18:18 那五個人進入米迦的住宅，拿出雕像、以弗得、家中的神像並鑄像，祭司就對他們說，你們作甚麼呢？

士 18:19 他們說，不要作聲，用手摀口，跟我們去，作我們的父和祭司。你作一人家裏的祭司好呢？還是作以色列一支派一家族的祭司好？

士 18:20 祭司心裏喜悅，便拿着以弗得、家中的神像並雕像，進入那些人中間。

士 18:21 他們轉身離開，把婦人孩子、牲畜、財物都安置在前頭。

士 18:22 他們離米迦的住宅已遠，米迦住宅附近的人都被召集來，把但人追上了。

士 18:23 他們呼叫但人。但人轉過臉來，對米迦說，你召集這許多人來作甚麼？

士 18:24 米迦說，你們將我所製作的神像和祭司都帶了去，我還有甚麼呢？怎麼還對我說，你作甚麼呢？

士 18:25 但人說，你不要使我們聽見你的聲音，恐怕有性情兇暴的人攻擊你，以致你和你的全家盡都喪命。

士 18:26 但人還是走他們的路。米迦見他們比自己強，就轉身回家去了。

士 18:27 但人帶着米迦所製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。城在靠近伯利合的山谷中。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製作的神像也有多少日子。

士 9:1 耶路巴力的兒子亞比米勒，到了示劍見他的眾母舅，對他們和他外祖全家的人說，

士 9:2 請你們說給示劍所有的居民聽：是耶路巴力的眾子七十人都管理你們好呢？還是一人管理你們好？你們又要記念我是你們的骨肉。

士 9:3 他的眾母舅便將這一切話為他說給示劍的居民聽；示劍人

Judg. 18:14 Then the five men who had gone to spy the land of Laish answered and said to their brothers, Do you know that in these houses there are an ephod and teraphim and a sculptured idol and a molten image? Now therefore consider what you should do.

Judg. 18:15 And they turned aside there and came to the house of the young Levite man, the house of Micah; and they asked him concerning his welfare.

Judg. 18:16 And the six hundred men of the children of Dan, girded with their weapons of war, stood at the entrance of the gate.

Judg. 18:17 And the five men who had gone to spy the land went up and entered there to seize the sculptured idol and the ephod and the teraphim and the molten image. And the priest stood at the entrance of the gate with the six hundred men girded with weapons of war.

Judg. 18:18 And when these men entered the house of Micah and seized the sculptured idol and the ephod and the teraphim and the molten image, the priest said to them, What are you doing?

Judg. 18:19 And they said to him, Quiet down; put your hand over your mouth, and go with us and be a father and a priest to us. Is it better for you to be a priest for the house of one man or for you to be a priest for a tribe and family in Israel?

Judg. 18:20 And the priest's heart was glad; and he took the ephod and teraphim and the sculptured idol, and went into the midst of the people.

Judg. 18:21 And they turned and departed; and they put the little ones and the livestock and the goods before them.

Judg. 18:22 When they were some distance from the house of Micah, the men who were in the houses that were near the house of Micah were gathered together; and they overtook the children of Dan.

Judg. 18:23 And they called out to the children of Dan. And they turned and faced them and said to Micah, What is bothering you, that you have been gathered together?

Judg. 18:24 And he said, You have taken away my gods that I have made, along with the priest, and have gone off. And what do I still have? How then can you say to me, What is bothering you?

Judg. 18:25 And the children of Dan said, Do not let your voice be heard among us, lest men of fierce temper fall on you and you lose your life and the lives of your household.

Judg. 18:26 And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house.

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 for themselves 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.

Judg. 9:1 Then Abimelech the son of Jerubbaal went to Shechem to his mother's brothers; and he spoke to them and to all the family of the house of his mother's father, saying,

Judg. 9:2 Speak now in the hearing of all the lords of Shechem, What is better for you, that all the sons of Jerubbaal, seventy men, rule over you, or that one man rule over you? Now remember that I am your bone and your flesh.

Judg. 9:3 And his mother's brothers spoke of him in the hearing of all the lords of Shechem with all these



的心就歸向亞比米勒，因為他們說，他原是我們的弟兄。  
士 9:4 他們從巴力比利土的廟中取了七十錠銀子給亞比米勒；亞比米勒用這銀子雇了些無賴放蕩之徒，他們便跟隨他。  
士 9:5 他往俄弗拉到他父親的家，將他的弟兄，耶路巴力的眾子七十人都殺在一塊石頭上；只剩下耶路巴力的小兒子約坦，因為他躲藏了。  
士 9:6 示劍所有的居民和米羅全家一同聚集，往示劍柱子的橡樹旁，立亞比米勒為王。  
士 9:7 有人將這事告訴約坦，他就去站在基利心山頂上，向眾人大聲喊叫，說，示劍的居民哪，你們要聽我的話，神也就聽你們的話。  
士 9:8 有一次，眾樹要去膏一樹作他們的王，就去對橄欖樹說，請你作我們的王。  
士 9:9 橄欖樹對他們說，我豈可停止生產我那尊重神和人的油，去飄飄在眾樹之上呢？  
士 9:10 眾樹對無花果樹說，請你來作我們的王。  
士 9:11 無花果樹對他們說，我豈可停止結出我的甘甜美果，去飄飄在眾樹之上呢？  
士 9:12 眾樹對葡萄樹說，請你來作我們的王。  
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？  
士 9:14 於是所有的樹對荊棘說，請你來作我們的王。  
士 9:15 荊棘對他們說，你們若真誠的膏我為王，就要來投靠在我的蔭下；不然，願火從荊棘裏出來，燒滅利巴嫩的香柏樹。  
  
士 9:16 現在你們若憑真誠和正直而行，立亞比米勒為王，若善待耶路巴力和他的家，照他手當得的待他；  
  
士 9:17 （從前我父為你們爭戰，冒着性命的危險，救了你們脫離米甸人的手。  
士 9:18 你們如今卻起來攻擊我的父家，將他眾子七十人殺在一塊石頭上，又立他婢女所生的兒子亞比米勒為示劍居民的王；他原是你們的弟兄；）  
士 9:19 你們如今若憑真誠和正直待耶路巴力和他的家，就可因亞比米勒喜樂，他也可因你們喜樂；  
士 9:20 不然，願火從亞比米勒發出，燒滅示劍的居民和米羅家，又願火從示劍居民和米羅家發出，燒滅亞比米勒。  
士 9:21 約坦因怕他弟兄亞比米勒，就逃跑，來到比珥，住在那裏。  
士 9:22 亞比米勒管理以色列人三年。  
士 9:23 神打發惡靈到亞比米勒和示劍的居民中間，示劍的居民就以詭詐待亞比米勒；  
士 9:24 這是要叫耶路巴力七十個兒子所受的殘害得着報復，又叫那流他們血的罪歸與他們的弟兄亞比米勒，就是那殺害他們的，並歸與幫助他殺弟兄的示劍居民。  
士 9:25 示劍的居民在山頂上設埋伏，等候亞比米勒；凡路過他們那裏的人，他們就搶奪。有人將這事告訴亞比米勒。

words; and their heart inclined toward Abimelech, for they said, He is our brother.  
Judg. 9:4 And they gave him seventy pieces of silver from the house of Baal-berith. And with it Abimelech hired worthless and wanton men, and they followed after him.  
Judg. 9:5 And he went to his father's house in Ophrah and slew his brothers, the sons of Jerubbaal, seventy men, on one stone; but Jotham, the youngest son of Jerubbaal, was left, for he hid himself.  
Judg. 9:6 Then all the lords of Shechem and all the house of Millo gathered, and they went and made Abimelech king at the terebinth of the pillar that was in Shechem.  
Judg. 9:7 And when Jotham was told, he went and stood on the top of Mount Gerizim and lifted up his voice and called out and said to them, Listen to me, you lords of Shechem, that God may listen to you.  
Judg. 9:8 The trees once went forth to anoint a king over themselves. And they said to the olive tree, Reign over us.  
Judg. 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?  
Judg. 9:10 Then the trees said to the fig tree, You come and reign over us.  
Judg. 9:11 But the fig tree said to them, Shall I leave my sweetness and my good fruit, and go to wave over the trees?  
Judg. 9:12 Then the trees said to the vine, You come and reign over us.  
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?  
Judg. 9:14 So all the trees said to the bramble, You come and reign over us.  
Judg. 9:15 And the bramble said to the trees, If you are truly anointing me as king over you, come and take refuge under my shade; but if not, may fire come forth from the bramble and devour the cedars of Lebanon!  
Judg. 9:16 Now therefore if you have dealt truly and with integrity in making Abimelech king, and if you have dealt in a good way toward Jerubbaal and toward his house, and if you have dealt with him as his hands have deserved—  
Judg. 9:17 (For my father fought for you and risked his life, and he delivered you from the hand of Midian.  
  
Judg. 9:18 But you have risen up today against the house of my father and have slain his sons, seventy men, on one stone; and you have made Abimelech the son of his female servant king over the lords of Shechem, for he is your brother.)  
Judg. 9:19 Now if you have dealt truly and with integrity toward Jerubbaal and toward his house today, then rejoice in Abimelech, and let him also rejoice in you.  
Judg. 9:20 But if not, may fire come forth from Abimelech and devour the lords of Shechem and the house of Millo, and may fire come forth from the lords of Shechem and the house of Millo and devour Abimelech!  
Judg. 9:21 And Jotham ran off and fled, and he came to Beer and remained there because of Abimelech his brother.  
Judg. 9:22 And Abimelech was prince over Israel three years.  
Judg. 9:23 And God sent an evil spirit between Abimelech and the lords of Shechem, and the lords of Shechem dealt treacherously with Abimelech,  
Judg. 9:24 So that the violence done to the seventy sons of Jerubbaal might be avenged and so that their blood might be put upon Abimelech their brother, who slew them, and upon the lords of Shechem, who strengthened his hands to slay his brothers.  
Judg. 9:25 And the lords of Shechem set men in ambush for him on the tops of the mountains, and they robbed everyone who passed by them on the way; and Abimelech was told.

士 9:26 以別的兒子迦勒和他的弟兄來到示劍，示劍的居民都信靠他。

士 9:27 示劍的居民出城到田間去，摘取葡萄園的葡萄，踴酒，擺設感謝宴，進他們神的廟中喫喝，咒詛亞比米勒。

士 9:28 以別的兒子迦勒說，亞比米勒是誰？我們示劍人是誰，竟要服事他？他不是耶路巴力的兒子麼？他的官員不是西布勒麼？你們要服事示劍的父親哈抹的後人；我們為何要服事亞比米勒呢？

士 9:29 惟願這民交在我的手下，我就除掉亞比米勒。迦勒又對亞比米勒說，增添你的軍兵出來罷！

士 9:30 那城的官長西布勒聽見以別的兒子迦勒的話，就發怒，

士 9:31 打發使者去多珥瑪見亞比米勒，說，以別的兒子迦勒和他的弟兄到了示劍，煽惑城中的民攻擊你。

士 9:32 現在你和跟隨你的人今夜起來，在田間埋伏；

士 9:33 到早晨太陽一出，你就早早起來闖城。迦勒和跟隨他的人出來攻擊你的時候，你便向他們見機而作。

士 9:34 於是，亞比米勒和跟隨他的眾人夜間起來，分作四隊，向着示劍設下埋伏。

士 9:35 以別的兒子迦勒出去，站在城門口。亞比米勒和跟隨他的人從埋伏之處起來。

士 9:36 迦勒看見那些人，就對西布勒說，看哪，有人從山頂上下來了。西布勒說，你看見山的影子，以為是人。

士 9:37 迦勒又說，看哪，有人從地的高處下來，又有一隊從米惡尼尼橡樹的路上而來。

士 9:38 西布勒對他說，你曾說，亞比米勒是誰，我們竟要服事他？你所誇的口在那裏呢？這不是你所藐視的民麼？你現在出去，與他們交戰罷。

士 9:39 於是迦勒率領示劍的居民出去，與亞比米勒交戰。

士 9:40 亞比米勒追趕迦勒，迦勒在他面前逃跑；有許多受傷仆倒的，直到城門口。

士 9:41 亞比米勒住在亞魯瑪。西布勒趕出迦勒和他的弟兄們，不准他們住在示劍。

士 9:42 次日，民出到田間，有人告訴亞比米勒；

士 9:43 他就把他的人分作三隊，埋伏在田間，看見有人從城裏出來，就起來擊殺他們。

士 9:44 亞比米勒和跟隨他的隊伍向前闖去，站在城門口；有兩隊直闖到田間的眾人那裏，把他們擊殺了。

士 9:45 亞比米勒整天攻打城，將城奪取，殺了其中的人，將城拆毀，撒上了鹽。

士 9:46 示劍樓所有的居民都聽見了，就躲入巴力比利土廟的衛所。

士 9:47 有人告訴亞比米勒說，示劍樓的居民都聚在一處。

士 9:48 亞比米勒和跟隨他的人就都上撒們山。亞比米勒手拿斧子，

Judg. 9:26 And Gaal the son of Ebed came with his brothers and went over to Shechem, and the lords of Shechem put their trust in him.

Judg. 9:27 And they went out into the field and gathered the grapes of their vineyards and trod them, and had a festival. And they went to the house of their god and ate and drank, and they cursed Abimelech.

Judg. 9:28 And Gaal the son of Ebed said, Who is Abimelech and who are we of Shechem, that we should serve him? Is he not the son of Jerubbaal, and is not Zebul his officer? Serve the men of Hamor, the father of Shechem; but why should we serve this man?

Judg. 9:29 But, oh, that this people were put in my hand; then I would remove Abimelech. And he said of Abimelech, Increase your army and come out!

Judg. 9:30 When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger burned.

Judg. 9:31 And he sent messengers to Abimelech in Tormah, saying, Gaal the son of Ebed and his brothers have now come to Shechem, and now they are stirring up the city against you.

Judg. 9:32 And now rise up at night, you and the people with you, and wait in ambush in the field;

Judg. 9:33 And in the morning, as soon as the sun rises, you shall rise up early and rush on the city. And right when he and the people with him come out against you, you shall do with him as you find occasion.

Judg. 9:34 And Abimelech and all the people with him rose up at night and waited in ambush against Shechem in four companies.

Judg. 9:35 And Gaal the son of Ebed went out and stood in the entrance of the gate of the city. And Abimelech and the people with him rose up from the ambush.

Judg. 9:36 And when Gaal saw the people, he said to Zebul, Look, people are coming down from the tops of the mountains. But Zebul said to him, You are seeing the shadow of the mountains as though they were men.

Judg. 9:37 And Gaal spoke again and said, Look, people are coming down from the height of the land, and one company is coming by the way of the terebinth of Meonenim.

Judg. 9:38 Then Zebul said to him, Where is your boast now, that you said, Who is Abimelech that we should serve him? Is not this the people that you despised? Go out now, and fight them.

Judg. 9:39 So Gaal went out before the lords of Shechem and fought with Abimelech.

Judg. 9:40 And Abimelech pursued him, and Gaal fled from before him. And many wounded fell, up to the entrance of the gate.

Judg. 9:41 And Abimelech dwelt in Arumah. And Zebul drove out Gaal and his brothers, so that they could not dwell in Shechem.

Judg. 9:42 Then on the next day the people went out into the field, and Abimelech was told.

Judg. 9:43 And he took his people and divided them into three companies, and he waited in ambush in the field. And he looked, and there were the people coming out of the city. And he rose up against them and struck them.

Judg. 9:44 And Abimelech and the companies that were with him rushed forward and stood at the entrance of the gate of the city, and two companies rushed upon all those who were in the field and struck them.

Judg. 9:45 And Abimelech fought against the city all that day. And he took the city, and the people who were in it he slew; and he tore down the city and sowed it with salt.

Judg. 9:46 And when all the lords of the tower of Shechem heard of it, they went to the stronghold of the house of El-berith.

Judg. 9:47 And Abimelech was told that all the lords of the tower of Shechem had gathered together.

Judg. 9:48 And Abimelech went up to Mount Zalmon, he and all the people who were with him. And Abimelech

砍下一根樹枝，扛在肩上，對跟隨他的人說，你們看我所行的，也當趕緊照樣行。

士 9:49 眾人也各砍一枝，跟隨亞比米勒，把樹枝對着衛所堆起來，放火燒裏面的人，把衛所燒了，以致示劍樓的人也都死了，男女約有一千。

士 9:50 亞比米勒到提備斯，對着提備斯安營，就攻取了那城。

士 9:51 城中有一座堅固的樓；城裏所有的居民，無論男女，都逃進樓去，把自己關在裏面，上了樓頂。

士 9:52 亞比米勒到了樓前，攻打那樓，挨近樓門口，要用火焚燒那樓。

士 9:53 有一個婦人把一塊上磨石拋在亞比米勒的頭上，打破了他的腦骨。

士 9:54 他就急忙喊叫拿他兵器的少年人，對他說，拔出你的刀來，殺了我罷；免得人議論我說，是個婦人殺了他。於是少年人把他刺透，他就死了。

士 9:55 以色列人見亞比米勒死了，便各回自己的地方去了。

士 9:56 這樣，神報應亞比米勒向他父親所行的惡，就是殺了自己弟兄七十個人。

士 9:57 示劍人的一切惡，神也都報應在他們頭上；耶路巴力的兒子約坦的咒詛歸到他們身上了。

士 20:1 於是以色列眾人從但到別是巴，以及基列地出來，會眾如同一人，聚集在米斯巴耶和華面前。

士 20:2 以色列全民的首領，就是各支派的首領，都站在神百姓的會中；拿刀的步兵共有四十萬。

士 20:3 （以色列人上到米斯巴，便雅憫人都聽見了。）以色列人說，請你們說明這件惡事是怎樣發生的。

士 20:4 那利未人，就是被害之婦人的丈夫，回答說，我和我的妾到了便雅憫的基比亞住宿。

士 20:5 基比亞人夜間起來，圍了我住的房子攻擊我，想要殺我，又將我的妾玷辱致死。

士 20:6 我就把我妾的屍身切成塊子，使人拿着傳送以色列得為業的全地，因為基比亞人在以色列中行了愚妄的事。

士 20:7 看哪，你們以色列眾人都當在這裏籌商對策。

士 20:8 眾民都起來如同一人，說，我們連一人都不回自己帳棚、自己房屋去。

士 20:9 現在我們向基比亞人必這樣行，照所掣的籤去攻擊他們。

士 20:10 我們要在以色列各支派中，一百人取十人，一千人取百人，一萬人取千人，為民取糧，等大眾到了便雅憫的基比亞，就照基比亞人在以色列中所行一切愚妄的事懲治他們。

士 20:11 於是以色列眾人彼此聯合如同一人，聚集攻擊那城。

士 20:12 以色列眾支派打發人到便雅憫支派去，說，你們中間怎麼發生了這樣的惡事呢？

士 20:13 現在你們要將基比亞的那些匪徒交出來，我們好治死他們，從以色列中除掉這惡。便雅憫人卻不肯聽從他們弟兄以色列人的話。

士 20:14 便雅憫人從他們的各城裏出來，聚集到了基比亞，要與以

took an ax in his hand and cut down a tree limb. And he lifted it up and put it on his shoulder, and he said to the people who were with him, What you see me doing, hurry and do as I have done.

Judg. 9:49 So all the people also cut down each a limb. And they followed after Abimelech and set the limbs against the stronghold. And they set the stronghold on fire over them, so that all the men of the tower of Shechem also died, about a thousand men and women.

Judg. 9:50 Then Abimelech went to Thebez; and he encamped against Thebez and took it.

Judg. 9:51 But there was a strong tower in the middle of the city; and all the men and women and all the lords of the city fled there and shut themselves in; and they went up to the roof of the tower.

Judg. 9:52 And Abimelech came up to the tower and fought against it. And he came near the entrance of the tower to burn it with fire.

Judg. 9:53 And a certain woman threw an upper millstone upon Abimelech's head, and it cracked his skull.

Judg. 9:54 Then he called immediately to the young man who bore his armor and said to him, Draw your sword and kill me; otherwise they will say concerning me, A woman slew him. And his young man pierced him through, and he died.

Judg. 9:55 And when the men of Israel saw that Abimelech was dead, they went away, each to his own place.

Judg. 9:56 And God repaid the evil of Abimelech, which he had done to his father by slaying his seventy brothers.

Judg. 9:57 And God brought all the evil of the men of Shechem back upon their own heads, and the curse of Jotham the son of Jerubbaal came upon them.

Judg. 20:1 Then all the children of Israel went out; and the assembly gathered as one man unto Jehovah at Mizpah, from Dan as far as Beer-sheba, with the land of Gilead.

Judg. 20:2 And the leaders of all the people, of all the tribes of Israel, presented themselves in the congregation of the people of God, four hundred thousand footmen who drew the sword.

Judg. 20:3 (Now the children of Benjamin heard that the children of Israel had gone up to Mizpah.) And the children of Israel said, Tell us, How did this evil thing happen?

Judg. 20:4 And the Levite, the husband of the woman who had been murdered, answered and said, I and my concubine came to Gibeah, which is in Benjamin, to spend the night.

Judg. 20:5 And the men of Gibeah rose up against me and surrounded the house at night to get me. It was me that they intended to slay, but they humbled my concubine until she died.

Judg. 20:6 Therefore I took hold of my concubine and cut her up and sent her throughout all the land of Israel's inheritance, for they have committed wickedness and folly in Israel.

Judg. 20:7 Behold, all you children of Israel, give your advice and counsel here.

Judg. 20:8 And all the people rose up as one man, saying, None of us will go to our tents, nor will any of us return to our houses.

Judg. 20:9 But now this is the thing that we will do to Gibeah: we will go up against it by lot;

Judg. 20:10 And we will take ten men per hundred throughout all the tribes of Israel, and a hundred per thousand, and a thousand per ten thousand, to get provisions for the people, so that when they come to Gibeah of Benjamin, they may deal with them according to all the folly which they have committed in Israel.

Judg. 20:11 So all the men of Israel, knit together as one man, were gathered against the city.

Judg. 20:12 And the tribes of Israel sent men throughout the tribe of Benjamin, saying, What is this evil thing that has happened among you?

Judg. 20:13 Now therefore deliver up the worthless men who are in Gibeah, and we will kill them and put away evil from Israel. But the Benjaminites would not listen to the voice of their brothers, the children of Israel.

Judg. 20:14 And the children of Benjamin gathered together at Gibeah from their cities to go to battle with



色列人打仗。

士 20:15 那日便雅憫人從各城裏點出拿刀的，共有二萬六千；另外還有基比亞居民點出七百精兵。

士 20:16 在這眾軍之中有七百精兵，都是慣用左手的，能用機弦甩石打人，毫髮不差。

士 20:17 便雅憫人之外，以色列人點出拿刀的，共有四十萬，都是戰士。

士 20:18 以色列人就起來，上伯特利去求問神說，誰要為我們先上去與便雅憫人爭戰？耶和華說，猶大當先上去。

士 20:19 於是以色列人早晨起來，對着基比亞安營。

士 20:20 以色列人出來，要與便雅憫人打仗，就在基比亞對着他們擺陣。

士 20:21 便雅憫人就從基比亞出來，當日將以色列二萬二千人擊殺倒地。

士 20:22 以色列人全軍彼此奮勇，又在頭一日擺陣的地方擺陣。

士 20:23 未擺陣之先，以色列人上去，在耶和華面前哭號，直到晚上，求問耶和華說，我們再去與我們弟兄便雅憫人打仗可以不可以？耶和華說，可以上去攻擊他們。

士 20:24 第二日，以色列人進前攻擊便雅憫人。

士 20:25 便雅憫人也在第二日從基比亞出來，與以色列人接戰，殺滅倒地的以色列人，有一萬八千，都是拿刀的。

士 20:26 於是以色列眾人，就是全軍，上到伯特利，坐在耶和華面前哭號，當日禁食直到晚上；又在耶和華面前獻燔祭和平安祭。

士 20:27 以色列人求問耶和華，（因為那些日子，神的約櫃在那裏；

士 20:28 亞倫的孫子，以利亞撒的兒子非尼哈侍立在約櫃前，）說，我們當再出去與我們弟兄便雅憫人打仗呢？還是罷兵呢？耶和華說，你們當上去，因為明日我必將他們交在你們手中。

士 20:29 以色列人在基比亞的四圍設下伏兵。

士 20:30 第三日，以色列人又上去攻擊便雅憫人，對着基比亞擺陣，與前兩次一樣。

士 20:31 便雅憫人也出來接戰以色列人，就被引誘離城；在田間的兩條大路上，一條上伯特利，一條上基比亞，像前兩次，動手擊殺一些以色列人，殺死約三十個人。

士 20:32 便雅憫人說，他們像初次一樣，在我們面前被擊敗。以色列人說，我們不如逃跑，引誘他們離開城到大路上。

士 20:33 以色列眾人從自己的地方起來，在巴力他瑪擺陣，以色列的伏兵從馬利迦巴埋伏的地方衝出來。

士 20:34 全以色列人中，有一萬精兵，來到基比亞前接戰，戰勢甚是兇猛；便雅憫人卻不知道災禍臨近了。

士 20:35 耶和華在以色列人面前擊敗便雅憫人。那日，以色列人殺

the children of Israel.

Judg. 20:15 And the children of Benjamin were numbered on that day from the cities: twenty-six thousand men who drew the sword, apart from the inhabitants of Gibeah who were numbered, seven hundred choice men.

Judg. 20:16 Of all these people seven hundred choice men were left-handed; all these could sling a stone at a hair and not miss.

Judg. 20:17 And the men of Israel were numbered apart from Benjamin: four hundred thousand men who drew the sword; all these were men of war.

Judg. 20:18 And the children of Israel rose up and went up to Bethel, and they inquired of God and said, Who will go up for us first into battle with the children of Benjamin? And Jehovah said, Judah first.

Judg. 20:19 So the children of Israel rose up in the morning and encamped against Gibeah.

Judg. 20:20 And the men of Israel went up into battle with Benjamin. And the men of Israel set the battle in array against them at Gibeah.

Judg. 20:21 Then the children of Benjamin came forth from Gibeah and struck down to the ground on that day twenty-two thousand men in Israel.

Judg. 20:22 And the people, the men of Israel, encouraged themselves and set the battle in array again in the place where they had set it in array the first day.

Judg. 20:23 Now the children of Israel had gone up and wept before Jehovah into the evening; and they had inquired of Jehovah, saying, Shall I again approach the battle with the children of Benjamin my brother? And Jehovah had said, Go up against him.

Judg. 20:24 And the children of Israel drew near to the children of Benjamin on the second day.

Judg. 20:25 And Benjamin went forth from Gibeah to meet them on the second day, and they struck down to the ground another eighteen thousand men among the children of Israel; all of these were ones who drew the sword.

Judg. 20:26 Then all the children of Israel and all the people went up and came to Bethel. And they wept and sat there before Jehovah, and they fasted on that day until evening; and they offered burnt offerings and peace offerings before Jehovah.

Judg. 20:27 And the children of Israel inquired of Jehovah (for the Ark of the Covenant of God was there in those days;

Judg. 20:28 And Phinehas the son of Eleazar, the son of Aaron, stood before it in those days), saying, Shall I again go out into battle with the children of Benjamin my brother, or shall I cease? And Jehovah said, Go up, for tomorrow I will deliver them into your hand.

Judg. 20:29 And Israel set men in ambush all around Gibeah.

Judg. 20:30 And the children of Israel went up against the children of Benjamin on the third day and set themselves in array against Gibeah as at other times.

Judg. 20:31 And the children of Benjamin went out to meet the people; they were drawn away from the city. And they began to strike some of the people, about thirty men of Israel, slaying them as at other times, on the highways which lead into the open field, one of which goes up to Bethel and the other to Gibeah.

Judg. 20:32 And the children of Benjamin said, They are stricken down before us as they were at first. And the children of Israel said, Let us flee and draw them away from the city to the highways.

Judg. 20:33 Then all the men of Israel rose up from their places and set themselves in array at Baal-tamar; and Israel's ambush left their place at Maareh-geba.

Judg. 20:34 And ten thousand chosen men out of all Israel came against Gibeah. And the battle was fierce, but the children of Benjamin did not know that disaster was very near to them.

Judg. 20:35 And Jehovah struck down Benjamin before Israel; and the children of Israel destroyed twenty-

滅便雅憫人二萬五千一百，都是拿刀的。

士 20:36 於是便雅憫人看出自己被擊敗了。先是以色列人因為依仗那對基比亞所設的伏兵，就在便雅憫人面前故意退讓。

士 20:37 伏兵急忙闖進基比亞，上前用刀擊殺全城的人。

士 20:38 以色列人與伏兵豫先約定的記號，乃是當伏兵放火，使濃厚的煙氣從城中上騰時，

士 20:39 以色列人便轉身回來爭戰。便雅憫人動手擊殺了一些以色列人，殺死約三十個人，就說，他們仍像初次爭戰一樣，在我們面前被擊敗了。

士 20:40 煙氣如柱從城中上騰的時候，便雅憫人回頭觀看，見全城的煙氣冲天。

士 20:41 以色列人轉身回來，便雅憫人就甚驚惶，因為看見災禍臨到自己了。

士 20:42 他們在以色列人面前轉身，沿通往曠野的路逃跑；戰事卻追上他們。那從各城裏出來的，也都來攻殺滅他們。

士 20:43 以色列人圍繞便雅憫人，追趕他們，在他們歇息之處，直到基比亞對面向着日出之處，踐踏他們。

士 20:44 便雅憫人倒斃的有一萬八千，都是勇士。

士 20:45 其餘的人轉身向曠野逃跑，往臨門磐石去。以色列人在大路上殺了他們五千人，如拾取遺穗一樣，追到基頓又擊殺了他們二千人。

士 20:46 那日便雅憫倒斃的共有二萬五千拿刀的人，都是勇士。

士 20:47 只剩下六百人，轉身向曠野逃跑，到了臨門磐石，就在那裏住了四個月。

士 20:48 以色列人又轉到便雅憫人那裏，將各城的人和牲畜，並一切所遇見的，都用刀擊殺；凡他們所遇見的城邑，都放火燒了。

士 21:1 以色列人在米斯巴曾起誓說，我們都不將女兒給便雅憫人為妻。

士 21:2 百姓來到伯特利，在那裏坐在神面前直到晚上，放聲痛哭，

士 21:3 說，耶和華以色列的神阿，今日以色列中缺了一支派，為何在以色列中發生這事呢？

士 21:4 次日百姓清早起來，在那裏築了一座壇，獻燔祭和平安祭。

士 21:5 以色列人彼此問說，以色列各支派中，誰沒有上到會眾中，到耶和華這裏來呢？先是以色列人起過大誓，論到凡不上米斯巴到耶和華面前來的，說，那人必要被處死。

士 21:6 以色列人為他們的弟兄便雅憫懊悔，說，今日以色列中有一支派被砍除了。

士 21:7 我們既指着耶和華起誓說，必不將我們的女兒給便雅憫人為妻，現在我們當怎樣辦理，使他們剩下的人有妻子呢？

士 21:8 又彼此問說，以色列支派中誰沒有上米斯巴到耶和華這裏來呢？他們就查出基列雅比沒有一人進營到會眾那裏；

five thousand one hundred men of Benjamin that day; all these were ones who drew the sword.

Judg. 20:36 And the children of Benjamin saw that they were stricken down. Now the men of Israel had given ground to Benjamin, for they trusted in the ambush that they had set against Gibeah.

Judg. 20:37 And the ambush hurried and rushed against Gibeah; and the ambush proceeded and struck the whole city with the edge of the sword.

Judg. 20:38 And the appointed sign between the men of Israel and the ambush was that they would make a great cloud of smoke rise up from the city,

Judg. 20:39 And the men of Israel turned into the battle, and Benjamin had begun to strike, killing about thirty men among the men of Israel; for they said, They are certainly stricken down before us as in the first battle.

Judg. 20:40 But when the cloud began to go up from the city like a pillar of smoke, the Benjaminites looked behind them, and there was the whole city, going up in smoke to heaven.

Judg. 20:41 And the men of Israel turned; and the men of Benjamin were dismayed, for they saw that disaster was very near to them.

Judg. 20:42 Then they turned before the men of Israel into the way of the wilderness; but the battle overtook them, and those from the cities struck them down in between.

Judg. 20:43 They surrounded the Benjaminites, chased them, and trampled them at the resting place, as far as over against Gibeah toward the rising of the sun.

Judg. 20:44 And eighteen thousand men of Benjamin fell; all of these were men of valor.

Judg. 20:45 And they turned and fled into the wilderness to the rock of Rimmon, but the men of Israel gleaned five thousand of them in the highways; and they pursued after them as far as Gidom and struck two thousand of them.

Judg. 20:46 So all who fell of Benjamin on that day were twenty-five thousand men who drew the sword; all of these were men of valor.

Judg. 20:47 But six hundred men turned and fled into the wilderness to the rock of Rimmon, and they dwelt at the rock of Rimmon four months.

Judg. 20:48 And the men of Israel returned to the children of Benjamin and struck them with the edge of the sword, both the entire city with the cattle and all that was found there; moreover all the cities that were found they set on fire.

Judg. 21:1 Now the men of Israel swore in Mizpah, saying, None of us shall give his daughter to a Benjaminite as a wife.

Judg. 21:2 And the people came to Bethel and sat there before God until evening, and they lifted up their voice and wept greatly.

Judg. 21:3 And they said, Why, O Jehovah God of Israel, has this happened in Israel, that there is one tribe missing in Israel today?

Judg. 21:4 And in the morning the people rose early and built an altar there, and they offered burnt offerings and peace offerings.

Judg. 21:5 And the children of Israel said, Who did not come up into the congregation to Jehovah from all the tribes of Israel? For they had made a great oath concerning anyone who did not come up to Jehovah at Mizpah, saying, He shall surely be put to death.

Judg. 21:6 And the children of Israel were grieved concerning Benjamin their brother, and they said, Today a tribe has been cut down from Israel.

Judg. 21:7 What shall we do about wives for those who remain, since we have sworn by Jehovah not to give them any of our daughters as wives?

Judg. 21:8 And they said, Is there anyone from the tribes of Israel who did not come to Jehovah at Mizpah? Now there was no one from Jabesh-gilead who had come to the congregation at the camp.

士 21:9 因為百姓被數點的時候，沒有一個基列雅比的居民在那裏。

士 21:10 會眾就打發一萬二千勇士到那裏，吩咐他們說，你們去用刀將基列雅比的居民，連婦女帶孩子都擊殺了。

士 21:11 所當行的就是這樣：要將一切男子和已嫁的女子盡都除滅。

士 21:12 他們在基列雅比的居民中，遇見了四百個未嫁的年少處女，就帶到迦南地的示羅營裏。

士 21:13 全會眾打發人帶話到臨門磐石的便雅憫人那裏，向他們宣告和平。

士 21:14 當時便雅憫人回來了，以色列人就把所存活基列雅比的女子給他們為妻，但還是不彀。

士 21:15 百姓為便雅憫人懊悔，因為耶和華使以色列的支派中有了破口。

士 21:16 會眾的長老說，便雅憫中的女子既然除滅了，我們當怎樣辦理，使那餘剩的人有妻子呢？

士 21:17 又說，便雅憫逃脫的人當有地業，免得以色列中塗抹了一個支派。

士 21:18 只是我們不能將自己的女兒給他們為妻；因為以色列人曾起誓說，那將女兒給便雅憫人為妻的，必受咒詛。

士 21:19 他們又說，看哪，在示羅年年有耶和華的節期。（示羅就在伯特利以北，從伯特利上示劍的大路以東，並利波拿以南。）

士 21:20 於是吩咐便雅憫人說，你們去，在葡萄園中埋伏；

士 21:21 你們觀看，若見示羅的女子出來跳舞，就從葡萄園出來，在示羅的女子中各搶一個為妻，回便雅憫地去。

士 21:22 他們的父親或弟兄若來與我們爭論，我們就對他們說，求你們施恩，將這些女子給我們，因我們在爭戰的時候沒有給他們各留下妻子。這也不是你們將女子給他們的；若是你們給的，你們如今就有罪過。

士 21:23 於是便雅憫人照樣而行，按着他們的數目從跳舞的女子中搶去為妻，就回自己的地業去，又重修城邑居住。

士 21:24 當時以色列人離開那裏，各歸本支派、本家族；他們從那裏出去，各歸自己的地業去了。

士 21:25 那些日子，以色列中沒有王，各人行自己眼中看為正的事。

士 19:1 當以色列中沒有王的那些日子，有一個利未人住在以法蓮山地的偏遠地方；他從猶大的伯利恆為自己娶了一個女子為妾。

士 19:2 妾背着丈夫行淫，就離開丈夫，回到猶大的伯利恆她父親的家，在那裏住了四個月。

士 19:3 她丈夫隨後起來，帶着一個僮僕、兩匹驢到她那裏，要用好話勸她回去。少婦就引丈夫進入她父親的家；她父親見了那人，便歡歡喜喜的迎接。

士 19:4 那人的岳父，就是少婦的父親，將那人留下；那人就與他同住了三天。於是二人一同喫喝，在那裏住宿。

Judg. 21:9 For when the people were numbered, there was no one from among the inhabitants of Jabesh-gilead there.

Judg. 21:10 So the assembly sent twelve thousand of the valiant there and commanded them, saying, Go and strike the inhabitants of Jabesh-gilead with the edge of the sword, including women and children.

Judg. 21:11 And this is the thing that you shall do: Every male and every woman who has lain with a male you shall utterly destroy.

Judg. 21:12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins, who had not known men by lying with a male; and they brought them to the camp at Shiloh, which was in the land of Canaan.

Judg. 21:13 And the whole assembly sent men and spoke to the children of Benjamin, who were at the rock of Rimmon; and they proclaimed peace to them.

Judg. 21:14 And the Benjaminites returned at that time. And they gave them the women who had been kept alive from among the women of Jabesh-gilead; but there were not enough for them.

Judg. 21:15 And the people were grieved concerning Benjamin, for Jehovah had made a breach among the tribes of Israel.

Judg. 21:16 So the elders of the assembly said, What shall we do about wives for those who remain, since the women are destroyed from Benjamin?

Judg. 21:17 And they said, There should be some possession for those of Benjamin who have escaped, that no tribe would be blotted out of Israel.

Judg. 21:18 But we cannot give them any of our daughters as wives. For the children of Israel had sworn, saying, Cursed is he who gives a wife to Benjamin.

Judg. 21:19 And they said, Behold, there is a feast of Jehovah each year in Shiloh (which is north of Bethel, on the east of the highway that goes up from Bethel to Shechem, and south of Lebonah).

Judg. 21:20 And they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

Judg. 21:21 And immediately when you see the daughters of Shiloh coming out to dance in the dances, come out of the vineyards, and each of you shall catch his wife from the daughters of Shiloh; then go into the land of Benjamin.

Judg. 21:22 And when their fathers or brothers come to complain to us, we will say to them, Give them to us as a gift, for we did not take a wife in battle for each man, nor did you give them to them and thereby incur guilt for yourselves now.

Judg. 21:23 And the children of Benjamin did so and took wives, whom they carried off, according to their number from those who danced. And they went and returned to their inheritance, and they rebuilt the cities and dwelt in them.

Judg. 21:24 And the children of Israel departed from there at that time, each man to his tribe and to his family; and they went forth from there, each man to his inheritance.

Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.

Judg. 19:2 But his concubine went about as a harlot, and she departed from him to her father's house, to Bethlehem in Judah; and she was there for a period of four months.

Judg. 19:3 Then her husband rose up and came after her to speak to her affectionately and to bring her back, bringing with him his young man and a pair of donkeys. And she brought him into her father's house; and when the father of the young woman saw him, he rejoiced to see him.

Judg. 19:4 And his father-in-law, the father of the young woman, detained him; and he stayed with him three days. So they ate and drank, and they spent the night there.



士 19:5 到第四天，他們清早起來，那人起身要走；少婦的父親對女婿說，請你喫點飯，加添心力，然後可以行路。

士 19:6 於是二人坐下一同喫喝。少婦的父親對那人說，請你再住一夜，暢快你的心。

士 19:7 那人起來要走，但他岳父強留他，他就在那裏又住了一宿。

士 19:8 到第五天，他清早起來要走，少婦的父親說，請你喫點飯，加添心力，逗留到中午以後再走。於是二人一同喫飯。

士 19:9 那人同他的妾和僮僕起身要走，他岳父，就是少婦的父親，對他說，看哪，天快晚了，請你再住一夜；天快黑了，可以在這裏住宿，暢快你的心。明天清早起來再上路回家去。

士 19:10 那人不願再住一宿，就起身走了，來到耶布斯的對面（耶布斯就是耶路撒冷；）和他同行的有那兩匹備妥的驢；他的妾也跟着他。

士 19:11 他們臨近耶布斯的時候，日頭快要落了，僮僕對主人說，我們不如轉到這耶布斯人的城裏住宿。

士 19:12 主人回答說，我們不可轉到不是以色列人住的外邦城，不如過到基比亞去；

士 19:13 又對僮僕說，來罷，我們可以走近其中一個地方，或在基比亞，或在拉瑪住宿。

士 19:14 他們越過那裏前行。將到便雅憫的基比亞，日頭已經落了；

士 19:15 他們轉到基比亞，要在那裏住宿，就走進城裏，坐在城裏的大街上，因為無人接他們進家住宿。

士 19:16 晚上，有一個老年人從田間作工回來。他原是以法蓮山地的人，寄居在基比亞；那地方的人卻是便雅憫人。

士 19:17 老年人舉目看見過路的人坐在城裏的大街上，就問他說，你從那裏來？要往那裏去？

士 19:18 他回答說，我們從猶大的伯利恆來，要往以法蓮山地的偏遠地方去。我原是那裏的人，到過猶大的伯利恆，現在我往我的家去，在這裏無人接我進他的家。

士 19:19 其實我有草料和飼糧，可以餵我們的驢，我和我的婢女，並與你僕人在一起的那僮僕，有餅有酒，並不缺少甚麼。

士 19:20 老年人說，願你平安。你所需用的由我負責，只是不可在大街上過夜。

士 19:21 於是領他們到家裏，餵上驢，他們就洗腳喫喝。

士 19:22 他們心裏正歡暢的時候，城中的匪徒圍住房子，連連叩門，對房主老人說，你把那進你家的人帶出來，我們要與他交合。

士 19:23 那房主出來對他們說，弟兄們，不可如此，請不要這樣作惡；這人既然進了我的家，你們就不要行這愚妄的事。

士 19:24 我有個女兒，還是處女，並有這人的妾，讓我將她們領出來，你們可以玷辱她們，你們看怎樣好，就怎樣待她們；只是向這人不可行這樣愚妄的事。

Judg. 19:5 And on the fourth day, they rose up early in the morning and got up to go. But the father of the young woman said to his son-in-law, Sustain yourself with a morsel of bread, and afterward you can go.

Judg. 19:6 So they sat down, and the two of them ate and drank together. And the father of the young woman said to the man, Will you not, I beg you, stay overnight and let your heart be merry?

Judg. 19:7 And the man got up to go; but his father-in-law urged him, and he spent the night there again.

Judg. 19:8 Then on the fifth day he rose up early in the morning to go; but the father of the young woman said, Sustain yourself, I beg you, and linger until the day has declined. So the two of them ate.

Judg. 19:9 And when the man got up to go, with his concubine and his young man, his father-in-law, the father of the young woman, said to him, Look now, the day is waning toward evening; spend the night, I beg you. Look, the day is drawing to a close. Spend the night here, and let your heart be merry; then rise up early tomorrow for your journey and go home.

Judg. 19:10 But the man did not want to spend the night, so he rose up and left. And he arrived at Jebus (that is, Jerusalem); and with him were a couple of saddled donkeys, and his concubine was with him.

Judg. 19:11 And when they were at Jebus, the day was far spent; and the young man said to his master, Come now, and let us turn aside toward this city of the Jebusites and spend the night in it.

Judg. 19:12 And his master said to him, We will not turn aside toward a city of foreigners, who are not of the children of Israel; we will pass over to Gibeah.

Judg. 19:13 And he said to his young man, Come and let us approach one of these places; and we will spend the night in Gibeah or Ramah.

Judg. 19:14 And they passed on and went further; and the sun went down on them near Gibeah, which belongs to Benjamin.

Judg. 19:15 And they turned aside there to go in and spend the night in Gibeah. And he went into the city and sat in the square of the city, but no one took them into his house to lodge them.

Judg. 19:16 Then in the evening there came an old man out of the field from his work. Now the man was from the hill country of Ephraim, and he was a sojourner in Gibeah. And the men of that place were Benjaminites.

Judg. 19:17 And he lifted up his eyes and saw the wayfarer in the square of the city. And the old man said, Where are you traveling to, and where have you come from?

Judg. 19:18 And he said to him, We are passing from Bethlehem in Judah to the far end of the hill country of Ephraim. I am from there, and I went to Bethlehem in Judah; and I am going to my house, and no one takes me into his house.

Judg. 19:19 There are both straw and fodder for our donkeys, and bread and wine also for myself and your female servant and the young man who is with your servants; there is no need of anything.

Judg. 19:20 And the old man said, Peace be with you. Just let all your needs come upon me; just do not spend the night in the square.

Judg. 19:21 And he brought him to his house and gave his donkeys fodder; and they washed their feet, and ate and drank.

Judg. 19:22 And while they were making their hearts merry, the men of the city, worthless men, surrounded the house, beating on the door. And they spoke to the master of the house, the old man, saying, Bring out the man who went into your house that we may know him.

Judg. 19:23 And the master of the house came out to them and said to them, No, my brothers; do not do this evil thing, I beg you. Since this man has come into my house, do not commit this folly.

Judg. 19:24 Here is my virgin daughter and his concubine. Let me bring them out, I beg you; and humble them and do to them what seems good in your sight. But to this man do not do such folly.

士 19:25 那些人卻不肯聽從他；那人就把他的妾拉出去交給他們，他們便與她交合，終夜凌辱她，直到清晨；到了黎明，他們纔放她去。

士 19:26 天快亮的時候，婦人回到她主人住宿之處，就是那老人的房門口，就仆倒在地，直到天亮。

士 19:27 早晨，她的主人起來開了房門，出去要上路，不料那婦人，就是他的妾，仆倒在房門前，兩手搭在門檻上；

士 19:28 他對婦人說，起來，我們走罷。婦人卻沒有回答。那人便將她馱在驢上，起身回本處去了。

士 19:29 到了家裏，用刀將妾的屍身肢解，切成十二塊，使人拿着傳送以色列的四境。

士 19:30 凡看見的人都說，自以色列人從埃及地上來的日子，直到今日，這樣的事沒有發生過，也沒有見過。你們應當思想，大家籌商討論。

## 貳『那些日子，以色列中沒有王，各人行自己眼中看為正的事』—二一 25：

士 21:25 那些日子，以色列中沒有王，各人行自己眼中看為正的事。

### 一 以色列民說他們中間沒有王，這就是說，他們廢掉了神和祂的身分，不承認神的君王身分—十七 6，十八 1，十九 1。

士 17:6 那些日子，以色列中沒有王，各人行自己眼中看為正的事。

士 18:1 那些日子，以色列中沒有王；但支派的人仍在為自己尋找地業居住，因為到那日子，他們還沒有在以色列支派中按圖得着地業。

士 19:1 當以色列中沒有王的那些日子，有一個利未人住在以法蓮山地的偏遠地方；他從猶大的伯利恆為自己娶了一個女子為妾。

### 二 雖然神的帳幕在示羅，大祭司有烏陵和土明，但在以色列中沒有行政，沒有管理，因為以色列廢掉了神和祂作他們王的身分；因此，在士師記裏沒有神的彰顯—十八 31，出二八 30 註 3。

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

出 28:30 你又要將烏陵和土明放在決斷的胸牌<sup>3</sup>裏；亞倫進到耶和華面前的時候，要帶在胸前，在耶和華面前常將以色列人的決斷牌帶在胸前。

出 28:30 註 3 烏陵和土明放在胸牌裏，胸牌就不僅作為記念，也成為決斷的胸牌。在這裏以及申三三 8、10，神的決斷（典章）指神的律法及律法的判定和決斷，（見路一 6 註 4，）與

Judg. 19:25 But the men did not want to listen to him; so the man took hold of his concubine and brought her out to them; and they knew her. And they abused her all night long until morning; and they let her go when the dawn broke.

Judg. 19:26 And in the early morning the woman came and fell at the entrance of the man's house, where her lord had been until it was light.

Judg. 19:27 And her lord rose up in the morning and opened the doors of the house, and he went out to go on his way. And there was his concubine, fallen at the entrance of the house with her hands upon the threshold.

Judg. 19:28 And he said to her, Get up, and let us go. But there was no answer. And he put her upon the donkey; and the man rose up and went to his place.

Judg. 19:29 And when he came to his house, he took a knife and laid hold of his concubine and cut her up limb by limb into twelve pieces; and he sent her throughout all the territory of Israel.

Judg. 19:30 And when everyone saw this, they said, No such thing has ever happened or been seen since the day the children of Israel went up out of the land of Egypt until this day. Consider it, and take counsel and speak.

## II. “In those days there was no king in Israel; everyone did what was right in his own eyes”—21:25:

Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

### A. When the people of Israel said that there was no king among them, this meant that they had annulled God and His status and did not recognize God's kingship—17:6; 18:1; 19:1.

Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.

Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.

Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.

### B. Although God's tabernacle was at Shiloh and the high priest had the Urim and Thummim, there was no government, no administration, in Israel because Israel had annulled God and His status as their King, and thus, there was no expression of God in Judges—18:31; Exo. 28:30, footnote 1.

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.

Exo. 28:30 And you shall put in the breastplate of judgment<sup>1</sup> the Urim and the Thummim; and they shall be on Aaron's heart when he goes in before Jehovah, and Aaron shall bear the judgment of the children of Israel on his heart before Jehovah continually.

Exo. 28:30 footnote 1 After the Urim and the Thummim were put into it, the breastplate became not only a memorial but also a breastplate of judgment. Here and in Deut. 33:8 and 10, God's judgments, referring to God's law with its verdicts and judgments (see note 6<sup>4</sup> in Luke 1), are related to the

烏陵和土明有關。按照舊約，烏陵和土明加到胸牌上，是神對祂子民說話的憑藉，向他們指明祂的引導。（見 30 串珠 a。）神藉着胸牌所給的引導，總是與決斷有關。神的律法包括祂的決斷，而這些決斷成了神的引導。在屬靈的經歷中，我們要知道神的引導，就必須審判凡出於肉體、己、舊人和世界的一切。在羅八 14 那靈的引導，就是神藉胸牌所給之引導的實際，出自羅八 1～13 節所有的決斷，也是這些決斷的總和。（見羅八 14 註 2。）

神乃是藉着胸牌說話作為祂的引導，這表徵神藉着召會使祂的子民認識祂的引導。主若要藉着胸牌及烏陵和土明說話，就需要製作胸牌，有十二塊寶石刻着以色列人的名字，也需要大祭司把胸牌帶在胸前（心上。）同樣的原則，神今天要藉着召會並基督作照明者（烏陵）和成全者（土明）而說話，就需要召會建造起來，有眾信徒成了變化並透亮的寶石，刻有基督作屬靈的字母，（林後三 3，）也需要帶領者把召會擔負在心上。

### 三 因着士師時期，以色列中沒有王，以色列人各人行自己眼中看為正的事，結果就變得腐爛敗壞——士十七 6，十八 1，十九 1，二一 25：

士 17:6 那些日子，以色列中沒有王，各人行自己眼中看為正的事。

士 18:1 那些日子，以色列中沒有王；但支派的人仍在為自己尋找地業居住，因為到那日子，他們還沒有在以色列支派中按圖得着地業。

士 19:1 當以色列中沒有王的那些日子，有一個利未人住在以法蓮山地的偏遠地方；他從猶大的伯利恆為自己娶了一個女子為妾。

士 21:25 那些日子，以色列中沒有王，各人行自己眼中看為正的事。

### 1 摩西告訴以色列民，當他們進入美地的時候，不可行那些在自己眼中看為正，而在神眼中看為不正的事——申十二 8～14。

申 12:8 你們將來不可照我們今日在這裏所行的，各人行自己眼中看為正的事；

申 12:9 因為直到如今，你們還沒有進入耶和華你神所賜你的安息，所給你的產業。

申 12:10 但你們過了約但河，得以住在耶和華你們神使你們承受為業之地，又使你們得安息，不被四圍的一切仇敵擾亂，安然居住；

申 12:11 那時你們要將我所吩咐你們的燔祭和別的祭，十分取一之物，和手中的舉祭，並向耶和華許願所獻一切上好的還願祭，都奉到耶和華你們神所選擇給祂名居住的地方。

申 12:12 你們和兒子、女兒、僕人、婢女，還有你們城裏的利未人，都要在耶和華你們的神面前歡樂，因為利未人在你們那裏無分無業。

Urim and the Thummim. According to the Old Testament, the Urim and the Thummim added to the breastplate were a means for God to speak to His people to indicate to them His leading (see references in 30a). God's leading through the breastplate always involved a judgment. God's law includes His judgments, and these judgments become God's leading. In spiritual experience, in order to know God's leading we must judge whatever is of the flesh, the self, the old man, and the world. In Rom. 8:14 the leading of the Spirit, as the reality of God's leading through the breastplate, issues from, and is the totality of, all the judgments in vv. 1-13 of that chapter (see note 14<sup>1</sup> there).

The fact that God's speaking as His leading was through the breastplate signifies that God makes His leading known to His people through the church. The Lord's speaking through the breastplate with the Urim and the Thummim required the making of the breastplate with the twelve precious stones engraved with the names of the children of Israel and the bearing of the breastplate on the heart of the high priest. In the same principle, God's speaking today through the church with Christ as the Illuminator (Urim) and Perfecter (Thummim) requires the building up of the church with the believers as transformed, transparent precious stones who have been inscribed with Christ as the letters of the spiritual alphabet (2 Cor. 3:3) and the bearing of the church on the hearts of the leading ones.

### C. Because there was no king in Israel during the time of the judges, the children of Israel did what was right in their own eyes, and as a result they became rotten and corrupted—Judg. 17:6; 18:1; 19:1; 21:25:

Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.

Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.

Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.

Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

### 1. Moses told the people of Israel that when they entered the good land, they should not do things that were right in their own eyes but not right in the eyes of God—Deut. 12:8-14.

Deut. 12:8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes;

Deut. 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.

Deut. 12:10 But when you cross over the Jordan and dwell in the land which Jehovah your God is giving you as an inheritance, and when He gives you rest from all your enemies surrounding you so that you dwell securely;

Deut. 12:11 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.

Deut. 12:12 And you shall rejoice before Jehovah your God, you and your sons and daughters, and your male servants and female servants, and the Levite who is within your gates, for he has no portion nor inheritance with you.



申 12:13 你要謹慎，不可在你所看中的各地方獻上燔祭；  
申 12:14 惟獨耶和華從你的一個支派中所選擇的地方，你要在那裏獻上燔祭，行我一切所吩咐你的。

## 2 撒但使以色列民行自己眼中看為正的事，成為無法無天的，不受神的約束；這可見於士師記十七至十八章，十九章一節，二十一章二十五節。

士 17:1 以法蓮山地有一個人名叫米迦。  
士 17:2 他對母親說，你那一千一百錠銀子被人拿去，你因此口出咒詛，並且說給我聽；看哪，這銀子在我這裏，是我拿去了。他母親說，願我兒蒙耶和華賜福！  
士 17:3 米迦就把這一千一百錠銀子還他母親。他母親說，我將這銀子從我手中分別為聖歸給耶和華，好給我兒子製作一個雕像，和一個鑄像。現在我還是交給你。  
士 17:4 米迦將銀子還他母親，他母親將二百錠銀子交給銀匠，製作成一個雕像，和一個鑄像；那像就在米迦的屋內。  
  
士 17:5 米迦這人有了神堂，又製造以弗得和家中的神像，叫他一個兒子承接聖職作他的祭司。  
士 17:6 那些日子，以色列中沒有王，各人行自己眼中看為正的事。  
士 17:7 猶大的伯利恆有一個少年人，是猶大族的利未人；他在那裏寄居。  
士 17:8 這人離開猶大的伯利恆城，要找一個可寄居的地方。他行路的時候，到了以法蓮山地，走到米迦的家。  
士 17:9 米迦對他說，你從那裏來？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 17:11 利未人情願與那人同住；那人看這少年人如自己的兒子一樣。  
士 17:12 米迦使這利未人承接聖職，這少年人就作他的祭司，住在他家裏。  
士 17:13 米迦說，現在我知道耶和華必以好處待我，因這利未人作了我的祭司。  
士 18:1 那些日子，以色列中沒有王；但支派的人仍在為自己尋找地業居住，因為到那日子，他們還沒有在以色列支派中按圖得着地業。  
士 18:2 但人從瑣拉和以實陶打發全族中的五個勇士，去窺探偵察那地，對他們說，你們去偵察那地。他們來到以法蓮山地，到了米迦的住宅，就在那裏住宿。  
  
士 18:3 他們臨近米迦的住宅，認出那少年利未人的口音來，就轉進去對他說，誰領你到這裏來？你在這裏作甚麼？你在這裏得甚麼？  
士 18:4 他回答說，米迦待我如此如此，他雇了我作他的祭司。

Deut. 12:13 Be careful that you do not offer up your burnt offerings in every place that you see;  
Deut. 12:14 But in the place which Jehovah will choose in one of your tribes, there you shall offer up your burnt offerings, and there you shall do all that I am commanding you.

## 2. Satan caused the people of Israel to do what was right in their own eyes, to be lawless and godless, and to cast off God's constraint; this is revealed in Judges 17—18; 19:1; and 21:25.

Judg. 17:1 Now there was a man from the hill country of Ephraim whose name was Micah.  
Judg. 17:2 And he said to his mother, The eleven hundred pieces of silver that were taken from you, about which you uttered a curse and spoke it in my hearing—look, the silver is with me; I took it. And his mother said, Blessed of Jehovah be my son!  
Judg. 17:3 And he returned the eleven hundred pieces of silver to his mother; and his mother said, I do consecrate the silver to Jehovah from my hand to my son to make a sculptured idol and a molten image. Now therefore I will return it to you.  
Judg. 17:4 And when he returned the silver to his mother, his mother took two hundred pieces of silver and gave them to the founder, who made them into a sculptured idol and a molten image. And it was in the house of Micah.  
Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.  
Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.  
Judg. 17:7 And there was a young man from Bethlehem in Judah, of the family of Judah, who was a Levite; and he was a sojourner there.  
Judg. 17:8 And the man left the city Bethlehem in Judah to dwell wherever he could find a place. And he came to the hill country of Ephraim, to the house of Micah, as he made his way.  
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. 17:11 And the Levite was content to stay with the man; and the young man was to him like one of his sons.  
Judg. 17:12 And Micah consecrated the Levite; and the young man became his priest and was in the house of Micah.  
Judg. 17:13 Then Micah said, Now I know that Jehovah will prosper me, because the Levite has become my priest.  
Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.  
Judg. 18:2 So the children of Dan sent from their family five men from among all of them, men of valor, from Zorah and Eshtaol, to spy out the land and search it out. And they said to them, Go and search out the land. And they came to the hill country of Ephraim, to the house of Micah; and they lodged there.  
Judg. 18:3 When they were near the house of Micah, they recognized the voice of the young Levite man, so they turned aside there and said to him, Who brought you here? And what are you doing in this place? And what do you have here?  
Judg. 18:4 And he said to them, Such and such has Micah done for me; and he has hired me to be his priest.

士 18:5 他們對他說，請你求問神，使我們知道所行的道路通達不通達。

士 18:6 祭司對他們說，你們可以平平安安的去，你們所行的道路是在耶和華面前的。

士 18:7 五個人就走了，來到拉億，見其中的民安然居住，如同西頓人平靜安然一樣；因為在那地沒有人掌權，使他們在甚麼事上受屈辱；他們離西頓人也遠，與別人沒有來往。

士 18:8 五個人來到瑣拉和以實陶，見他們的弟兄；弟兄對他們說，你們有甚麼話？

士 18:9 他們說，起來，我們上去攻擊他們罷。我們已經看過那地，見那地甚好。你們為何靜坐不動呢？要前往得那地為業，不可遲延。

士 18:10 你們去，乃是去到安然居住的民那裏；那地也寬闊。神已將那地交在你們手中；在那裏，地上的百物俱全，一無所缺。

士 18:11 於是但族中的六百人，都束着兵器，從瑣拉和以實陶起行，

士 18:12 上到猶大的基列耶琳，在那裏安營。因此那地方名叫瑪哈尼但，直到今日；那地方就在基列耶琳的西邊。

士 18:13 他們從那裏往以法蓮山地去，來到米迦的住宅。

士 18:14 從前去窺探拉億地的五個人告訴他們的弟兄說，這些住宅裏有以弗得和家中的神像，並有雕像與鑄像，你們知道麼？現在你們要想一想當怎樣行。

士 18:15 五個人就轉入米迦的住宅，到了那少年利未人的房內問他安。

士 18:16 那六百但人都束着兵器，站在門口。

士 18:17 曾去窺探地的五個人就上去，進到裏面，將雕像、以弗得、家中的神像並鑄像，都拿了去。祭司和束着兵器的六百人，一同站在門口。

士 18:18 那五個人進入米迦的住宅，拿出雕像、以弗得、家中的神像並鑄像，祭司就對他們說，你們作甚麼呢？

士 18:19 他們說，不要作聲，用手摀口，跟我們去，作我們的父和祭司。你作一人家裏的祭司好呢？還是作以色列一支派一家族的祭司好？

士 18:20 祭司心裏喜悅，便拿着以弗得、家中的神像並雕像，進入那些人中間。

士 18:21 他們轉身離開，把婦人孩子、牲畜、財物都安置在前頭。

士 18:22 他們離米迦的住宅已遠，米迦住宅附近的人都被召集來，把但人追上了。

士 18:23 他們呼叫但人。但人轉過臉來，對米迦說，你召集這許多人來作甚麼？

士 18:24 米迦說，你們將我所製作的神像和祭司都帶了去，我還有甚麼呢？怎麼還對我說，你作甚麼呢？

士 18:25 但人說，你不要使我們聽見你的聲音，恐怕有性情兇暴的

Judg. 18:5 And they said to him, Inquire now of God that we may know if our way on which we are going will be prosperous.

Judg. 18:6 And the priest said to them, Go in peace; your way on which you are going is before Jehovah.

Judg. 18:7 Then the five men left and came to Laish. And they saw the people who were in it, dwelling securely after the manner of the Sidonians, quiet and secure; for there was no one in the land who possessed authority and might humble them in anything; and they were far from the Sidonians and had nothing to do with anyone.

Judg. 18:8 And they came to their brothers at Zorah and Eshtaol; and their brothers said to them, What can you say?

Judg. 18:9 And they said, Arise; and let us go up against them. For we have seen the land, and it is very good. So do you sit still? Do not be slow about going and entering the land to possess it.

Judg. 18:10 When you go, you will come to a secure people; and the land is very spacious. God has indeed delivered it into your hand, a place where nothing on earth is lacking there.

Judg. 18:11 So six hundred men girded with weapons of war set out from there, from the family of Dan, from Zorah and Eshtaol.

Judg. 18:12 And they went up and encamped in Kiriath-jearim in Judah. Because of this, that place is called Mahaneh-dan to this day; it is there behind Kiriath-jearim.

Judg. 18:13 And they passed from there into the hill country of Ephraim and came to the house of Micah.

Judg. 18:14 Then the five men who had gone to spy the land of Laish answered and said to their brothers, Do you know that in these houses there are an ephod and teraphim and a sculptured idol and a molten image? Now therefore consider what you should do.

Judg. 18:15 And they turned aside there and came to the house of the young Levite man, the house of Micah; and they asked him concerning his welfare.

Judg. 18:16 And the six hundred men of the children of Dan, girded with their weapons of war, stood at the entrance of the gate.

Judg. 18:17 And the five men who had gone to spy the land went up and entered there to seize the sculptured idol and the ephod and the teraphim and the molten image. And the priest stood at the entrance of the gate with the six hundred men girded with weapons of war.

Judg. 18:18 And when these men entered the house of Micah and seized the sculptured idol and the ephod and the teraphim and the molten image, the priest said to them, What are you doing?

Judg. 18:19 And they said to him, Quiet down; put your hand over your mouth, and go with us and be a father and a priest to us. Is it better for you to be a priest for the house of one man or for you to be a priest for a tribe and family in Israel?

Judg. 18:20 And the priest's heart was glad; and he took the ephod and teraphim and the sculptured idol, and went into the midst of the people.

Judg. 18:21 And they turned and departed; and they put the little ones and the livestock and the goods before them.

Judg. 18:22 When they were some distance from the house of Micah, the men who were in the houses that were near the house of Micah were gathered together; and they overtook the children of Dan.

Judg. 18:23 And they called out to the children of Dan. And they turned and faced them and said to Micah, What is bothering you, that you have been gathered together?

Judg. 18:24 And he said, You have taken away my gods that I have made, along with the priest, and have gone off. And what do I still have? How then can you say to me, What is bothering you?

Judg. 18:25 And the children of Dan said, Do not let your voice be heard among us, lest men of fierce

人攻擊你，以致你和你的全家盡都喪命。

士 18:26 但人還是走他們的路。米迦見他們比自己強，就轉身回家去了。

士 18:27 但人帶着米迦所製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。城在靠近伯利合的山谷中。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製作的雕像也有多少日子。

士 19:1 當以色列中沒有王的那些日子，有一個利未人住在以法蓮山地的偏遠地方；他從猶大的伯利恆為自己娶了一個女子為妾。

士 21:25 那些日子，以色列中沒有王，各人行自己眼中看為正的事。

3 今天的基督徒常說，某事在他們眼中看是對的，或是不對的；這種作法，就是行自己眼中看為正的事。

4 行我們自己眼中看為正的事，這是可怕的；我們必須行神眼中看為正的事——申十二 8。

申 12:8 你們將來不可照我們今日在這裏所行的，各人行自己眼中看為正的事；

四 當以色列中沒有王，就沒有權柄，各人就任意而行；這正是現今邪惡世代——世界以及基督教這宗教系統——裏的光景——弗二 2，12。

弗 2:2 那時，你們在其中行事為人，隨着這世界的世代，順着空中掌權者的首領，就是那現今在悖逆之子裏面運行之靈的首領；

弗 2:12 那時，你們在基督以外，和以色列國民隔絕，在所應許的諸約上是局外人，在世上沒有指望，沒有神。

五 在主的恢復裏，我們需要蒙拯救脫離士師記所描繪的不法，而在神國裏活在神的管治之下，並實行神的旨意——多二 14，加一 4，太六 10。

多 2:14 祂為我們捨了自己，要贖我們脫離一切的不法，並潔淨我們，歸祂自己成為獨特的子民，作祂特有的產業，熱心行善。

加 1:4 基督照着我們神與父的旨意，為我們的罪捨了自己，要把我們從現今這邪惡的世代救出來。

太 6:10 願你的國來臨，願你的旨意行在地上，如同行在天上。

temper fall on you and you lose your life and the lives of your household.

Judg. 18:26 And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house.

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 for themselves 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.

Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.

Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

3. Christians today often say that to them a certain thing is right or wrong; to live in this way is to do what is right in our own eyes.

4. It is dreadful for us to do what is right in our own eyes; we must do what is right in the eyes of God—Deut. 12:8.

Deut. 12:8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes;

D. When there was no king in Israel, there was no authority, and the people just did what they pleased; this is exactly the state of things in the present evil age, both in the world and in Christianity as a religious system—Eph. 2:2, 12.

Eph. 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;

Eph. 2:12 That you were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.

E. In the Lord's recovery we need to be delivered from the lawlessness portrayed in Judges and to live under the rule of God in the kingdom of God and do the will of God—Titus 2:14; Gal. 1:4; Matt. 6:10.

Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

Gal. 1:4 Who gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father,

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.



### 叁 神是永世的君王，就是那有絕對權柄直到永遠的一位，祂絕不改變——提前一 17：

提前 1:17 但願尊貴榮耀歸與那永世的君王，就是那不能朽壞、不能看見、獨一的神，直到永永遠遠。阿們。

#### 一 我們所相信、所事奉，並且正分賜到我們裏面的神，乃是永世的君王，永遠的王——17 節，林後十三 14。

提前 1:17 但願尊貴榮耀歸與那永世的君王，就是那不能朽壞、不能看見、獨一的神，直到永永遠遠。阿們。

林後 13:14 願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。

#### 二 基督生為王，就是那要牧養神子民的掌權者，現今祂是萬王之王，萬主之主——太二 2，6，啓十九 16，十七 14：

太 2:2 那生為猶太人之王的在那裏？因為祂的星出現的時候，我們看見了，就前來拜祂。

太 2:6 『猶大地的伯利恆阿！你在猶大的首領中，絕不是最小的，因為有一位掌權者要從你出來，牧養我民以色列。』

啓 19:16 在祂衣服和大腿上，有名字寫着：萬王之王，萬主之主。

啓 17:14 他們要與羔羊爭戰，羔羊必勝過他們，因為羔羊是萬主之主，萬王之王。同着羔羊的，就是蒙召被選忠信的人，也必得勝。

#### 1 基督作為君王，祂是耶和華神，也是人——詩二四 8，10。

詩 24:8 那榮耀的王是誰呢？就是剛強大能的耶和華，在爭戰中有大能的耶和華！

詩 24:10 那榮耀的王是誰呢？萬軍之耶和華——祂是榮耀的王！（細拉）

#### 2 我們需要領悟基督是我們的王，在我們心裏掌權，並承認基督在眾地方召會中的君王職分；在眾地方召會中，我們都活在祂的君王職分之下——弗三 17，提前三 15，六 15。

弗 3:17 使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，

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。

提前 6:15 在適當的時期，那可稱頌、獨有權能的，萬王之王，萬主之主，

#### 3 基督將作為榮耀的王而來，祂是萬軍之耶和華，就

### III. God is the King of the ages, the One with absolute authority for eternity, who never changes——1 Tim. 1:17:

1 Tim. 1:17 Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen.

#### A. The God in whom we believe and whom we serve and who is being dispensed into us is the King of the ages, the King of eternity——v. 17; 2 Cor. 13:14.

1 Tim. 1:17 Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

#### B. Christ was born to be the King, a Ruler who will shepherd God's people, and He is now the King of kings and the Lord of lords——Matt. 2:2, 6; Rev. 19:16; 17:14:

Matt. 2:2 Saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him.

Matt. 2:6 "And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel."

Rev. 19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

Rev. 17:14 These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them.

#### 1. As the King, Christ is Jehovah God, and He is also a man——Psa. 24:8, 10.

Psa. 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!

Psa. 24:10 Who is this King of glory? / Jehovah of hosts - / He is the King of glory! Selah.

#### 2. We need to realize that Christ is our King reigning in our hearts and recognize the kingship of Christ in the local churches, where we live under His kingship——Eph. 3:17; 1 Tim. 3:15; 6:15.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

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.

1 Tim. 6:15 Which in its own times the blessed and only Sovereign will show, the King of those who reign as kings and Lord of those who rule as lords,

#### 3. Christ will come as the King of glory——Jehovah of hosts, the

是終極完成的三一神具體化身在得勝且要來的基督裏，祂將在神永遠的國裏掌權——詩二四 7 ~ 10。

詩 24:7 眾城門哪，你們要抬起頭來；永久的門戶阿，你們要被舉起；榮耀的王將要進來。

詩 24:8 那榮耀的王是誰呢？就是剛強大能的耶和華，在爭戰中有大能的耶和華！

詩 24:9 眾城門哪，你們要抬起頭來；永久的門戶阿，你們要把頭抬起；榮耀的王將要進來。

詩 24:10 那榮耀的王是誰呢？萬軍之耶和華——祂是榮耀的王！（細拉）

#### 4 基督在大衛的寶座上治理祂的國，首先要在千年國，然後要在新天新地，直到永遠——賽九 7，路一 33 註 1。

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。

路 1:33 祂要作<sup>1</sup>雅各家的王，直到永遠，祂的國也沒有窮盡。

路 1:33 註 1 耶穌要得着雅各家，即以以色列國，作祂掌權的中心，（徒一 6，十五 16，）藉此治理全世界作祂的國，（啓十一 15，）首先在千年國，（啓二十 4，6，）然後在新天新地，直到永遠。（啓二二 3，5。）

#### 5 『那時必有寶座因慈愛堅立，必有一位憑真實坐在其上，在大衛的帳幕中…』——賽十六 5：

賽 16:5 那時必有寶座因慈愛堅立，必有一位憑真實坐在其上，在大衛的帳幕中施行審判，尋求公平，速行公義。

##### a 基督在大衛的帳幕中掌權，表徵安慰、鼓勵和復興。

##### b 基督的寶座必因慈愛（柔細的情愛）堅立，並且祂必憑真實（即真誠和信實）坐在其上一5 節。

賽 16:5 那時必有寶座因慈愛堅立，必有一位憑真實坐在其上，在大衛的帳幕中施行審判，尋求公平，速行公義。

##### c 我們若讓基督在我們裏面掌權，帶進國度以及慈愛、真實、信實、公平和公義，我們也會像祂一樣，有這些美德——5 節。

賽 16:5 那時必有寶座因慈愛堅立，必有一位憑真實坐在其上，在大衛的帳幕中施行審判，尋求公平，速行公義。

consummated Triune God embodied in the victorious and coming Christ, who will reign in God's eternal kingdom—Psa. 24:7-10.

Psa. 24:7 Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in.

Psa. 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!

Psa. 24:9 Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in.

Psa. 24:10 Who is this King of glory? / Jehovah of hosts - / He is the King of glory! Selah.

#### 4. Christ's ruling on the throne of David over His kingdom will be first in the millennium and then in the new heaven and new earth for eternity—Isa. 9:7; Luke 1:33, footnote 1.

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.

Luke 1:33 And He will reign<sup>1</sup> over the house of Jacob forever, and of His kingdom there will be no end.

Luke 1:33 footnote 1 Jesus will have the house of Jacob—the nation of Israel—as the center of His reign (Acts 1:6; 15:16), through which He will rule over the entire world as His kingdom (Rev. 11:15), first in the millennium (Rev. 20:4, 6) and then in the new heaven and new earth for eternity (Rev. 22:3, 5).

#### 5. “Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David”—Isa. 16:5:

Isa. 16:5 Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David, / Judging and pursuing justice / And hastening righteousness.

##### a. Christ's reigning in the tent of David signifies consolation, encouragement, and restoration.

##### b. Christ's throne will be established in lovingkindness, tender affection, and He will sit on His throne in truth, that is, in truthfulness and faithfulness—v. 5.

Isa. 16:5 Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David, / Judging and pursuing justice / And hastening righteousness.

##### c. If we allow Christ to reign in us, bringing in the kingdom with lovingkindness, truthfulness, faithfulness, justice, and righteousness, we will become the same as He is in these virtues—v. 5.

Isa. 16:5 Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David, / Judging and pursuing justice / And hastening righteousness.

肆 我們需要蒙拯救脫離不法，不作行不法的人，並藉着順從事奉神的原則，行神眼中看為正的事—多二 14，太七 21～23：

- 多 2:14 祂為我們捨了自己，要贖我們脫離一切的不法，並潔淨我們，歸祂自己成為獨特的子民，作祂特有的產業，熱心行善。
- 太 7:21 不是每一個對我說，主阿，主阿的人，都能進諸天的國，惟獨實行我諸天之上父旨意的人，纔能進去。
- 太 7:22 當那日，許多人要對我說，主阿，主阿，我們不是在你的名裏豫言過，在你的名裏趕鬼過，並在你的名裏行過許多異能麼？
- 太 7:23 那時，我要向他們宣告：我從來不認識你們，你們這些行不法的人，離開我去罷。

#### 一 行自己眼中看為正的事乃是不法—士二一 25：

士 21:25 那些日子，以色列中沒有王，各人行自己眼中看為正的事。

1 『罪就是不法；』所以不法就是罪，或者反過來說，罪就是不法—約壹三 4：

約壹 3:4 凡犯罪的，也行不法；罪就是不法。

a 在約壹三章四節，『不法』（或，沒有律法）是指沒有或不在神管治人的原則之下。

約壹 3:4 凡犯罪的，也行不法；罪就是不法。

b 犯罪即沒有律法，違犯律法。

c 在神面前，罪就是人任性、任意行事，隨己意而行並背叛神的權柄。

d 不法就是不承認神的權柄，不服神的權柄。

e 行不法就是在神管治人的原則以外，不在這原則之下過生活；現今的時代，乃是充滿不法，充滿背叛。

f 不法不只是背叛權柄，也是行事如同沒有律法。

2 基督要潔淨我們，歸祂自己成為獨特的子民，作祂特有的產業，就為我們捨了自己，贖我們脫離一切的不法—多二 14。

## IV. We need to be rescued from lawlessness and from being workers of lawlessness and to do what is right in the eyes of God by obeying the principle of serving God—Titus 2:14; Matt. 7:21-23:

Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

Matt. 7:22 Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power?

Matt. 7:23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

### A. Doing what is right in our own eyes is lawlessness—Judg. 21:25:

Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

1. “Sin is lawlessness”; hence, lawlessness is sin, or, reciprocally, sin is lawlessness—1 John 3:4:

1 John 3:4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.

a. In 1 John 3:4 “lawlessness,” or being without law, denotes being without, or not under, the principle of God’s ruling over man.

1 John 3:4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.

b. To sin is to be without law, to trespass against the law.

c. In God’s eyes, a person sins when he acts according to his own nature and deliberation, walking according to self-will and rebelling against God’s authority.

d. Lawlessness is not recognizing and submitting to God’s authority.

e. To practice lawlessness is to live a life outside of and not under God’s ruling principle over man; the present age is full of lawlessness and rebellion.

f. In lawlessness one not only rebels against authority but acts as if there were no law.

2. In order to purify to Himself a particular people as His peculiar possession, Christ gave Himself for us to redeem us from all lawlessness—Titus 2:14.



多 2:14 祂為我們捨了自己，要贖我們脫離一切的不法，並潔淨我們，歸祂自己成為獨特的子民，作祂特有的產業，熱心行善。

## 二 『不是每一個對我說，主阿，主阿的人，都能進諸天的國，惟獨實行我諸天之上父旨意的人，纔能進去』—太七 21：

太 7:21 不是每一個對我說，主阿，主阿的人，都能進諸天的國，惟獨實行我諸天之上父旨意的人，纔能進去。

1 呼求主穀叫我們得救，但要進諸天的國，還需要實行天父的旨意—羅十 13，十二 2，太十二 50，弗五 17，西一 9。

羅 10:13 因為『凡呼求主名的，就必得救。』

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

太 12:50 因為凡實行我在諸天之上父旨意的，就是我的弟兄、姊妹和母親了。

弗 5:17 所以不要作愚昧人，卻要明白甚麼是主的旨意。

西 1:9 所以，我們自從聽見的日子，也就為你們不住的禱告祈求，願你們在一切屬靈的智慧和悟性上，充分認識神的旨意，

2 進諸天的國，既然還要實行天父的旨意，就顯然與藉着重生進神的國不同—約三 3，5：

約 3:3 耶穌回答說，我實實在在的告訴你，人若不重生，就不能見神的國。

約 3:5 耶穌回答說，我實實在在的告訴你，人若不是從水和靈生的，就不能進神的國。

a 進神的國是藉着神聖生命的出生—一 12 ~ 13，三 5 ~ 6。

約 1:12 凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。

約 1:13 這等人不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。

約 3:5 耶穌回答說，我實實在在的告訴你，人若不是從水和靈生的，就不能進神的國。

約 3:6 從肉體生的，就是肉體；從那靈生的，就是靈。

b 進諸天的國是藉着神聖生命的生活—太七 21，十二 50。

太 7:21 不是每一個對我說，主阿，主阿的人，都能進諸天的國，

Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

## B. “Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens”—Matt. 7:21:

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

1. To call on the Lord suffices for us to be saved, but to enter into the kingdom of the heavens, we also need to do the will of the heavenly Father—Rom. 10:13; 12:2; Matt. 12:50; Eph. 5:17; Col. 1:9.

Rom. 10:13 For “whoever calls upon the name of the Lord shall be saved.”

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.

Matt. 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

Eph. 5:17 Therefore do not be foolish, but understand what the will of the Lord is.

Col. 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,

2. Since entering into the kingdom of the heavens requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God through regeneration—John 3:3, 5:

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

a. The entrance into the kingdom of God is gained through being born of the divine life—1:12-13; 3:5-6.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

b. The entrance into the kingdom of the heavens is gained through the living of the divine life—Matt. 7:21; 12:50.

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he

惟獨實行我諸天之上父旨意的人，纔能進去。

太 12:50 因為凡實行我在諸天之上父旨意的，就是我的弟兄、姊妹和母親了。

### 三 主耶穌斥責那些在祂的名裏豫言過，趕鬼過，並行過許多異能的人，因為他們這些『行不法的人』作那些事，是出於他們自己，不是因順服神的旨意而作——七 23:

太 7:23 那時，我要向他們宣告：我從來不認識你們，你們這些行不法的人，離開我去罷。

#### 1 宇宙中有兩個原則：一是神權柄的原則，一是撒但背叛的原則——徒一 7，賽十四 13 ~ 14：

徒 1:7 耶穌對他們說，父憑着自己的權柄所定的時候或時期，不是你們可以知道的。

賽 14:13 你心裏曾說，我要升到天上；我要高舉我的寶座在神眾星以上。我要坐在聚會的山上，在北方的極處。

賽 14:14 我要升到高雲之上；我要使自己與至高者一樣。

#### a 我們不能一面事奉神，一面又走背叛的路；我們必須脫離不法的原則，不走背叛的路——太二八 18，猶 11。

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。

猶 11 他們有禍了！因為走了該隱的道路，又為工價向着巴蘭的錯謬直闖，並在可拉的背叛中滅亡了。

#### b 事奉神的對面就是權柄；權柄的問題若沒有好好解決，就在事奉上，各種樣的難處都會發生。

#### 2 願主保守我們的事奉，乃是在服從神的權柄與父的旨意的原則裏——徒一 7，太七 21，十二 50。

徒 1:7 耶穌對他們說，父憑着自己的權柄所定的時候或時期，不是你們可以知道的。

太 7:21 不是每一個對我說，主阿，主阿的人，都能進諸天的國，惟獨實行我諸天之上父旨意的人，纔能進去。

太 12:50 因為凡實行我在諸天之上父旨意的，就是我的弟兄、姊妹和母親了。

### 伍 士師記所記載行政、敬拜和道德的混亂，描繪在舊約裏撒但的混亂——創三 1 ~ 5，啓

who does the will of My Father who is in the heavens.

Matt. 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

### C. The Lord Jesus rebuked those who prophesied, cast out demons, and did works of power in His name because, as “workers of lawlessness,” they did these things out of themselves, not out of obedience to God’s will——7:23:

Matt. 7:23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

#### 1. There are two principles in the universe—the principle of God’s authority and the principle of Satan’s rebellion—Acts 1:7; Isa. 14:13-14:

Acts 1:7 But He said to them, It is not for you to know times or seasons which the Father has set by His own authority.

Isa. 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.

Isa. 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.

#### a. We cannot serve God on the one hand and take the way of rebellion on the other hand; we must turn away from the principle of lawlessness and reject the way of rebellion——Matt. 28:18; Jude 11.

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

Jude 11 Woe to them! For they have gone in the way of Cain and have rushed out in the error of Balaam for reward and have perished in the rebellion of Korah.

#### b. Serving God is directly linked to His authority; if we do not settle the matter of authority, we will have problems in all areas of our service.

#### 2. May the Lord preserve our service in the principle of submission to God’s authority and the Father’s will——Acts 1:7; Matt. 7:21; 12:50.

Acts 1:7 But He said to them, It is not for you to know times or seasons which the Father has set by His own authority.

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

Matt. 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

### V. The chaos in government, worship, and morality recorded in the book of Judges portrays the satanic

## 二十 10～二一 4:

- 創 3:1 耶和華神所造的，惟有蛇比田野一切的活物更狡猾。蛇對女人說，神豈是真說，你們不可喫園中所有樹上的果子麼？
- 創 3:2 女人對蛇說，園中樹上的果子，我們可以喫；
- 創 3:3 惟有園當中那棵樹上的果子，神曾說，你們不可喫，也不可摸，免得你們死。
- 創 3:4 蛇對女人說，你們不一定死；
- 創 3:5 因為神知道，你們喫的日子眼睛就開了，你們便如神知道善惡。
- 啓 20:10 那迷惑他們的魔鬼，被扔在硫磺火湖裏，也就是獸和假申言者所在的地方；他們必晝夜受痛苦，直到永永遠遠。
- 啓 20:11 我又看見一個白色的大寶座和那坐在上面的，從祂面前天地都逃遁，再無可見之處了。
- 啓 20:12 我又看見死了的，無論大小，都站在寶座前。案卷展開了，並且另有一卷展開，就是生命冊。死了的都憑着這些案卷所記載的，照他們所行的受審判。
- 啓 20:13 於是海交出其中的死者，死亡和陰間也交出其中的死者，他們都各自照所行的受審判。
- 啓 20:14 死亡和陰間也被扔在火湖裏，這火湖就是第二次的死。
- 啓 20:15 無論誰在生命冊上不見是記着的，就被扔在火湖裏。
- 啓 21:1 我又看見一個新天新地；因為第一個天和第一個地已經過去了，海也不再有了。
- 啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。
- 啓 21:3 我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住，他們要作祂的百姓，神要親自與他們同在，作他們的神。
- 啓 21:4 神要從他們眼中擦去一切的眼淚，不再有死亡，也不再有悲哀、哭號、疼痛，因為先前的事都過去了。

### 一 宇宙在混亂中；這混亂就是今天世上苦難的由來；只要萬物中一天有這混亂的存在，世上就一天必定有苦難—羅 8:18～22。

- 羅 8:18 因為我算定今時的苦楚，不配與將來要顯於我們的榮耀相比。
- 羅 8:19 受造之物正在專切期望着，熱切等待神的眾子顯示出來。
- 羅 8:20 因為受造之物服在虛空之下，不是自己願意的，乃是因那叫牠服的，
- 羅 8:21 指望着受造之物自己，也要從敗壞的奴役得着釋放，得享神兒女之榮耀的自由。
- 羅 8:22 我們知道一切受造之物一同歎息，一同受生產之苦，直到如今。

### 二 宇宙的歷史乃是神的經綸與撒但的混亂的歷史—創 1:1～2, 26, 啓 20:10～二一 4:

## chaos in the old creation—Gen. 3:1-5; Rev. 20:10—21:4:

- Gen. 3:1 Now the serpent was more crafty than any other animal of the field that Jehovah God had made. And he said to the woman, Did God really say, You shall not eat of any tree of the garden?
- Gen. 3:2 And the woman said to the serpent, Of the fruit of the trees of the garden we may eat;
- Gen. 3:3 But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, nor shall you touch it, lest you die.
- Gen. 3:4 And the serpent said to the woman, You shall not surely die!
- Gen. 3:5 For God knows that in the day you eat of it your eyes will be opened, and you will become like God, knowing good and evil.
- Rev. 20:10 And the devil, who deceived them, was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they will be tormented day and night forever and ever.
- Rev. 20:11 And I saw a great white throne and Him who sat upon it, from whose face earth and heaven fled away, and no place was found for them.
- Rev. 20:12 And I saw the dead, the great and the small, standing before the throne, and scrolls were opened; and another scroll was opened, which is the book of life. And the dead were judged by the things which were written in the scrolls, according to their works.
- Rev. 20:13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, each of them, according to their works.
- Rev. 20:14 And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.
- Rev. 20:15 And if anyone was not found written in the book of life, he was cast into the lake of fire.
- 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. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- 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. 21:4 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.

### A. The universe is in a state of chaos; this chaos is the source of suffering in the world today, and as long as there is chaos in creation, there will be sufferings in the world—Rom. 8:18-22.

- Rom. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.
- Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
- Rom. 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
- Rom. 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.
- Rom. 8:22 For we know that the whole creation groans together and travails in pain together until now.

### B. The history of the universe is a history of God's economy and Satan's chaos—Gen. 1:1-2, 26; Rev. 20:10—21:4:



創 1:1 起初神創造諸天與地，  
創 1:2 而地變為荒廢空虛，淵面黑暗。神的靈覆罩在水面上。

創 1:26 神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。  
啓 20:10 那迷惑他們的魔鬼，被扔在硫磺火湖裏，也就是獸和假申言者所在的地方；他們必晝夜受痛苦，直到永永遠遠。  
啓 20:11 我又看見一個白色的大寶座和那坐在上面的，從祂面前天地都逃遁，再無可見之處了。  
啓 20:12 我又看見死了的，無論大小，都站在寶座前。案卷展開了，並且另有一卷展開，就是生命冊。死了的都憑着這些案卷所記載的，照他們所行的受審判。  
啓 20:13 於是海交出其中的死者，死亡和陰間也交出其中的死者，他們都各自照所行的受審判。  
啓 20:14 死亡和陰間也被扔在火湖裏，這火湖就是第二次的死。  
啓 20:15 無論誰在生命冊上不見是記着的，就被扔在火湖裏。  
啓 21:1 我又看見一個新天新地；因為第一個天和第一個地已經過去了，海也不再有了。  
啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。  
啓 21:3 我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住，他們要作祂的百姓，神要親自與他們同在，作他們的神。  
啓 21:4 神要從他們眼中擦去一切的眼淚，不再有死亡，也不再有悲哀、哭號、疼痛，因為先前的事都過去了。

## 1 魔鬼撒但是邪惡之混亂的源頭與元素—太十六 23，啓二 9～10，林後二 11，彼前五 8。

太 16:23 祂卻轉過來，對彼得說，撒但，退我後面去罷！你是絆跌我的，因為你不思念神的事，只思念人的事。  
啓 2:9 我知道你的患難和貧窮，其實你是富足的，也知道那自稱是猶太人，卻不是猶太人，乃是撒但會堂的人，所說毀謗的話。  
啓 2:10 你將要受的苦你不用怕。看哪，魔鬼將要把你們中間幾個人下在監裏，叫你們受試煉；你們必受患難十日。你務要至死忠信，我就賜給你那生命的冠冕。  
林後 2:11 免得我們給撒但佔了便宜，因我們並非不曉得他的陰謀。  
彼前五 8 務要謹守、儆醒。你們的對頭魔鬼，如同吼叫的獅子，徧地遊行，尋找可吞喫的人；

## 2 神自己就是神聖的經綸，並且祂進到了我們裏面，作為一種行政、安排和計畫，使一切都有次序—弗一 10，三 10。

弗 1:10 為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；

Gen. 1:1 In the beginning God created the heavens and the earth.  
Gen. 1:2 But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters.  
Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.  
Rev. 20:10 And the devil, who deceived them, was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they will be tormented day and night forever and ever.  
Rev. 20:11 And I saw a great white throne and Him who sat upon it, from whose face earth and heaven fled away, and no place was found for them.  
Rev. 20:12 And I saw the dead, the great and the small, standing before the throne, and scrolls were opened; and another scroll was opened, which is the book of life. And the dead were judged by the things which were written in the scrolls, according to their works.  
Rev. 20:13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, each of them, according to their works.  
Rev. 20:14 And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.  
Rev. 20:15 And if anyone was not found written in the book of life, he was cast into the lake of fire.  
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. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.  
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. 21:4 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.

## 1. Satan, the devil, is the source and element of the evil chaos—Matt. 16:23; Rev. 2:9-10; 2 Cor. 2:11; 1 Pet. 5:8.

Matt. 16:23 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.  
Rev. 2:9 I know your tribulation and poverty (but you are rich) and the slander from those who call themselves Jews and are not, but are a synagogue of Satan.  
Rev. 2:10 Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.  
2 Cor. 2:11 That we may not be taken advantage of by Satan, for we are not ignorant of his schemes.  
1 Pet. 5:8 Be sober; watch. Your adversary, the devil, as a roaring lion, walks about, seeking someone to devour.

## 2. God Himself is the divine economy, and He has come into us as an administration, arrangement, and plan to put everything in order—Eph. 1:10; 3:10.

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

弗 3:10 為要藉着召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，

3 在聖經裏，並在我們的經歷中，撒但的混亂總是與神聖的經綸並行的，並且實際上是幫助神的經綸——9 節。

弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明，

三 我們活在混亂、背叛與不法中的人，需要對神的經綸有清楚的異象——詩二 1～6，箴二九 18 上，弗三 9：

詩 2:1 外邦為甚麼吼鬧，萬民為甚麼謀算虛妄的事？

詩 2:2 地上的君王一齊起來，臣宰一同商議，要抵擋耶和華並祂的受膏者，

詩 2:3 說，我們要掙開他們的捆綁，擺脫他們的繩索。

詩 2:4 那坐在諸天之上的必發笑；主必嗤笑他們。

詩 2:5 那時祂要在怒中對他們說話，在烈怒中驚嚇他們，

詩 2:6 說，我已經立我的王在錫安我的聖山上了。

箴 29:18 沒有異象，民就放肆；惟遵守律法的，便為有福。

弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明，

1 我們需要被這異象管治、控制並指引——徒二六 19。

徒 26:19 亞基帕王阿，我故此沒有違背那從天上來的異象，

2 我們必須在神的經綸，神永遠的旨意這異象中剛強而不搖動——弗一 10，三 9，啓四 11，林前十五 58，來十二 28。

弗 1:10 為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；

弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明，

啓 4:11 我們的主，我們的神，你是配得榮耀、尊貴、能力的，因為你創造了萬有，並且萬有是因你的旨意存在並被創造的。

林前 15:58 所以我親愛的弟兄們，你們務要堅固，不可搖動，常常竭力多作主工，因為知道你們的勞苦，在主裏面不是徒然的。

來 12:28 所以我們既領受了不能震動的國，就當接受恩典，藉此得以照神所喜悅的，以虔誠和畏懼事奉神；

四 得勝者征服在舊造裏撒但的混亂，並且為着新造完成神聖的經綸——提前一 4，弗一 10，三 9～10，林後五 17，加六 15：

提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

3. In the Bible and in our experience, the satanic chaos always goes along with the divine economy and actually helps God's economy—v. 9.

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

C. As those who are living in the midst of chaos, rebellion, and lawlessness, we need to have a clear vision of God's economy—Psa. 2:1-6; Prov. 29:18a; Eph. 3:9:

Psa. 2:1 Why are the nations in an uproar, / And why do the peoples contemplate a vain thing?

Psa. 2:2 The kings of the earth take their stand, / And the rulers sit in counsel together, / Against Jehovah and against His Anointed:

Psa. 2:3 Let us break apart their bonds / And cast their ropes away from us.

Psa. 2:4 He who sits in the heavens laughs; / The Lord has them in derision.

Psa. 2:5 Then He will speak to them in His anger, / And in His burning wrath He will terrify them:

Psa. 2:6 But I have installed My King / Upon Zion, My holy mountain.

Prov. 29:18 Where there is no vision, the people cast off restraint; / But happy is he who keeps the law.

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

1. We need to be governed, controlled, and directed by this vision—Acts 26:19.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

2. We must be strong and unshakable in the vision of God's economy, God's eternal will—Eph. 1:10; 3:9; Rev. 4:11; 1 Cor. 15:58; Heb. 12:28.

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

Rev. 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

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.

Heb. 12:28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear;

D. The overcomers conquer the satanic chaos in the old creation and carry out the divine economy for the new creation—1 Tim. 1:4; Eph. 1:10; 3:9-10; 2 Cor. 5:17; Gal. 6:15:

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than

辯論，對於神在信仰裏的經綸並無助益。

- 弗 1:10 為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；
- 弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明，
- 弗 3:10 為要藉着召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，
- 林後 5:17 因此，若有人在基督裏，他就是新造；舊事已過，看哪，都變成新的了。
- 加 6:15 受割禮不受割禮，都無關緊要，要緊的乃是作新造。

## 1 得勝者不是從撒但的混亂裏被拯救出來，乃是勝過撒但毀壞的混亂，而在建造的神聖經綸裏得勝一提前 3～4，19～20，四 1～2，多 3 10，提後 15，四 8。

- 提前 1:3 我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，
- 提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。
- 提前 1:19 持守信心和無虧的良心；有人丟棄這些，就在信仰上猶如船破，
- 提前 1:20 其中有許米乃和亞力山大，我已經把他們交給撒但，使他們受管教，不再謗讟。
- 提前 4:1 但那靈明說，在後來的時期，必有人離棄信仰，去注意迷惑人的靈和鬼的教訓；
- 提前 4:2 這乃是藉着說謊之人的假冒，他們自己的良心猶如給熱鐵烙過；
- 多 3:10 分門結黨的人，警戒過一兩次，就要拒絕；
- 提後 1:15 你知道所有在亞西亞的人都離棄了我，其中有腓吉路和黑摩其尼。
- 提後 4:8 從此以後，有公義的冠冕為我存留，就是主，那公義的審判者，在那日要賞賜我的；不但賞賜我，也賞賜凡愛祂顯現的人。

## 2 當得勝者忍受混亂時，他們『在基督耶穌裏的恩典上得着加力』，（二 1，）能彀為着神聖的經綸站住，且活出神聖的經綸——10～15，三 14～17，四 2，5，7，18。

- 提後 2:1 所以，我的孩子，你要在基督耶穌裏的恩典上得着加力，
- 提後 1:10 但如今藉着我們救主基督耶穌的顯現，纔顯明出來。祂已經把死廢掉，藉着福音將生命和不朽壞照耀出來；
- 提後 1:11 我為這福音被派作傳揚者，作使徒，作教師。
- 提後 1:12 為這緣故，我也受這些苦難；然而我不以為恥，因為知道我所信的是誰，也深信祂能保守我所託付的，直到那日。
- 提後 1:13 你從我聽的那健康話語的規範，要用基督耶穌裏的信和愛

God's economy, which is in faith.

- Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
- Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
- 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.
- Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

## 1. The overcomers are not delivered out of the satanic chaos; instead, they conquer the destructive satanic chaos and triumph in the constructive divine economy—1 Tim. 1:3-4, 19-20; 4:1-2; Titus 3:10; 2 Tim. 1:15; 4:8.

- 1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things
- 1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- 1 Tim. 1:19 Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith;
- 1 Tim. 1:20 Of whom are Hymenaeus and Alexander, whom I have delivered to Satan that they may be disciplined not to blaspheme.
- 1 Tim. 4:1 But the Spirit says expressly that in later times some will depart from the faith, giving heed to deceiving spirits and teachings of demons
- 1 Tim. 4:2 By means of the hypocrisy of men who speak lies, of men who are branded in their own conscience as with a hot iron,
- Titus 3:10 A factious man, after a first and second admonition, refuse,
- 2 Tim. 1:15 This you know, that all who are in Asia turned away from me, of whom are Phygelus and Hermogenes.
- 2 Tim. 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

## 2. As the overcomers are suffering the chaos, they are “empowered in the grace which is in Christ Jesus” (2:1) and are able to stand for and live out the divine economy—1:10-15; 3:14-17; 4:2, 5, 7, 18.

- 2 Tim. 2:1 You therefore, my child, be empowered in the grace which is in Christ Jesus;
- 2 Tim. 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,
- 2 Tim. 1:11 For which I was appointed a herald and an apostle and a teacher.
- 2 Tim. 1:12 For which cause also I suffer these things; but I am not ashamed, for I know whom I have believed, and I am persuaded that He is able to guard my deposit unto that day.
- 2 Tim. 1:13 Hold a pattern of the healthy words that you have heard from me, in the faith and love which



持守着。

提後 1:14 你要藉着那住在我們裏面的聖靈，保守那美好的託付。

提後 1:15 你知道所有在亞西亞的人都離棄了我，其中有腓吉路和黑摩其尼。

提後 3:14 但你所學習、所確信的，要活在其中，因為知道你是跟誰學的，

提後 3:15 並且知道你是從小明白聖經；這聖經能使你藉着相信基督耶穌，有得救的智慧。

提後 3:16 聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的，

提後 3:17 叫屬神的人得以完備，為着各樣的善工，裝備齊全。

提後 4:2 務要傳道；無論得時不得時，都要豫備好，用全般的恆忍和教訓，叫人知罪自責，譴責人，勸勉人。

提後 4:5 你卻要凡事謹慎自守，忍受苦難，作傳福音者的工作，盡你的職事。

提後 4:7 那美好的仗我已經打過了，當跑的賽程我已經跑盡了，當守的信仰我已經守住了；

提後 4:18 主必救我脫離各樣兇惡的事，也必救我進入祂屬天的國。願榮耀歸與祂，直到永永遠遠。阿們。

are in Christ Jesus.

2 Tim. 1:14 Guard the good deposit through the Holy Spirit who dwells in us.

2 Tim. 1:15 This you know, that all who are in Asia turned away from me, of whom are Phygelus and Hermogenes.

2 Tim. 3:14 But you, continue in the things which you have learned and have been assured of, knowing from which ones you have learned them

2 Tim. 3:15 And that from a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus.

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

2 Tim. 4:2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

2 Tim. 4:5 But you, be sober in all things, suffer evil, do the work of an evangelist, fully accomplish your ministry.

2 Tim. 4:7 I have fought the good fight; I have finished the course; I have kept the faith.

2 Tim. 4:18 The Lord will deliver me from every evil work and will save me into His heavenly kingdom, to whom be the glory forever and ever. Amen.

# 路得記結晶讀經

## 第十篇

路得揀選她的目標，  
使用她的權利，尋找她的安息，  
並得着賞賜來爲着神的經綸

詩歌：

讀經：得一～四

- 得 1:1 當士師秉政的時候，以色列地遭遇饑荒。有一個人帶着妻子和兩個兒子，從猶大的伯利恆往摩押鄉間去寄居。
- 得 1:2 這人名叫以利米勒，他妻子名叫拿俄米；他兩個兒子，一個名叫瑪倫，一個名叫基連，都是猶大伯利恆的以法他人。他們到了摩押鄉間，就住在那裏。
- 得 1:3 後來拿俄米的丈夫以利米勒死了，剩下婦人和她兩個兒子。
- 得 1:4 這兩個兒子娶了摩押女子爲妻，一個名叫俄珥巴，一個名叫路得，在那裏住了約有十年。
- 得 1:5 瑪倫和基連二人也死了，剩下婦人拿俄米，兩個孩子沒有了，丈夫也沒有了。
- 得 1:6 她就與兩個兒媳起身，要從摩押鄉間歸回；因爲她在摩押鄉間聽見耶和華眷顧祂的百姓，賜糧食與他們。
- 得 1:7 於是她帶同兩個兒媳，起行離開所在的地方，上路回猶大地去。
- 得 1:8 拿俄米對兩個兒媳說，你們各人回娘家去罷。願耶和華以恩慈待你們，像你們以恩慈待已死的人與我一樣。
- 得 1:9 願耶和華使你們各在新夫家中尋得安息。於是拿俄米與她們親嘴，她們就放聲而哭，
- 得 1:10 說，不然，我們必與你一同回你本民那裏去。
- 得 1:11 拿俄米說，我女兒們哪，回去罷。爲何要跟我去呢？我腹中還有兒子可以作你們的丈夫麼？
- 得 1:12 我女兒們哪，回去罷；我年紀老邁，不能再有丈夫。卽或我說，我還有指望，今夜有丈夫可以生子，

# CRYSTALLIZATION-STUDY OF RUTH

## Message Ten

Ruth's Choosing for Her Goal,  
Exercising Her Right, Seeking for Her Rest,  
and Receiving a Reward for God's Economy

Hymns:

Scripture Reading: Ruth 1—4

- Ruth 1:1 Now in the days when the judges ruled, there was a famine in the land. And a man from Bethlehem in Judah went down to dwell as a sojourner in the country of Moab, he and his wife and his two sons.
- Ruth 1:2 And the man's name was Elimelech, and his wife's name was Naomi, and the names of his two sons were Mahlon and Chilion, Ephrathites of Bethlehem in Judah. And they went to the country of Moab and remained there.
- Ruth 1:3 And Elimelech, Naomi's husband, died; and she was left with her two sons.
- Ruth 1:4 And they took wives for themselves from among the Moabite women. One's name was Orpah, and the second's name was Ruth. And they dwelt there about ten years.
- Ruth 1:5 And both Mahlon and Chilion died, and the woman was left without her two children and her husband.
- Ruth 1:6 Then she rose up with her daughters-in-law in order to return from the country of Moab, for she had heard in the country of Moab that Jehovah had visited His people by giving them food.
- Ruth 1:7 So she went forth from the place where she had been, along with her two daughters-in-law; and they went on the way to return to the land of Judah.
- Ruth 1:8 And Naomi said to her two daughters-in-law, Go and return, each of you, to your mother's house. May Jehovah deal kindly with you, just as you have dealt with the dead and with me.
- Ruth 1:9 May Jehovah grant you to find rest, each of you in the house of your husband. Then she kissed them, and they lifted up their voice and wept.
- Ruth 1:10 And they said to her, No, we will return with you to your people.
- Ruth 1:11 And Naomi said, Return, my daughters. Why should you go with me? Do I still have sons in my womb, that they may be your husbands?
- Ruth 1:12 Return, my daughters, go; for I am too old to have a husband. If I said, I have hope; even if I had a husband tonight and even bore sons;

得 1:13 你們豈能等着他們長大呢？你們豈能爲他們守身不嫁人呢？我女兒們哪，不要這樣。我比你們更是愁苦，因爲耶和華伸手攻擊我。

得 1:14 兩個兒媳又放聲而哭；俄珥巴與婆婆親嘴而別，只是路得緊緊隨着婆婆。

得 1:15 拿俄米說，看哪，你嫂子已經回她本民和她的神那裏去了，你也跟着你嫂子回去罷。

得 1:16 路得說，不要催我離開你回去不跟隨你。你往那裏去，我也往那裏去；你在那裏住宿，我也在那裏住宿；你的民就是我的民，你的神就是我的神。

得 1:17 你在那裏死，我也在那裏死，也葬在那裏。除非死能使我我相離，不然，願耶和華重重的降罰與我。

得 1:18 拿俄米見路得定要跟隨自己去，就不再對她說甚麼了。

得 1:19 於是二人同行，來到伯利恆。她們到了伯利恆，合城的人就都因她們驚動；婦人們說，這不是拿俄米麼？

得 1:20 拿俄米對她們說，不要叫我拿俄米，要叫我瑪拉，因爲全足者使我受了大苦。

得 1:21 我滿滿的出去，耶和華使我空空的回來。耶和華使我受苦，全足者以禍患待我。既是這樣，你們爲何還叫我拿俄米呢？

得 1:22 拿俄米和她兒媳摩押女子路得，從摩押鄉間回來；她們到了伯利恆，正是動手割大麥的時候。

得 2:1 拿俄米在她丈夫以利米勒的家族中，有一個相識的人，是個大財主，名叫波阿斯。

得 2:2 摩押女子路得對拿俄米說，請你讓我往田間去，我在誰的眼中蒙恩，就在誰的身後拾取麥穗。拿俄米說，女兒阿，你只管去。

得 2:3 路得就去了。她來到田間，在收割的人身後拾取麥穗，恰巧是在以利米勒家族的人波阿斯那塊田裏。

得 2:4 波阿斯正從伯利恆來，對收割的人說，願耶和華與你們同在。他們回答說，願耶和華賜福與你。

得 2:5 波阿斯對監管收割之人的僕人說，那是誰家的女子？

得 2:6 監管收割之人的僕人回答說，是那摩押女子，隨同拿俄米從摩押鄉間回來的。

得 2:7 她說，請你讓我在收割的人身後，拾取打捆剩下的麥穗。她早晨就來了，直到如今，除了在屋子裏坐一會兒，一直留在這裏。

得 2:8 波阿斯對路得說，女兒阿，聽我說，不要往別人田裏拾取麥穗，也不要離開這裏，要緊隨着我的使女們。

得 2:9 你要留意她們在那塊田收割，你就跟着她們去。我已經吩咐僕人不可觸犯你；你若渴了，就可以到器皿那裏喝僕人打來的水。

得 2:10 路得就面伏於地叩拜，對他說，我既是外邦人，怎麼在你眼中蒙恩，使你這樣顧恤我呢？

得 2:11 波阿斯回答說，自從你丈夫死後，凡你向婆婆所行的，並你離開父母和出生地，到素不認識的民中，這一切事人全都告訴我了。

Ruth 1:13 Would you then wait until they were grown? Would you then refrain from having a husband? No, my daughters; it has been far more bitter for me than it should be for you, for the hand of Jehovah has gone forth against me.

Ruth 1:14 And they lifted up their voice and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

Ruth 1:15 And she said, Your sister-in-law has now returned to her people and to her gods; return with your sister-in-law.

Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.

Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.

Ruth 1:18 And when Naomi saw that she was determined to go with her, she ceased speaking to her about it.

Ruth 1:19 So the two of them traveled until they came to Bethlehem. And when they came to Bethlehem, all the city was stirred because of them; and the women said, Is this Naomi?

Ruth 1:20 And she said to them, Do not call me Naomi; call me Mara; for the All-sufficient One has dealt very bitterly with me.

Ruth 1:21 I went out full, but Jehovah has brought me back empty. Why do you call me Naomi, when Jehovah has afflicted me and the All-sufficient One has dealt harshly with me?

Ruth 1:22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of the barley harvest.

Ruth 2:1 Now Naomi had a relative of her husband's, a man of great wealth, from Elimelech's family; and his name was Boaz.

Ruth 2:2 And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.

Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.

Ruth 2:4 And just then Boaz came from Bethlehem and said to the reapers, Jehovah be with you. And they said to him, Jehovah bless you.

Ruth 2:5 And Boaz said to his young man who was set over the reapers, Whose young woman is that?

Ruth 2:6 And the young man who was set over the reapers answered and said, She is the young Moabite woman who returned with Naomi from the country of Moab;

Ruth 2:7 And she said, Let me glean and gather after the reapers among the sheaves. So she has come and continued since morning until now, and she has sat in the house for only a little while.

Ruth 2:8 And Boaz said to Ruth, Listen, my daughter. Do not go to glean in another field, and also do not pass from here but stay close to my young women.

Ruth 2:9 Keep your eyes on the field that they reap; follow after them. I have charged my young men not to touch you. And when you are thirsty, you shall go to the vessels and drink of what the young men have drawn.

Ruth 2:10 And she fell upon her face and bowed herself to the ground, and she said to him, Why have I found favor in your sight that you regard me, though I am a foreigner?

Ruth 2:11 And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before.



得 2:12 願耶和華照你所行的報答你；你來投靠耶和華以色列神的翅膀下，願你滿得祂的酬報。

得 2:13 路得說，我主阿，願我在你眼前蒙恩；我雖然不及你的一個婢女，你還安慰我，親切的與你的婢女說話。

得 2:14 到了喫飯的時候，波阿斯對路得說，你到這裏來喫點餅，將餅蘸在醋裏。路得就在收割的人旁邊坐下；波阿斯把烘了的穗子遞給她。她喫飽了，還有餘剩的。

得 2:15 她起來又拾取麥穗，波阿斯吩咐僕人說，她就是在禾捆中拾取麥穗，也可以容她，不可羞辱她；

得 2:16 並要從捆裏抽出些來，留給她拾取，不可斥責她。

得 2:17 這樣，路得在田間拾取麥穗，直到晚上；將所拾取的打了，約有一伊法大麥。

得 2:18 她就把所拾取的帶進城去給婆婆看，又把她喫飽了所剩的拿出來給婆婆。

得 2:19 婆婆對她說，你今日在那裏拾取麥穗，在那裏作工呢？願那顧恤你的蒙福。路得就告訴婆婆她在誰那裏作工，說，我今日在一個名叫波阿斯的人那裏作工。

得 2:20 拿俄米對兒媳說，願那人蒙耶和華賜福，因為他不斷以慈愛待活人和死人。拿俄米又說，那人與我們相近，是我們的親人。

得 2:21 摩押女子路得說，他也對我說，你要緊隨我的僕人拾取麥穗，直等他們收完了我的莊稼。

得 2:22 拿俄米對兒媳路得說，女兒阿，你跟着他的使女出去，不叫人遇見你在別人田間，這纔為好。

得 2:23 於是路得緊隨波阿斯的使女拾取麥穗，直到收完了大麥和小麥；路得仍與婆婆同住。

得 3:1 路得的婆婆拿俄米對她說，女兒阿，我不當為你找個安身之處，使你享福麼？

得 3:2 你與波阿斯的使女常在一處，波阿斯不是我們相識的人麼？看哪，他今夜在禾場上簸大麥。

得 3:3 你要沐浴抹膏，換上衣服，下到禾場上，卻不要使那人認出你來，直等他喫喝完了。

得 3:4 到他躺下的時候，你看準他躺臥的地方，就進去掀開他腳上的被，躺臥在那裏；他必告訴你所當作的事。

得 3:5 路得說，凡你所說的，我必遵行。

得 3:6 路得就下到禾場上，照她婆婆所吩咐她的一切而行。

得 3:7 波阿斯喫喝完了，心裏歡暢，就到麥堆儘邊去躺下。路得便悄悄的來掀開他腳上的被，躺臥在那裏。

得 3:8 到了夜半，那人忽然驚醒，翻過身來，不料有女子躺在他的腳邊。

得 3:9 他就說，你是誰？她回答說，我是你的婢女路得。請你展開你的衣邊遮蓋你的婢女，因為你是我的親人。

得 3:10 波阿斯說，女兒阿，願你蒙耶和華賜福。你末後所顯出的恩慈比先前的更美；因為少年人無論貧富，你都沒有跟從。

得 3:11 女兒阿，現在不要懼怕；凡你所說的，我必為你行，因我

Ruth 2:12 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.

Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.

Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.

Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.

Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.

Ruth 2:17 So she gleaned in the field until evening. And she beat out what she had gleaned, and it was about an ephah of barley.

Ruth 2:18 And she took it up and went into the city. And her mother-in-law saw what she had gleaned. Ruth also brought out and gave to her what she had left after she had been earlier satisfied.

Ruth 2:19 And her mother-in-law said to her, Where did you glean today, and where did you work? Blessed be he who paid such attention to you. And she told her mother-in-law whom she had worked with and said, The name of the man whom I worked with today is Boaz.

Ruth 2:20 And Naomi said to her daughter-in-law, Blessed be he of Jehovah, whose lovingkindness has not failed for the living and for the dead. And Naomi said to her, The man is close to us; he is one of our kinsmen.

Ruth 2:21 And Ruth the Moabitess said, He also said to me, You shall stay close by my young men who are with me until they have completed the whole harvest that I have.

Ruth 2:22 And Naomi said to Ruth, her daughter-in-law, It is good, my daughter, that you go out with his young women, so that others do not meet you in any other field.

Ruth 2:23 So she stayed close to Boaz's young women and gleaned until the end of the barley harvest and the wheat harvest, and she dwelt with her mother-in-law.

Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.

Ruth 3:2 And now is not Boaz our relative, with whose young women you have been? Behold, he is winnowing the barley tonight at the threshing floor.

Ruth 3:3 Wash yourself therefore, and anoint yourself, and put on your best clothes; and go down to the threshing floor. But do not make yourself known to the man until he has finished eating and drinking.

Ruth 3:4 And when he lies down, notice the place where he lies, and go and uncover his feet, and lie down. And he will tell you what you should do.

Ruth 3:5 And she said to her, All that you say, I will do.

Ruth 3:6 And she went down to the threshing floor and did according to all that her mother-in-law had charged her.

Ruth 3:7 And Boaz ate and drank, and his heart was merry. And he went to lie down at the end of the heap of grain. And she came in secretly and uncovered his feet and lay down.

Ruth 3:8 Then at midnight the man was startled; and he turned over, and a woman was there, lying at his feet.

Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.

Ruth 3:10 And he said, Blessed be you of Jehovah, my daughter. You have shown your latter kindness to be better than your first by not going after the choice young men, whether poor or rich.

Ruth 3:11 And now, my daughter, do not fear. All that you say, I will do for you; for all the assembly of my

本城的人都知道你是個賢德的女子。  
得 3:12 我實在是你的親人，只是還有一個親人比我更近。  
得 3:13 你今夜在這裏住宿，明早他若肯為你盡親人的本分，就由他盡好了。倘若不肯，我指着永活的耶和華起誓，我必為你盡親人的本分，你只管躺到黎明。  
得 3:14 路得便在他腳邊躺到黎明，人彼此還不能辨認的時候就來了；因為波阿斯說，不可使人知道有女子到禾場上來。  
得 3:15 他又說，把你所披的外衣拿來打開。她打開了，波阿斯就量了六簸箕大麥，放在她肩上，他便進城去了。  
得 3:16 路得回到婆婆那裏，婆婆說，女兒阿，怎麼樣了？路得就將那人為她所行的一切都告訴婆婆，  
得 3:17 又說，他給了我這六簸箕大麥，因他說，你不可空手回去見你的婆婆。  
得 3:18 婆婆說，女兒阿，你只管安坐等候，看這事怎樣成就，因為那人今日不辦成這事必不休息。  
得 4:1 波阿斯上城門去，坐在那裏，恰巧波阿斯所說的那親人經過。波阿斯說，某人哪，你轉過來坐在這裏。他就轉過來坐下。  
得 4:2 波阿斯又從本城的長老中選取了十個人，對他們說，請你們坐在這裏。他們就都坐下。  
得 4:3 波阿斯對那親人說，從摩押鄉間回來的拿俄米，現在要賣我們弟兄以利米勒的那塊田地；  
得 4:4 我想我應當向你表明，說，你可以在這裏坐着的人面前和我族人的長老面前買這塊田地。你若肯贖就贖，若不肯贖就告訴我，讓我知道；因為只有你可以贖，其次就是我。那人回答說，我肯贖。  
得 4:5 波阿斯說，你從拿俄米手中買這田地的時候，也當娶死人的妻摩押女子路得，叫死人的名得以在他的產業上存立。  
得 4:6 那親人說，這樣我自己就不能贖了，恐怕於我的產業有損。你自己可以贖我所當贖的，因我不能贖了。  
得 4:7 從前，在以色列中要確立甚麼事，或贖回，或交易，這人就脫鞋給那人。以色列中乃是以此為證據。  
  
得 4:8 那親人對波阿斯說，你自己買罷；於是將鞋脫下來了。  
得 4:9 波阿斯對長老和眾民說，你們今日作見證，凡屬以利米勒和基連、瑪倫的，我都從拿俄米手中置買了；  
得 4:10 我又娶了瑪倫的妻摩押女子路得為妻，好叫死人的名得以在他的產業上存立，免得死人的名從他的弟兄中，並從他本鄉滅沒。你們今日可以作見證。  
得 4:11 在城門坐着的眾民和長老都說，我們作見證。願耶和華使進你家的這女子，像建立以色列家的拉結、利亞二人一樣。又願你在以法他得財富，在伯利恆得名聲。  
得 4:12 願耶和華從這少女女子賜你後裔，使你的家像他瑪從猶大所生法勒斯的家一般。  
得 4:13 於是，波阿斯娶了路得為妻，與她同房。耶和華使她懷孕，她就生了一個兒子。  
得 4:14 婦人們對拿俄米說，耶和華是當受頌讚的，祂今日沒有撇

people know that you are a worthy woman.  
Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.  
Ruth 3:13 Stay for the night; and in the morning if he will do the kinsman's duty, fine; let him do it. But if he is not willing to do the kinsman's duty for you, I will do it for you, as Jehovah lives. Lie down until morning.  
Ruth 3:14 And she lay at his feet until morning, then rose up before one could recognize another; for he said, Do not let it be known that the woman came to the threshing floor.  
Ruth 3:15 And he said, Bring the cloak that is on you, and hold it open. And she held it open, and he measured out six measures of barley and laid it on her. And he went into the city.  
Ruth 3:16 And when she came to her mother-in-law, she said, How are you, my daughter? And she told her all that the man had done for her.  
Ruth 3:17 And she said, These six measures of barley he gave me, for he said, Do not go to your mother-in-law empty-handed.  
Ruth 3:18 And she said, Stay here, my daughter, until you know how the matter will fall; for the man will not rest until he has concluded the matter today.  
Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.  
Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.  
  
Ruth 4:3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.  
Ruth 4:4 So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.  
Ruth 4:5 Then Boaz said, On the day you buy the field from Naomi's hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man's name upon his inheritance.  
Ruth 4:6 And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.  
Ruth 4:7 Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.  
Ruth 4:8 So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.  
Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.  
Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.  
Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.  
Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.  
Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.  
Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a

下你使你無親人；願這孩子在以色列中得名聲。  
得 4:15 他必使你的精神復甦，並且奉養你的老，因為他是那愛你的兒媳所生的；有這兒媳比有七個兒子還好。  
得 4:16 拿俄米就把孩子抱在懷中，作他的養母。  
得 4:17 鄰舍的婦人給孩子起名，說，拿俄米得兒子了；就給他起名叫俄備得。這俄備得是耶西的父，耶西是大衛的父。  
得 4:18 法勒斯的後代記在下面：法勒斯生希斯崙，  
得 4:19 希斯崙生蘭，蘭生亞米拿達，  
得 4:20 亞米拿達生拿順，拿順生撒門，  
得 4:21 撒門生波阿斯，波阿斯生俄備得，  
得 4:22 俄備得生耶西，耶西生大衛。

壹 士師記是一卷以色列慘痛歷史的書，黑暗而腐臭；路得記是士師記的附錄，記載一對夫婦佳美的故事，明亮而芬芳；這故事裏的主角一路得一猶如荊棘中長出的百合花，又如黑夜裏明亮的星—得一～四。

得一～四 見本篇篇首讀經部分。

貳 路得記一章說到以利米勒偏離神經綸中的安息，（1～2，）拿俄米歸回神經綸中的安息，（3～7，19～22，）以及路得揀選她的目標（8～18）：

得 1:1 當士師秉政的時候，以色列地遭遇饑荒。有一個人帶着妻子和兩個兒子，從猶大的伯利恆往摩押鄉間去寄居。  
得 1:2 這人名叫以利米勒，他妻子名叫拿俄米；他兩個兒子，一個名叫瑪倫，一個名叫基連，都是猶大伯利恆的以法他人。他們到了摩押鄉間，就住在那裏。  
得 1:3 後來拿俄米的丈夫以利米勒死了，剩下婦人和她兩個兒子。  
得 1:4 這兩個兒子娶了摩押女子為妻，一個名叫俄珥巴，一個名叫路得，在那裏住了約有十年。  
得 1:5 瑪倫和基連二人也死了，剩下婦人拿俄米，兩個孩子沒有了，丈夫也沒有了。  
得 1:6 她就與兩個兒媳起身，要從摩押鄉間歸回；因為她在摩押鄉間聽見耶和華眷顧祂的百姓，賜糧食與他們。  
得 1:7 於是她帶同兩個兒媳，起行離開所在的地方，上路回猶大地去。  
得 1:19 於是二人同行，來到伯利恆。她們到了伯利恆，合城的人就都因她們驚動；婦人們說，這不是拿俄米麼？  
得 1:20 拿俄米對她們說，不要叫我拿俄米，要叫我瑪拉，因為全

kinsman; and may his name be famous in Israel.

Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.  
Ruth 4:16 And Naomi took the child and laid him on her bosom, and she became his nurse.  
Ruth 4:17 And the women neighbors gave him a name, saying, A son has been born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.  
Ruth 4:18 Now these are the generations of Perez: Perez begot Hezron,  
Ruth 4:19 And Hezron begot Ram, and Ram begot Amminadab,  
Ruth 4:20 And Amminadab begot Nahshon, and Nahshon begot Salmon,  
Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,  
Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

I. **Judges is a book of Israel's miserable history, dark and foul; Ruth, as an appendix to the book of Judges, is the record of a couple's excellent story, bright and aromatic; the main character in this story, Ruth, is like a lily growing out of brambles and a bright star in the dark night—Ruth 1—4.**

Ruth 1—4 See the verses listed under *Scripture Reading* of this message.

II. **Chapter 1 of the book of Ruth speaks of Elimelech's swerving from the rest in God's economy (vv. 1-2), Naomi's returning to the rest in God's economy (vv. 3-7, 19-22), and Ruth's choosing for her goal (vv. 8-18):**

Ruth 1:1 Now in the days when the judges ruled, there was a famine in the land. And a man from Bethlehem in Judah went down to dwell as a sojourner in the country of Moab, he and his wife and his two sons.  
Ruth 1:2 And the man's name was Elimelech, and his wife's name was Naomi, and the names of his two sons were Mahlon and Chilion, Ephrathites of Bethlehem in Judah. And they went to the country of Moab and remained there.  
Ruth 1:3 And Elimelech, Naomi's husband, died; and she was left with her two sons.  
Ruth 1:4 And they took wives for themselves from among the Moabite women. One's name was Orpah, and the second's name was Ruth. And they dwelt there about ten years.  
Ruth 1:5 And both Mahlon and Chilion died, and the woman was left without her two children and her husband.  
Ruth 1:6 Then she rose up with her daughters-in-law in order to return from the country of Moab, for she had heard in the country of Moab that Jehovah had visited His people by giving them food.  
Ruth 1:7 So she went forth from the place where she had been, along with her two daughters-in-law; and they went on the way to return to the land of Judah.  
Ruth 1:19 So the two of them traveled until they came to Bethlehem. And when they came to Bethlehem, all the city was stirred because of them; and the women said, Is this Naomi?  
Ruth 1:20 And she said to them, Do not call me Naomi; call me Mara; for the All-sufficient One has dealt



足者使我受了大苦。

- 得 1:21 我滿滿的出去，耶和華使我空空的回來。耶和華使我受苦，全足者以禍患待我。既是這樣，你們為何還叫我拿俄米呢？
- 得 1:22 拿俄米和她兒媳摩押女子路得，從摩押鄉間回來；她們到了伯利恆，正是動手割大麥的時候。
- 得 1:8 拿俄米對兩個兒媳說，你們各人回娘家去罷。願耶和華以恩慈待你們，像你們以恩慈待已死的人與我一樣。
- 得 1:9 願耶和華使你們各在新夫家中尋得安息。於是拿俄米與她們親嘴，她們就放聲而哭，
- 得 1:10 說，不然，我們必與你一同回你本民那裏去。
- 得 1:11 拿俄米說，我女兒們哪，回去罷。為何要跟我去呢？我腹中還有兒子可以作你們的丈夫麼？
- 得 1:12 我女兒們哪，回去罷；我年紀老邁，不能再有丈夫。即或我說，我還有指望，今夜有丈夫可以生子，
- 得 1:13 你們豈能等着他們長大呢？你們豈能為他們守身不嫁人呢？我女兒們哪，不要這樣。我比你們更是愁苦，因為耶和華伸手攻擊我。
- 得 1:14 兩個兒媳又放聲而哭；俄珥巴與婆婆親嘴而別，只是路得緊緊隨着婆婆。
- 得 1:15 拿俄米說，看哪，你嫂子已經回她本民和她的神那裏去了，你也跟着你嫂子回去罷。
- 得 1:16 路得說，不要催我離開你回去不跟隨你。你往那裏去，我也往那裏去；你在那裏住宿，我也在那裏住宿；你的民就是我的民，你的神就是我的神。
- 得 1:17 你在那裏死，我也在那裏死，也葬在那裏。除非死能使我與我相離，不然，願耶和華重重的降罰與我。
- 得 1:18 拿俄米見路得定意要跟隨自己去，就不再對她說甚麼了。

## 一 路得記是一卷安息的書；安息日的安息，就是基督作我們的安息，由迦南美地所豫表——申十二9，來四8～9：

- 申 12:9 因為直到如今，你們還沒有進入耶和華你神所賜你的安息，所給你的產業。
- 來 4:8 若是約書亞已經使他們得了安息，此後神就不會題起別的日子了。
- 來 4:9 這樣，必有一安息日的安息，為神的子民存留。

## 1 神在第七日安息了，因為祂達到了祂所願望的；神的心願是要在地上得着人在祂的形像上彰顯祂，並有祂的管治權代表祂——創一26～28，羅八28～29，林後三18，羅五17，21，啓五9～10，二二5。

- 創 1:26 神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。

very bitterly with me.

- Ruth 1:21 I went out full, but Jehovah has brought me back empty. Why do you call me Naomi, when Jehovah has afflicted me and the All-sufficient One has dealt harshly with me?
- Ruth 1:22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of the barley harvest.
- Ruth 1:8 And Naomi said to her two daughters-in-law, Go and return, each of you, to your mother's house. May Jehovah deal kindly with you, just as you have dealt with the dead and with me.
- Ruth 1:9 May Jehovah grant you to find rest, each of you in the house of your husband. Then she kissed them, and they lifted up their voice and wept.
- Ruth 1:10 And they said to her, No, we will return with you to your people.
- Ruth 1:11 And Naomi said, Return, my daughters. Why should you go with me? Do I still have sons in my womb, that they may be your husbands?
- Ruth 1:12 Return, my daughters, go; for I am too old to have a husband. If I said, I have hope; even if I had a husband tonight and even bore sons;
- Ruth 1:13 Would you then wait until they were grown? Would you then refrain from having a husband? No, my daughters; it has been far more bitter for me than it should be for you, for the hand of Jehovah has gone forth against me.
- Ruth 1:14 And they lifted up their voice and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.
- Ruth 1:15 And she said, Your sister-in-law has now returned to her people and to her gods; return with your sister-in-law.
- Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.
- Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.
- Ruth 1:18 And when Naomi saw that she was determined to go with her, she ceased speaking to her about it.

## A. Ruth is a book of rest; the Sabbath rest is Christ as our rest, typified by the good land of Canaan—Deut. 12:9; Heb. 4:8-9:

- Deut. 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.
- Heb. 4:8 For if Joshua had brought them into rest, He would not have spoken concerning another day after these things.
- Heb. 4:9 So then there remains a Sabbath rest for the people of God.

## 1. God rested on the seventh day because He had attained what He desired; the desire of God's heart is to have man on earth expressing Him in His image and representing Him with His dominion—Gen. 1:26-28; Rom. 8:28-29; 2 Cor. 3:18; Rom. 5:17, 21; Rev. 5:9-10; 22:5.

- Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

創 1:27 神就按着自己的形像創造人，乃是按着神的形像創造他；創造他們有男有女。

創 1:28 神就賜福給他們；又對他們說，要繁衍增多，徧滿地面，並制伏這地，也要管理海裏的魚、空中的鳥、和地上各樣行動的活物。

羅 8:28 還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人。

羅 8:29 因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。

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

羅 5:21 使罪怎樣在死中作王，恩典也照樣藉着義作王，叫人藉着我們的主耶穌基督得永遠的生命。

啓 5:9 他們唱新歌，說，你配拿書卷，配揭開它的七印，因為你曾被殺，用自己的血從各支派、各方言、各民族、各邦國中，買了人來歸與神，

啓 5:10 又叫他們成為國度，作祭司，歸與我們的神；他們要在地上執掌王權。

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。

## 2 在舊約裏，美地是安息，因為聖殿能建造在那裏；聖殿是以色列人進入美地終極的完成；神有了聖殿，就能為着祂的國度、管理和行政，得着祂的彰顯和代表—王上八 1～11。

王上 8:1 那時，所羅門將以色列的長老們和各支派的首領，就是以色列人宗族的首領，招聚到耶路撒冷所羅門王那裏，要把耶和華的約櫃從大衛城，就是錫安，運上來。

王上 8:2 以他念月，就是七月，在節期的時候，以色列人都聚集到所羅門王那裏。

王上 8:3 以色列的眾長老來到，祭司便抬起約櫃；

王上 8:4 他們將耶和華的約櫃、會幕、和會幕裏的一切聖器具，都運上來，是祭司和利未人將這一切運上來的。

王上 8:5 所羅門王和聚集到他那裏的以色列全會眾，一同在約櫃前獻牛羊為祭，多得無法計算，無法數點。

王上 8:6 祭司將耶和華的約櫃抬進所豫備的地方，就是聖殿的內殿，也就是至聖所，放在兩個基路伯的翅膀底下。

王上 8:7 因為基路伯張着翅膀在約櫃所在之處以上，遮掩約櫃和抬

Gen. 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.

Gen. 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

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.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

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.

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Rev. 5:9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation,

Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

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.

## 2. In the Old Testament the good land was a rest because the temple could be built there; the temple was the ultimate consummation of the entering into the good land by the children of Israel; with the temple God could have His expression and His representation for His kingdom, government, and administration—1 Kings 8:1-11.

1 Kings 8:1 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the children of Israel, before King Solomon in Jerusalem in order to bring up the Ark of the Covenant of Jehovah from the city of David, which is Zion.

1 Kings 8:2 And all the men of Israel assembled themselves before King Solomon at the feast in the month of Ethanim, which is the seventh month.

1 Kings 8:3 And when all the elders of Israel came, the priests took up the Ark;

1 Kings 8:4 And they brought up the Ark of Jehovah and the Tent of Meeting and all the holy vessels that were in the tent; and the priests and Levites brought them up.

1 Kings 8:5 And King Solomon and all the assembly of Israel, who had assembled before him and were with him before the Ark, were sacrificing sheep and oxen which could not be counted or numbered for multitude.

1 Kings 8:6 And the priests brought the Ark of the Covenant of Jehovah to its place, into the innermost sanctuary of the house, into the Holy of Holies under the wings of the cherubim.

1 Kings 8:7 For the cherubim had their wings spread out over the place of the Ark, and the cherubim

櫃的槓。

王上 8:8 這兩根槓甚長，槓頭在內殿前的聖所可以看見，在殿外卻不能看見，直到今日還在那裏。

王上 8:9 約櫃裏只有兩塊石版，就是以色列人出埃及地後，耶和華與他們立約的時候，摩西在何烈山所放的；除此以外，並無別物。

王上 8:10 祭司從聖所出來的時候，有雲充滿耶和華的殿；

王上 8:11 因着那雲的緣故，祭司不能站立供職，因為耶和華的榮光充滿了耶和華的殿。

### 3 基督作眾聖徒的安息，分為三個階段：

a 在召會時代，屬天的基督，就是那彰顯、代表、並滿足了神的一位，歇了一切的工，坐在諸天之上神的右邊，現今在我們靈裏是我們的安息；祂作我們的安息，乃是我們完全的平安和完滿的滿足—太十一 28 ~ 29。

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；

b 在千年國裏，撒但從地上除去之後，（啓二十 1 ~ 3，）神要因基督和得勝的聖徒，而得着彰顯、代表並滿足；然後基督連同國度，將是得勝聖徒更完滿的安息，他們要與基督一同作王，（4，6，）有分於並享受祂的安息。

啓 20:1 我又看見一位天使從天降下，手裏拿着無底坑的鑰匙，和一條大鎖鍊。

啓 20:2 他捉住那龍，就是古蛇，也就是魔鬼，撒但，把他捆綁一千年，

啓 20:3 扔在無底坑裏，關起來，封上印，使他不得再迷惑列國，等那一千年完了；以後必須暫時釋放他。

啓 20:4 我又看見幾個寶座和坐在上面的，有審判的權柄賜給他們。我又看見那些為耶穌的見證、並為神的話被斬者，以及那些沒有拜過獸與獸像，額上和手上也沒有受過牠印記之人的魂，他們都活了，與基督一同作王一千年。

啓 20:6 在頭一次復活有分的有福了，聖別了，第二次的死在他們身上沒有權柄；他們還要作神和基督的祭司，並要與基督一同作王一千年。

c 在新天新地裏，所有的仇敵，包括最後的仇敵，

covered the Ark and its poles overhead.

1 Kings 8:8 And the poles extended out so that the ends of the poles could be seen from the Holy Place before the innermost sanctuary, but they were not seen outside; and they are there to this day.

1 Kings 8:9 There was nothing in the Ark except the two stone tablets, which Moses placed there at Horeb when Jehovah made a covenant with the children of Israel when they came out of the land of Egypt.

1 Kings 8:10 And when the priests came out of the Holy Place, the cloud filled the house of Jehovah;

1 Kings 8:11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.

### 3. Christ is rest to the saints in three stages:

a. In the church age the heavenly Christ, the One who has expressed, represented, and satisfied God and who rests from His work and sits at the right hand of God in the heavens, is the rest to us in our spirit; as our rest, He is our perfect peace and full satisfaction—Matt. 11:28-29.

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.

b. In the millennial kingdom, after Satan has been removed from the earth (Rev. 20:1-3), God will be expressed, represented, and satisfied by Christ and the overcoming saints; then Christ with the kingdom will be the rest in a fuller way to the overcoming saints, who will be co-kings with Him (vv. 4, 6) and share and enjoy His rest.

Rev. 20:1 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.

Rev. 20:2 And he laid hold of the dragon, the ancient serpent, who is the Devil and Satan, and bound him for a thousand years

Rev. 20:3 And cast him into the abyss and shut it and sealed it over him, that he might not deceive the nations any longer until the thousand years were completed; after these things he must be loosed for a little while.

Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Rev. 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

c. In the new heaven and new earth, after all the enemies, including



死，都被基督征服之後，（林前十五 24 ~ 27，）祂這位全勝者，將是神所有贖民最完滿的安息，直到永遠。

林前 15:24 再後，是末期，那時基督要將國交與神，就是父，那時祂已將一切執政的、掌權的、有能的都廢除了。

林前 15:25 因為基督必要作王，直到神把一切仇敵都放在祂的腳下。

林前 15:26 最後所廢除的仇敵，就是死，

林前 15:27 因為神已叫萬有都服在祂的腳下。祂既說萬有都服了，明顯那叫萬有服祂的，就不在其內了。

二 以利米勒離開美地，意思是他偏離了神經綸中的安息，使自己與神的經綸斷絕；他從猶大（美地最好的部分—創四九 8 ~ 10，出三 8 下，申八 7 ~ 10）的伯利恆（要來之基督的出生地—彌五 2，路二 4 ~ 7），偏離到摩押這拜偶像之地。（士十 6。）

創 49:8 猶大阿，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；我兒阿，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。

出 3:8 我下來要救他們脫離埃及人的手，領他們從那地出來，上到美好、寬闊、流奶與蜜之地，就是到迦南人、赫人、亞摩利人、比利洗人、希未人、耶布斯人的地方。

申 8:7 因為耶和華你神領你進入美地，那地有川，有泉，有源，從谷中和山上流出水來；

申 8:8 那地有小麥、大麥、葡萄樹、無花果樹、石榴樹；那地有出油的橄欖樹，有蜜。

申 8:9 你在那地不缺食物，你必一無所缺；那地的石頭是鐵，山內可以挖銅。

申 8:10 你喫得飽足，就要頌讚耶和華你的神，因祂將那美地賜給你了。

彌 5:2 （伯利恆以法他阿，你在猶大諸城中為小，將來必有一位從你那裏為我而出，在以色列中作掌權者；祂是從亙古，從太初而出。）

路 2:4 約瑟也從加利利的拿撒勒城上猶太去，到了大衛的城，名叫伯利恆，因他本是大衛一家一族的人，

路 2:5 要和許配給他，已有身孕的馬利亞，一同申報戶口。

路 2:6 他們在那裏的時候，馬利亞的產期到了，

路 2:7 就生了頭胎的兒子，用布包起來，放在馬槽裏，因為客房裏沒有為着他們的地方。

士 10:6 以色列人又行耶和華眼中看為惡的事，去事奉諸巴力和亞

death, the last enemy, have been made subject to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the fullest way to all of God's redeemed for eternity.

1 Cor. 15:24 Then the end, when He delivers up the kingdom to His God and Father, once He has abolished all rule and all authority and power.

1 Cor. 15:25 For He must reign until God puts all His enemies under His feet.

1 Cor. 15:26 Death, the last enemy, is being abolished.

1 Cor. 15:27 For He has subjected all things under His feet. But when He says that all things are subjected, it is evident that all things are except Him who has subjected all things to Him.

B. For Elimelech to leave the good land meant that he was swerving from the rest in God's economy, thus cutting himself off from God's economy; he swerved from Bethlehem, the birthplace of the coming Christ (Micah 5:2; Luke 2:4-7), in Judah, the top part of the good land (Gen. 49:8-10; Exo. 3:8b; Deut. 8:7-10), to Moab, a country of idolatry (Judg. 10:6).

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.

Exo. 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

Deut. 8:7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Deut. 8:8 A land of wheat and barley and vines and fig trees and pomegranates; a land of olive trees with oil and of honey;

Deut. 8:9 A land in which you will eat bread without scarcity; you will not lack anything in it; a land whose stones are iron, and from whose mountains you can mine copper.

Deut. 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

Micah 5:2 (But you, O Bethlehem Ephrathah, / So little to be among the thousands of Judah, / From you there will come forth to Me / He who is to be Ruler in Israel; / And His goings forth are from ancient times, / From the days of eternity.)

Luke 2:4 And Joseph also went up from Galilee out of the city of Nazareth into Judea, to David's city, which is called Bethlehem, because he was of the house and family of David,

Luke 2:5 To be registered with Mary, who was engaged to him and was pregnant.

Luke 2:6 And while they were there, the days were fulfilled for her to bear,

Luke 2:7 And she bore her firstborn son; and she wrapped Him in swaddling clothes and laid Him in a manger because there was no place for them in the inn.

Judg. 10:6 Then the children of Israel again did that which was evil in the sight of Jehovah. And they

斯他錄，並亞蘭的神、西頓的神、摩押的神、亞捫人的神、非利士人的神，離棄耶和華，不事奉祂。

served the Baals and the Ashtarothe and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the children of Ammon and the gods of the Philistines, and they forsook Jehovah and did not serve Him.

三 拿俄米回到聖地，就是從摩押這拜偶像之地回到猶大這以馬內利之地，（賽八 8，）到了伯利恆這基督出生之地；（得一 19 上，22 下；）她帶着她的兒媳路得回來；路得是神賜給她的，為着完成神關於基督的經綸。（22 上。）

賽 8:8 必沖入猶大，漲溢氾濫，直到頸項；以馬內利阿，那河展開翅膀，徧滿你的地。

得 1:19 於是二人同行，來到伯利恆。她們到了伯利恆，合城的人就都因她們驚動；婦人們說，這不是拿俄米麼？

得 1:22 拿俄米和她兒媳摩押女子路得，從摩押鄉間回來；她們到了伯利恆，正是動手割大麥的時候。

四 路得所揀選的目標，乃是與神的選民一同有分於對基督的享受；她成為基督重要的先祖，有助於將基督生到人類裏；這乃是她揀選神和神的國，使神關於基督的經綸得以完成—太一 5～6。

太 1:5 撒門從喇合氏生波阿斯，波阿斯從路得氏生俄備得，俄備得生耶西，

太 1:6 耶西生大衛王。大衛從作過烏利亞妻子的生所羅門，

叁 路得記二章說到路得這位從異邦背景歸向神的人，使用她的權利，好有分於神選民產業的豐富出產：

得 2:1 拿俄米在她丈夫以利米勒的家族中，有一個相識的人，是個大財主，名叫波阿斯。

得 2:2 摩押女子路得對拿俄米說，請你讓我往田間去，我在誰的眼中蒙恩，就在誰的身後拾取麥穗。拿俄米說，女兒阿，你只管去。

得 2:3 路得就去了。她來到田間，在收割的人身後拾取麥穗，恰巧是在以利米勒家族的人波阿斯那塊田裏。

得 2:4 波阿斯正從伯利恆來，對收割的人說，願耶和華與你們同在。他們回答說，願耶和華賜福與你。

得 2:5 波阿斯對監管收割之人的僕人說，那是誰家的女子？

得 2:6 監管收割之人的僕人回答說，是那摩押女子，隨同拿俄米從摩押鄉間回來的。

C. Naomi's returning to the Holy Land was her returning to the rest in God's economy from Moab, the country of idolatry, to Judah, the land of Immanuel (Isa. 8:8), to arrive at Bethlehem, the birthplace of Christ (Ruth 1:19a, 22b); she returned with Ruth, her daughter-in-law given to her by God for the accomplishing of His economy concerning Christ (v. 22a).

Isa. 8:8 It will sweep through Judah; it will overflow and rise / Until it reaches the neck; / And the spreading out of its wings / Will fill the breadth of Your land, O Immanuel.

Ruth 1:19 So the two of them traveled until they came to Bethlehem. And when they came to Bethlehem, all the city was stirred because of them; and the women said, Is this Naomi?

Ruth 1:22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned from the country of Moab. And they came to Bethlehem at the beginning of the barley harvest.

D. Ruth chose the goal of participating with God's elect in the enjoyment of Christ, and she became an important ancestor of Christ, one who helped bring forth Christ into mankind; this was her choosing God and His kingdom for the carrying out of God's economy concerning Christ—Matt. 1:5-6.

Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,

Matt. 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,

**III. Chapter 2 of the book of Ruth speaks of Ruth, as one who had returned to God from her heathen background, exercising her right to partake of the rich produce of the inheritance of God's elect:**

Ruth 2:1 Now Naomi had a relative of her husband's, a man of great wealth, from Elimelech's family; and his name was Boaz.

Ruth 2:2 And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.

Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.

Ruth 2:4 And just then Boaz came from Bethlehem and said to the reapers, Jehovah be with you. And they said to him, Jehovah bless you.

Ruth 2:5 And Boaz said to his young man who was set over the reapers, Whose young woman is that?

Ruth 2:6 And the young man who was set over the reapers answered and said, She is the young Moabite woman who returned with Naomi from the country of Moab;

得 2:7 她說，請你讓我在收割的人身後，拾取打捆剩下的麥穗。她早晨就來了，直到如今，除了在屋子裏坐一會兒，一直留在這裏。

得 2:8 波阿斯對路得說，女兒阿，聽我說，不要往別人田裏拾取麥穗，也不要離開這裏，要緊隨着我的使女們。

得 2:9 你要留意她們在那塊田收割，你就跟着她們去。我已經吩咐僕人不可觸犯你；你若渴了，就可以到器皿那裏喝僕人打來的水。

得 2:10 路得就面伏於地叩拜，對他說，我既是外邦人，怎麼在你眼中蒙恩，使你這樣顧恤我呢？

得 2:11 波阿斯回答說，自從你丈夫死後，凡你向婆婆所行的，並你離開父母和出生地，到素不認識的民中，這一切事人都告訴我了。

得 2:12 願耶和華照你所行的報答你；你來投靠耶和華以色列神的翅膀下，願你滿得祂的酬報。

得 2:13 路得說，我主阿，願我在你眼前蒙恩；我雖然不及你的一個婢女，你還安慰我，親切的與你的婢女說話。

得 2:14 到了喫飯的時候，波阿斯對路得說，你到這裏來喫點餅，將餅蘸在醋裏。路得就在收割的人旁邊坐下；波阿斯把烘了的穗子遞給她。她喫飽了，還有餘剩的。

得 2:15 她起來又拾取麥穗，波阿斯吩咐僕人說，她就是在禾捆中拾取麥穗，也可以容她，不可羞辱她；

得 2:16 並要從捆裏抽出些來，留給她拾取，不可斥責她。

得 2:17 這樣，路得在田間拾取麥穗，直到晚上；將所拾取的打了，約有一伊法大麥。

得 2:18 她就把所拾取的帶進城去給婆婆看，又把她喫飽了所剩的拿出來給婆婆。

得 2:19 婆婆對她說，你今日在那裏拾取麥穗，在那裏作工呢？願那顧恤你的蒙福。路得就告訴婆婆她在誰那裏作工，說，我今日在一個名叫波阿斯的人那裏作工。

得 2:20 拿俄米對兒媳說，願那人蒙耶和華賜福，因為他不斷以慈愛待活人和死人。拿俄米又說，那人與我們相近，是我們的親人。

得 2:21 摩押女子路得說，他也對我說，你要緊隨我的僕人拾取麥穗，直等他們收完了我的莊稼。

得 2:22 拿俄米對兒媳路得說，女兒阿，你跟着他的使女出去，不叫人遇見你在別人田間，這纔為好。

得 2:23 於是路得緊隨波阿斯的使女拾取麥穗，直到收完了大麥和小麥；路得仍與婆婆同住。

一 路得按着她那寄居者、窮人、和寡婦的三重身分，使用她的權利，拾取收割時所遺落的；她拾取麥穗不是她的乞討，乃是她的權利。

二 關於收割莊稼的事，神的條例乃是：以色列人

Ruth 2:7 And she said, Let me glean and gather after the reapers among the sheaves. So she has come and continued since morning until now, and she has sat in the house for only a little while.

Ruth 2:8 And Boaz said to Ruth, Listen, my daughter. Do not go to glean in another field, and also do not pass from here but stay close to my young women.

Ruth 2:9 Keep your eyes on the field that they reap; follow after them. I have charged my young men not to touch you. And when you are thirsty, you shall go to the vessels and drink of what the young men have drawn.

Ruth 2:10 And she fell upon her face and bowed herself to the ground, and she said to him, Why have I found favor in your sight that you regard me, though I am a foreigner?

Ruth 2:11 And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before.

Ruth 2:12 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.

Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.

Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.

Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.

Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.

Ruth 2:17 So she gleaned in the field until evening. And she beat out what she had gleaned, and it was about an ephah of barley.

Ruth 2:18 And she took it up and went into the city. And her mother-in-law saw what she had gleaned. Ruth also brought out and gave to her what she had left after she had been earlier satisfied.

Ruth 2:19 And her mother-in-law said to her, Where did you glean today, and where did you work? Blessed be he who paid such attention to you. And she told her mother-in-law whom she had worked with and said, The name of the man whom I worked with today is Boaz.

Ruth 2:20 And Naomi said to her daughter-in-law, Blessed be he of Jehovah, whose lovingkindness has not failed for the living and for the dead. And Naomi said to her, The man is close to us; he is one of our kinsmen.

Ruth 2:21 And Ruth the Moabitess said, He also said to me, You shall stay close by my young men who are with me until they have completed the whole harvest that I have.

Ruth 2:22 And Naomi said to Ruth, her daughter-in-law, It is good, my daughter, that you go out with his young women, so that others do not meet you in any other field.

Ruth 2:23 So she stayed close to Boaz's young women and gleaned until the end of the barley harvest and the wheat harvest, and she dwelt with her mother-in-law.

A. According to her threefold status as a sojourner, a poor one, and a widow, Ruth exercised her right to glean the harvest; her gleaning was not her begging but her right.

B. God's ordinance concerning the reaping of the harvest was that Jehovah



若將田角和收割時所遺落的留給窮人、寄居的和孤兒寡婦，耶和華就要賜福與他們——利二三 22，十九 9～10，申二四 19。

利 23:22 你們收割地的莊稼時，不可割盡田角，也不可拾取收割時所遺落的，要留給窮人和寄居的；我是耶和華你們的神。

利 19:9 你們收割地的莊稼時，不可割盡田角，也不可拾取收割時所遺落的。

利 19:10 不可摘盡葡萄園的果子，也不可拾取葡萄園所掉的果子，要留給窮人和寄居的；我是耶和華你們的神。

申 24:19 你在田間收割莊稼，若忘下一捆在田裏，不可回去拾取，要留給寄居的與孤兒寡婦；這樣，耶和華你神必在你手所辦的一切事上，賜福與你。

三 波阿斯順從這條例，由此見證他對耶和華大有信心；在神的主宰權柄之下，這條例似乎是為路得一人寫的。

四 路得來到美地以後，就有權利享受那地的出產；照樣，我們信入基督以後，也有權利享受祂作我們的美地；路得使用她的權利，得着並據有美地的出產，這表徵我們信入基督，在我們與祂『聯合』的靈裏（羅八 16，林前六 17）與祂有生機的聯結之後，就必須開始追求基督，以得着、據有、經歷並享受祂。（腓三 7～16。）

羅 8:16 那靈自己同我們的靈見證我們是神的兒女。

林前 6:17 但與主聯合的，便是與主成為一靈。

腓 3:7 只是從前我以為對我是贏得的，這些，我因基督都已經看作虧損。

腓 3:8 不但如此，我也將萬事看作虧損，因我以認識我主基督耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督，

腓 3:9 並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是有那藉着信基督而有的義，就是那基於信、本於神的義，

腓 3:10 使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，

腓 3:11 或者我可以達到那從死人中傑出的復活。

腓 3:12 這不是說，我已經得着了，或已經完全了，我乃是竭力追求，或者可以取得基督耶穌所以取得我的。

腓 3:13 弟兄們，我不是以為自己已經取得了，我只有一件事，就是忘記背後，努力面前的，

would bless the children of Israel if they left the corners of their fields and the gleanings for the poor, the sojourners, the orphans, and the widows—Lev. 23:22; 19:9-10; Deut. 24:19.

Lev. 23:22 And when you reap the harvest of your land, you shall not completely reap the corners of your field, nor shall you gather the gleanings of your harvest; you shall leave them for the poor and for the sojourner; I am Jehovah your God.

Lev. 19:9 And when you reap the harvest of your land, you shall not wholly reap the corners of your field, nor shall you gather the gleanings of your harvest.

Lev. 19:10 And you shall not glean your vineyard nor shall you gather the fallen fruit of your vineyard. You shall leave them for the poor and for the sojourner; I am Jehovah your God.

Deut. 24:19 When you reap your harvest in your field and you forget a sheaf in the field, you shall not turn back to gather it; it shall be for the sojourner, the orphan, and the widow, in order that Jehovah your God may bless you in all your undertakings.

C. Boaz obeyed this ordinance, thereby testifying to his great faith in Jehovah; under God's sovereignty, this ordinance seems to have been written for one person—Ruth.

D. Just as Ruth had the right to enjoy the produce of the good land after coming into the land, so we have the right to enjoy Christ as our good land after believing into Him; Ruth's exercising of her right to gain and possess the produce of the good land signifies that, after believing into Christ and being organically joined to Him in our "joined" spirit (Rom. 8:16; 1 Cor. 6:17), we must begin to pursue Christ in order to gain, possess, experience, and enjoy Him (Phil. 3:7-16).

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

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

Phil. 3:7 But what things were gains to me, these I have counted as loss on account of Christ.

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.

Phil. 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

Phil. 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,

腓 3:14 向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。

腓 3:15 所以我們凡是長成的人，都要思念這事；你們若思念任何別的事，神也必將這事啓示你們。

腓 3:16 然而，我們無論到了甚麼地步，都當按着那同一規則而行。

## 五 路得記描繪罪人有分於基督並享受基督的路、地位、資格和權利；照着神的定命，我們信入基督的人有資格和地位，可以支取我們享受基督的權利。（西一 12，啓二 7，二二 14。）

西 1:12 感謝父，叫你們覈資格在光中同得所分給眾聖徒的分；

啓 2:7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他喫。

啓 22:14 那些洗淨自己袍子的有福了，可得權柄到生命樹那裏，也能從門進城。

## 六 路得記這個故事是可愛、感人、折服人、並征服人的；在二章這芬芳的故事裏，含示四個豫表：

得 2:1 拿俄米在她丈夫以利米勒的家族中，有一個相識的人，是個大財主，名叫波阿斯。

得 2:2 摩押女子路得對拿俄米說，請你讓我往田間去，我在誰的眼中蒙恩，就在誰的身後拾取麥穗。拿俄米說，女兒阿，你只管去。

得 2:3 路得就去了。她來到田間，在收割的人身後拾取麥穗，恰巧是在以利米勒家族的人波阿斯那塊田裏。

得 2:4 波阿斯正從伯利恆來，對收割的人說，願耶和華與你們同在。他們回答說，願耶和華賜福與你。

得 2:5 波阿斯對監管收割之人的僕人說，那是誰家的女子？

得 2:6 監管收割之人的僕人回答說，是那摩押女子，隨同拿俄米從摩押鄉間回來的。

得 2:7 她說，請你讓我在收割的人身後，拾取打捆剩下的麥穗。她早晨就來了，直到如今，除了在屋子裏坐一會兒，一直留在這裏。

得 2:8 波阿斯對路得說，女兒阿，聽我說，不要往別人田裏拾取麥穗，也不要離開這裏，要緊隨着我的使女們。

得 2:9 你要留意她們在那塊田收割，你就跟着她們去。我已經吩咐僕人不可觸犯你；你若渴了，可以到器皿那裏喝僕人打來的水。

得 2:10 路得就面伏於地叩拜，對他說，我既是外邦人，怎麼在你眼中蒙恩，使你這樣顧恤我呢？

得 2:11 波阿斯回答說，自從你丈夫死後，凡你向婆婆所行的，並你離開父母和出生地，到素不認識的民中，這一切事人都告訴我了。

Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

Phil. 3:15 Let us therefore, as many as are full-grown, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.

Phil. 3:16 Nevertheless whereunto we have attained, by the same rule let us walk.

## E. The book of Ruth portrays the way, the position, the qualification, and the right of sinners to participate in Christ and to enjoy Christ; according to God's ordination, we who have believed into Christ have been qualified and positioned to claim our right to enjoy Christ (Col. 1:12; Rev. 2:7; 22:14).

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev. 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.

## F. As a narration, the book of Ruth is lovely, touching, convincing, and subduing; in the aromatic story in chapter 2, four types are implied:

Ruth 2:1 Now Naomi had a relative of her husband's, a man of great wealth, from Elimelech's family; and his name was Boaz.

Ruth 2:2 And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.

Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.

Ruth 2:4 And just then Boaz came from Bethlehem and said to the reapers, Jehovah be with you. And they said to him, Jehovah bless you.

Ruth 2:5 And Boaz said to his young man who was set over the reapers, Whose young woman is that?

Ruth 2:6 And the young man who was set over the reapers answered and said, She is the young Moabite woman who returned with Naomi from the country of Moab;

Ruth 2:7 And she said, Let me glean and gather after the reapers among the sheaves. So she has come and continued since morning until now, and she has sat in the house for only a little while.

Ruth 2:8 And Boaz said to Ruth, Listen, my daughter. Do not go to glean in another field, and also do not pass from here but stay close to my young women.

Ruth 2:9 Keep your eyes on the field that they reap; follow after them. I have charged my young men not to touch you. And when you are thirsty, you shall go to the vessels and drink of what the young men have drawn.

Ruth 2:10 And she fell upon her face and bowed herself to the ground, and she said to him, Why have I found favor in your sight that you regard me, though I am a foreigner?

Ruth 2:11 And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before.

得 2:12 願耶和華照你所行的報答你；你來投靠耶和華以色列神的翅膀下，願你滿得祂的酬報。

得 2:13 路得說，我主阿，願我在你眼前蒙恩；我雖然不及你的一個婢女，你還安慰我，親切的與你的婢女說話。

得 2:14 到了喫飯的時候，波阿斯對路得說，你到這裏來喫點餅，將餅蘸在醋裏。路得就在收割的人旁邊坐下；波阿斯把烘了的穗子遞給她。她喫飽了，還有餘剩的。

得 2:15 她起來又拾取麥穗，波阿斯吩咐僕人說，她就是在禾捆中拾取麥穗，也可以容她，不可羞辱她；

得 2:16 並要從捆裏抽出些來，留給她拾取，不可斥責她。

得 2:17 這樣，路得在田間拾取麥穗，直到晚上；將所拾取的打了，約有一伊法大麥。

得 2:18 她就把所拾取的帶進城去給婆婆看，又把她喫飽了所剩的拿出來給婆婆。

得 2:19 婆婆對她說，你今日在那裏拾取麥穗，在那裏作工呢？願那願恤你的蒙福。路得就告訴婆婆她在誰那裏作工，說，我今日在一個名叫波阿斯的人那裏作工。

得 2:20 拿俄米對兒媳說，願那人蒙耶和華賜福，因為他不斷以慈愛待活人和死人。拿俄米又說，那人與我們相近，是我們的親人。

得 2:21 摩押女子路得說，他也對我說，你要緊隨我的僕人拾取麥穗，直等他們收完了我的莊稼。

得 2:22 拿俄米對兒媳路得說，女兒阿，你跟着他的使女出去，不叫人遇見你在別人田間，這纔為好。

得 2:23 於是路得緊隨波阿斯的使女拾取麥穗，直到收完了大麥和小麥；路得仍與婆婆同住。

## 1 波阿斯大有財富，（1，）豫表基督富於神的恩典。（林後十二 7～9。）

得 2:1 拿俄米在她丈夫以利米勒的家族中，有一個相識的人，是個大財主，名叫波阿斯。

林後 12:7 又恐怕我因所得啓示的超越，就過於高擡自己，所以有一根刺，就是撒但的使者，加在我的肉體上，為要攻擊我，免得我過於高擡自己。

林後 12:8 為這事，我三次求過主，叫這刺離開我。

林後 12:9 祂對我說，我的恩典較你用的，因為我的能力，是在人的軟弱上顯得完全。所以我極其喜歡誇我的軟弱，好叫基督的能力覆庇我。

## 2 神應許之美地的田，（得二 2～3，）豫表包羅萬有的基督，祂是一切屬靈神聖出產的源頭，作神選民的生命供應。（腓一 19～21 上。）

得 2:2 摩押女子路得對拿俄米說，請你讓我往田間去，我在誰的眼中蒙恩，就在誰的身後拾取麥穗。拿俄米說，女兒阿，你只管去。

Ruth 2:12 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.

Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.

Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.

Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.

Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.

Ruth 2:17 So she gleaned in the field until evening. And she beat out what she had gleaned, and it was about an ephah of barley.

Ruth 2:18 And she took it up and went into the city. And her mother-in-law saw what she had gleaned. Ruth also brought out and gave to her what she had left after she had been earlier satisfied.

Ruth 2:19 And her mother-in-law said to her, Where did you glean today, and where did you work? Blessed be he who paid such attention to you. And she told her mother-in-law whom she had worked with and said, The name of the man whom I worked with today is Boaz.

Ruth 2:20 And Naomi said to her daughter-in-law, Blessed be he of Jehovah, whose lovingkindness has not failed for the living and for the dead. And Naomi said to her, The man is close to us; he is one of our kinsmen.

Ruth 2:21 And Ruth the Moabitess said, He also said to me, You shall stay close by my young men who are with me until they have completed the whole harvest that I have.

Ruth 2:22 And Naomi said to Ruth, her daughter-in-law, It is good, my daughter, that you go out with his young women, so that others do not meet you in any other field.

Ruth 2:23 So she stayed close to Boaz's young women and gleaned until the end of the barley harvest and the wheat harvest, and she dwelt with her mother-in-law.

## 1. Boaz, rich in wealth (v. 1), typifies Christ, who is rich in the divine grace (2 Cor. 12:7-9).

Ruth 2:1 Now Naomi had a relative of her husband's, a man of great wealth, from Elimelech's family; and his name was Boaz.

2 Cor. 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.

2 Cor. 12:8 Concerning this I entreated the Lord three times that it might depart from me.

2 Cor. 12:9 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

## 2. The field of the God-promised good land (Ruth 2:2-3) typifies the all-inclusive Christ, who is the source of all the spiritual and divine products for the life supply of God's elect (Phil. 1:19-21a).

Ruth 2:2 And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.



得 2:3 路得就去了。她來到田間，在收割的人身後拾取麥穗，恰巧是在以利米勒家族的人波阿斯那塊田裏。

腓 1:19 因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。

腓 1:20 這是照着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，

腓 1:21 因為在我，活着就是基督，死了就有益處。

### 3 大麥和小麥（得二 23）豫表基督是作成神和祂子民食物的材料。（利二，約六 9，33，35。）

得 2:23 於是路得緊隨波阿斯的使女拾取麥穗，直到收完了大麥和小麥；路得仍與婆婆同住。

利 2:1 若有人獻素祭為供物給耶和華，就要用細麵澆上油，加上乳香，

利 2:2 帶到亞倫子孫作祭司的那裏；祭司就要從細麵中取出一把來，並取些油和所有的乳香，然後把所取的這些作為素祭記念的部分，燒在壇上，是獻與耶和華為怡爽香氣的火祭。

利 2:3 素祭所剩的要歸給亞倫和他的子孫；這是獻與耶和華的火祭中為至聖的。

利 2:4 你若獻壇中烤的物為素祭作供物，就要用細麵，作成調油的無酵餅，或抹油的無酵薄餅。

利 2:5 你的供物若用煎盤上作的物為素祭，就要用調油的無酵細麵，

利 2:6 分成塊子，澆上油；這是素祭。

利 2:7 你的供物若用鍋裏作的物為素祭，就要用油與細麵作成。

利 2:8 你要把這些東西作的素祭帶到耶和華面前，奉給祭司，帶到壇前。

利 2:9 祭司要從素祭中取出記念的部分，燒在壇上，是獻與耶和華為怡爽香氣的火祭。

利 2:10 素祭所剩的要歸給亞倫和他的子孫；這是獻與耶和華的火祭中為至聖的。

利 2:11 你們獻給耶和華的素祭都不可攙酵；因為你們不可燒一點酵、一點蜜當作火祭獻給耶和華。

利 2:12 這些物可以獻給耶和華作為初熟的供物，只是不可獻在壇上為怡爽的香氣。

利 2:13 凡獻為素祭的供物都要用鹽調和，在素祭上不可缺了你神立約的鹽；你一切的供物都要配鹽而獻。

利 2:14 你若向耶和華獻初熟之物為素祭，就要獻上烘過的青穗粒，就是軋下的新穗粒，當作初熟之物的素祭。

利 2:15 並要加上油，放上乳香；這是素祭。

利 2:16 祭司要把其中作為記念的部分，就是一些軋下的穗粒和一些油，並所有的乳香，都焚燒，當作火祭獻給耶和華。

約 6:9 這裏有一個孩童，他有五個大麥餅、兩條魚，只是供給這麼多人，還算甚麼？

Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.

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,

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.

Phil. 1:21 For to me, to live is Christ and to die is gain.

### 3. Barley and wheat (Ruth 2:23) typify Christ as the material for making food for both God and His people (Lev. 2; John 6:9, 33, 35).

Ruth 2:23 So she stayed close to Boaz's young women and gleaned until the end of the barley harvest and the wheat harvest, and she dwelt with her mother-in-law.

Lev. 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

Lev. 2:2 Then he shall bring it to Aaron's sons the priests, and he shall take from it his handful of its fine flour and of its oil with all its frankincense. And the priest shall burn it as its memorial portion on the altar, an offering by fire, a satisfying fragrance to Jehovah.

Lev. 2:3 And what is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.

Lev. 2:4 And when you present an offering of a meal offering baked in the oven, it shall be of fine flour, unleavened cakes mingled with oil or unleavened wafers anointed with oil.

Lev. 2:5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

Lev. 2:6 You shall break it in pieces and pour oil on it; it is a meal offering.

Lev. 2:7 And if your offering is a meal offering made in a pot, it shall be made of fine flour with oil.

Lev. 2:8 And you shall bring to Jehovah the meal offering that is made of these things and present it to the priest, and he shall bring it to the altar.

Lev. 2:9 And the priest shall take up from the meal offering its memorial portion and shall burn it on the altar, an offering by fire, a satisfying fragrance to Jehovah.

Lev. 2:10 And that which is left of the meal offering shall be Aaron's and his sons'; it is a thing most holy of Jehovah's offerings by fire.

Lev. 2:11 No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah.

Lev. 2:12 You may present them to Jehovah, as an offering of firstfruits, but they shall not be offered up for a satisfying fragrance on the altar.

Lev. 2:13 And every offering of your meal offering you shall season with salt, and you shall not omit the salt of the covenant of your God from your meal offering; with all your offerings you shall present salt.

Lev. 2:14 And if you present a meal offering of firstfruits to Jehovah, you shall present for the meal offering of your firstfruits new grain roasted with fire, crushed grain of the fresh ear.

Lev. 2:15 And you shall put oil on it and place frankincense on it; it is a meal offering.

Lev. 2:16 And the priest shall burn as its memorial portion some of its crushed grain and some of its oil, with all its frankincense, as an offering by fire to Jehovah.

John 6:9 There is a little boy here who has five barley loaves and two fish; but what are these for so many?

約 6:33 因為神的糧，就是那從天降下來賜生命給世人的。  
約 6:35 耶穌對他們說，我就是生命的糧，到我這裏來的，必永遠不餓；信入我的，必永遠不渴。

4 路得這摩押女子，是與神的應許隔絕的異邦罪人，（申二三 3，參弗二 12，）竟然得着權利有分於神選民收割時所遺落的，這豫表外邦的『狗』得着特權，有分於神選民兒女的分落在桌子下的碎渣。（太十五 21～28 與 27 註 1。）

申 23:3 亞捫人或摩押人不可入耶和華的會；他們的子孫，即使到第十代，也永不可入耶和華的會。  
弗 2:12 那時，你們在基督以外，和以色列國民隔絕，在所應許的諸約上是局外人，在世上沒有指望，沒有神。  
太 15:21 耶穌離開那裏，退到推羅、西頓的境內去。  
太 15:22 看哪，有一個迦南婦人從那地區出來，喊着說，主阿，大衛的子孫，可憐我！我女兒被鬼附得很苦。  
太 15:23 耶穌卻一言不答。門徒就進前來，求祂說，請打發她走罷，因為她在我們後面直喊。  
太 15:24 耶穌回答說，我奉差遣，不過是到以色列家迷失的羊那裏去。  
太 15:25 那婦人來拜祂，說，主阿，幫助我！  
太 15:26 祂回答說，不好拿兒女的餅丟給小狗。  
太 15:27 婦人說，主阿，是的，就是小狗也喫主人桌子上掉下來的碎渣<sup>1</sup>。  
太 15:28 於是耶穌回答她說，婦人，你的信心真大！照你所願的給你成全罷。從那時候，她的女兒就得了醫治。  
太 15:27 註 1 迦南婦人沒有被主的話激怒，反倒承認自己是外邦的狗。她認為基督既被兒女猶太人棄絕，就成了桌子下的碎渣，作了外邦人的分。以色列人的聖地是桌子，其上有基督這屬天的餅，作以色列子民的分；但他們把祂扔到桌子下，落在地上，就是外邦人之地，因此主成了碎渣，作了外邦人的分。當時這外邦婦人有這樣的領悟，真是了不起！難怪屬天的王稱讚她的信心。（28。）

## 肆 路得記三章說到路得尋找她的安息：

得 3:1 路得的婆婆拿俄米對她說，女兒阿，我不當為你找個安身之處，使你享福麼？  
得 3:2 你與波阿斯的使女常在一處，波阿斯不是我們相識的人麼？看哪，他今夜在禾場上簸大麥。  
得 3:3 你要沐浴抹膏，換上衣服，下到禾場上，卻不要使那人認出你來，直等他喫喝完了。  
得 3:4 到他躺下的時候，你看準他躺臥的地方，就進去掀開他腳上的被，躺臥在那裏；他必告訴你所當作的事。

John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.  
John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.

4. Ruth, a Moabite, a heathen sinner alienated from God's promises (Deut. 23:3; cf. Eph. 2:12), being given the right to partake of the gleanings of the harvest of God's elect typifies the Gentile "dogs" who are privileged to partake of Christ as the crumbs under the table of the portion of God's elect children (Matt. 15:21-28 and footnote 1 on v. 27).

Deut. 23:3 An Ammonite or a Moabite shall not enter the congregation of Jehovah; even to the tenth generation, no descendant of theirs shall enter the congregation of Jehovah forever;  
Eph. 2:12 That you were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.  
Matt. 15:21 And Jesus went from there and withdrew into the parts of Tyre and Sidon.  
Matt. 15:22 And behold, a Canaanite woman came out from those borders and cried out, saying, Have mercy on me, Lord, Son of David! My daughter suffers terribly from demon possession.  
Matt. 15:23 But He did not answer her a word. And His disciples came and implored Him, saying, Send her away, for she is crying out after us.  
Matt. 15:24 But He answered and said, I was not sent except to the lost sheep of the house of Israel.  
Matt. 15:25 But she came and worshipped Him, saying, Lord, help me!  
Matt. 15:26 But He answered and said, It is not good to take the children's bread and throw it to the little dogs.  
Matt. 15:27 And she said, Yes, Lord, for even the little dogs eat of the crumbs<sup>1</sup> which fall from their masters' table.  
Matt. 15:28 Then Jesus answered and said to her, O woman, great is your faith! Be it done to you as you wish. And her daughter was healed from that hour.  
Matt. 15:27 footnote 1 The Canaanite woman, not offended by the Lord's word but admitting that she was a heathen dog, considered that at that time Christ, after being rejected by the children, the Jews, became crumbs under the table as a portion to the Gentiles. The holy land of Israel was the table on which Christ, the heavenly bread, had come as a portion to the children of Israel. But they threw Him off the table to the ground, the Gentile land, so that He became broken crumbs as a portion to the Gentiles. What a realization this Gentile woman had at that time! No wonder the heavenly King admired her faith (v. 28).

## IV. Chapter 3 of the book of Ruth speaks of Ruth's seeking for her rest:

Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.  
Ruth 3:2 And now is not Boaz our relative, with whose young women you have been? Behold, he is winnowing the barley tonight at the threshing floor.  
Ruth 3:3 Wash yourself therefore, and anoint yourself, and put on your best clothes; and go down to the threshing floor. But do not make yourself known to the man until he has finished eating and drinking.  
Ruth 3:4 And when he lies down, notice the place where he lies, and go and uncover his feet, and lie down. And he will tell you what you should do.

得 3:5 路得說，凡你所說的，我必遵行。  
得 3:6 路得就下到禾場上，照她婆婆所吩咐她的一切而行。

得 3:7 波阿斯喫喝完了，心裏歡暢，就到麥堆儘邊去躺下。路得便悄悄的來掀開他腳上的被，躺臥在那裏。

得 3:8 到了夜半，那人忽然驚醒，翻過身來，不料有女子躺在他的腳邊。

得 3:9 他就說，你是誰？她回答說，我是你的婢女路得。請你展開你的衣邊遮蓋你的婢女，因為你是我的親人。

得 3:10 波阿斯說，女兒阿，願你蒙耶和華賜福。你末後所顯出的恩慈比先前的更美；因為少年人無論貧富，你都沒有跟從。

得 3:11 女兒阿，現在不要懼怕；凡你所說的，我必為你行，因我本城的人都知道你是個賢德的女子。

得 3:12 我實在是你的親人，只是還有一個親人比我更近。

得 3:13 你今夜在這裏住宿，明早他若肯為你盡親人的本分，就由他盡好了。倘若不肯，我指着永活的耶和華起誓，我必為你盡親人的本分，你只管躺到黎明。

得 3:14 路得便在他腳邊躺到黎明，人彼此還不能辨認的時候就起來了；因為波阿斯說，不可使人知道有女子到禾場上來。

得 3:15 他又說，把你所披的外衣拿來打開。她打開了，波阿斯就量了六簸箕大麥，放在她肩上，他便進城去了。

得 3:16 路得回到婆婆那裏，婆婆說，女兒阿，怎麼樣了？路得就將那人為她所行的一切都告訴婆婆，

得 3:17 又說，他給了我這六簸箕大麥，因他說，你不可空手回去見你的婆婆。

得 3:18 婆婆說，女兒阿，你只管安坐等候，看這事怎樣成就，因為那人今日不辦成這事必不休息。

## 一 『路得的婆婆拿俄米對她說，女兒阿，我不當為你找個安身之處，使你享福麼？』—1 節：

得 3:1 路得的婆婆拿俄米對她說，女兒阿，我不當為你找個安身之處，使你享福麼？

- 1 拿俄米知道，作路得丈夫合式的人，乃是波阿斯；因此，拿俄米充當『中間人』，以促成路得結婚。
- 2 真正的新約執事就像拿俄米，激動在基督裏的信徒愛祂，以祂作新郎，好接受祂作丈夫—林後十一 2，啓十九 7，二一 9～10。

林後 11:2 我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。

啓 19:7 我們要喜喜歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。

啓 21:9 拿着七個金碗，盛滿末後七災的七位天使中，有一位來對

Ruth 3:5 And she said to her, All that you say, I will do.

Ruth 3:6 And she went down to the threshing floor and did according to all that her mother-in-law had charged her.

Ruth 3:7 And Boaz ate and drank, and his heart was merry. And he went to lie down at the end of the heap of grain. And she came in secretly and uncovered his feet and lay down.

Ruth 3:8 Then at midnight the man was startled; and he turned over, and a woman was there, lying at his feet.

Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.

Ruth 3:10 And he said, Blessed be you of Jehovah, my daughter. You have shown your latter kindness to be better than your first by not going after the choice young men, whether poor or rich.

Ruth 3:11 And now, my daughter, do not fear. All that you say, I will do for you; for all the assembly of my people know that you are a worthy woman.

Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.

Ruth 3:13 Stay for the night; and in the morning if he will do the kinsman's duty, fine; let him do it. But if he is not willing to do the kinsman's duty for you, I will do it for you, as Jehovah lives. Lie down until morning.

Ruth 3:14 And she lay at his feet until morning, then rose up before one could recognize another; for he said, Do not let it be known that the woman came to the threshing floor.

Ruth 3:15 And he said, Bring the cloak that is on you, and hold it open. And she held it open, and he measured out six measures of barley and laid it on her. And he went into the city.

Ruth 3:16 And when she came to her mother-in-law, she said, How are you, my daughter? And she told her all that the man had done for her.

Ruth 3:17 And she said, These six measures of barley he gave me, for he said, Do not go to your mother-in-law empty-handed.

Ruth 3:18 And she said, Stay here, my daughter, until you know how the matter will fall; for the man will not rest until he has concluded the matter today.

## A. “Naomi, her [Ruth's] mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you”—v. 1:

Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.

1. Naomi realized that the proper person to be Ruth's husband was Boaz; hence, Naomi acted as a “middleman” in order to prod Ruth to get married.
2. The genuine ministers of the New Testament are like Naomi in that they stir up the believers in Christ to love Him as their Bridegroom that they may take Him as their Husband—2 Cor. 11:2; Rev. 19:7; 21:9-10.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and



我說，你來，我要將新婦，就是羔羊的妻，指給你看。

啓 21:10 我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。

- 3 我們得着安息惟一的路乃是接受基督作我們的丈夫；我們必須認識祂是我們的丈夫並接受祂作我們的丈夫，活在與祂最親近、最密切的接觸裏——林前二 9，參十六 22。

林前 2:9 只是如經上所記：『神為愛祂的人所豫備的，是眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的。』

林前 16:22 若有人不愛主，他就是可咒可詛的。主來了！

- 4 我們若嫁給基督，以祂為我們的丈夫，我們的生活就要改變；我們會領悟，我們必須有妻子的貞潔，並且會學習如何享受基督作我們的生命和人位，與祂在一裏行事為人——林後二 10。

林後 2:10 你們饒恕誰甚麼，我也饒恕；我若曾有所饒恕，我所已經饒恕的，是在基督的面前，為你們饒恕的；

## 二 路得來到美地，使用她的權利享受美地豐富的出產後，還需要一個家使她得着安息；這樣的安息只能藉着婚姻而得：

- 1 雖然我們得救並愛主，但我們若要得着一個家作我們的安息，就必須嫁給主耶穌，以祂為我們的丈夫，以召會為我們的家，在其中與祂一同生活——羅七 4，林後十一 2，弗五 25 ~ 27。

羅 7:4 我的弟兄們，這樣說來，你們藉着基督的身體，向着律法也已經是死的了，叫你們歸與別人，就是歸與那從死人中復活的，使我們結果子給神。

林後 11:2 我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。

弗 5:25 作丈夫的，要愛你們的妻子，正如基督愛召會，為召會捨了自己，

弗 5:26 好聖化召會，藉着話中之水的洗滌潔淨召會，

弗 5:27 祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。

- 2 基督作我們的丈夫，召會作我們的家，合起來乃是一個完整的單位，使我們得着正確、充分的安息。（32。）

spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

3. The only way for us to have rest is to take Christ as our Husband; we must know Him as our Husband and take Him as our Husband, living in the closest and most intimate contact with Him—1 Cor. 2:9; cf. 16:22.

1 Cor. 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."

1 Cor. 16:22 If anyone does not love the Lord, let him be accursed! The Lord comes!

4. If we marry Christ, taking Him as our Husband, our life will be changed; we will realize that we must have a wife's fidelity, and we will learn how to enjoy Christ as our life and our person, walking and behaving in oneness with Him—2 Cor. 2:10.

2 Cor. 2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ;

## B. After coming to the good land and exercising her right to enjoy its rich produce, Ruth still needed a home so that she could have rest; this kind of rest could come only through marriage:

1. Although we may be saved and love the Lord, in order to have a home for our rest we must marry the Lord Jesus, taking Him as our Husband, and live together with Him in the church as our home—Rom. 7:4; 2 Cor. 11:2; Eph. 5:25-27.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

2. Christ as our Husband and the church as our home are a complete unit for us to have a proper and adequate rest (v. 32).

弗 5:32 這是極大的奧秘，但我是指着基督與召會說的。

### 三 從馬太一章五至六節和十六節的觀點看，路得尋找她的安息，實際上是為着家譜的延續，以帶進基督。

太 1:5 撒門從喇合氏生波阿斯，波阿斯從路得氏生俄備得，俄備得生耶西，

太 1:6 耶西生大衛王。大衛從作過烏利亞妻子的生所羅門，

太 1:16 雅各生約瑟，就是馬利亞的丈夫，那稱為基督的耶穌，是從馬利亞生的。

### 四 波阿斯告訴路得：『我實在是你的親人，只是還有一個親人比我更近』——得三 12：

得 3:12 我實在是你的親人，只是還有一個親人比我更近。

#### 1 在本節，路得丈夫的第一個親人，就是路得最近的親人，豫表我們天然的人，不能也不願把我們從舊人的債務（罪）裏贖回。（四 1～6。）

得 4:1 波阿斯上城門去，坐在那裏，恰巧波阿斯所說的那親人經過。

波阿斯說，某人哪，你轉過來坐在這裏。他就轉過來坐下。

得 4:2 波阿斯又從本城的長老中選取了十個人，對他們說，請你們坐在這裏。他們就都坐下。

得 4:3 波阿斯對那親人說，從摩押鄉間回來的拿俄米，現在要賣我們弟兄以利米勒的那塊田地；

得 4:4 我想我應當向你表明，說，你可以在這裏坐着的人面前和我族人的長老面前買這塊田地。你若肯贖就贖，若不肯贖就告訴我，讓我知道；因為只有你可以贖，其次就是我。那人回答說，我肯贖。

得 4:5 波阿斯說，你從拿俄米手中買這田地的時候，也當娶死人的妻摩押女子路得，叫死人的名得以在他的產業上存立。

得 4:6 那親人說，這樣我自己就不能贖了，恐怕於我的產業有損。你自己可以贖我所當贖的，因我不能贖了。

#### 2 波阿斯，路得丈夫的第二個親人，豫表基督，祂有分於血肉之體，（來二 14，）成為我們的親人，能救贖我們脫離罪，恢復我們在神創造裏天然之人所失去的權利，在祂與我們神聖生機的聯結裏作我們的新丈夫，並娶我們作祂的配偶，使祂得着擴增。（得四 7～13。）

來 2:14 兒女既同有血肉之體，祂也照樣親自具有分於血肉之體，為要藉着死，廢除那掌死權的，就是魔鬼，

得 4:7 從前，在以色列中要確立甚麼事，或贖回，或交易，這人

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

### C. Considered in the light of Matthew 1:5-6 and 16, Ruth's seeking for her rest was actually for the continuation of the genealogy to bring in Christ.

Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,

Matt. 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,

Matt. 1:16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

### D. Boaz told Ruth, "I am a kinsman, yet there is a kinsman closer than I"—Ruth 3:12:

Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.

#### 1. In this verse the first kinsman of Ruth's husband, Ruth's closest kinsman, typifies our natural man, who cannot and will not redeem us from the indebtedness (sin) of our old man (4:1-6).

Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.

Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.

Ruth 4:3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.

Ruth 4:4 So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.

Ruth 4:5 Then Boaz said, On the day you buy the field from Naomi's hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man's name upon his inheritance.

Ruth 4:6 And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.

#### 2. Boaz, the second kinsman of Ruth's husband, typifies Christ, who partook of blood and flesh (Heb. 2:14) to be our Kinsman and who can redeem us from our sin, recover the lost right of our natural man in God's creation, be our new Husband in His divine organic union with us, and take us as His counterpart for His increase (Ruth 4:7-13).

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,

Ruth 4:7 Now such was the custom formerly in Israel concerning redeeming and exchanging that to

就脫鞋給那人。以色列中乃是以此為證據。

- 得 4:8 那親人對波阿斯說，你自己買罷；於是將鞋脫下來了。  
得 4:9 波阿斯對長老和眾民說，你們今日作見證，凡屬以利米勒和基連、瑪倫的，我都從拿俄米手中置買了；  
得 4:10 我又娶了瑪倫的妻摩押女子路得為妻，好叫死人的名得以在他的產業上存立，免得死人的名從他的弟兄中，並從他本鄉滅沒。你們今日可以作見證。  
得 4:11 在城門坐着的眾民和長老都說，我們作見證。願耶和華使進你家的這女子，像建立以色列家的拉結、利亞二人一樣。又願你在以法他得財富，在伯利恆得名聲。  
得 4:12 願耶和華從這少年女子賜你後裔，使你的家像他瑪從猶大所生法勒斯的家一般。  
得 4:13 於是，波阿斯娶了路得為妻，與她同房。耶和華使她懷孕，她就生了一個兒子。

## 伍 路得記四章說到路得得着賞賜，來為着神的經綸：

- 得 4:1 波阿斯上城門去，坐在那裏，恰巧波阿斯所說的那親人經過。波阿斯說，某人哪，你轉過來坐在這裏。他就轉過來坐下。  
得 4:2 波阿斯又從本城的長老中選取了十個人，對他們說，請你們坐在這裏。他們就都坐下。  
得 4:3 波阿斯對那親人說，從摩押鄉間回來的拿俄米，現在要賣我們弟兄以利米勒的那塊田地；  
得 4:4 我想我應當向你表明，說，你可以在這裏坐着的人面前和我族人的長老面前買這塊田地。你若肯贖就贖，若不肯贖就告訴我，讓我知道；因為只有你可以贖，其次就是我。那人回答說，我肯贖。  
得 4:5 波阿斯說，你從拿俄米手中買這田地的時候，也當娶死人的妻摩押女子路得，叫死人的名得以在他的產業上存立。  
得 4:6 那親人說，這樣我自己就不能贖了，恐怕於我的產業有損。你自己可以贖我所當贖的，因我不能贖了。  
得 4:7 從前，在以色列中要確立甚麼事，或贖回，或交易，這人就脫鞋給那人。以色列中乃是以此為證據。  
得 4:8 那親人對波阿斯說，你自己買罷；於是將鞋脫下來了。  
得 4:9 波阿斯對長老和眾民說，你們今日作見證，凡屬以利米勒和基連、瑪倫的，我都從拿俄米手中置買了；  
得 4:10 我又娶了瑪倫的妻摩押女子路得為妻，好叫死人的名得以在他的產業上存立，免得死人的名從他的弟兄中，並從他本鄉滅沒。你們今日可以作見證。  
得 4:11 在城門坐着的眾民和長老都說，我們作見證。願耶和華使進你家的這女子，像建立以色列家的拉結、利亞二人一樣。又願你在以法他得財富，在伯利恆得名聲。  
得 4:12 願耶和華從這少年女子賜你後裔，使你的家像他瑪從猶大

establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.

- Ruth 4:8 So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.  
Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.  
Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.  
Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.  
Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.  
Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

## V. Chapter 4 of the book of Ruth speaks of Ruth's receiving a reward for God's economy:

- Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.  
Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.  
Ruth 4:3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.  
Ruth 4:4 So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.  
Ruth 4:5 Then Boaz said, On the day you buy the field from Naomi's hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man's name upon his inheritance.  
Ruth 4:6 And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.  
Ruth 4:7 Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.  
Ruth 4:8 So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.  
Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.  
Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.  
Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.  
Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed



所生法勒斯的家一般。

得 4:13 於是，波阿斯娶了路得為妻，與她同房。耶和華使她懷孕，她就生了一個兒子。

得 4:14 婦人們對拿俄米說，耶和華是當受頌讚的，祂今日沒有撇下你使你無親人；願這孩子在以色列中得名聲。

得 4:15 他必使你的精神復甦，並且奉養你的老，因為他是那愛你的兒媳所生的；有這兒媳比有七個兒子還好。

得 4:16 拿俄米就把孩子抱在懷中，作他的養母。

得 4:17 鄰舍的婦人給孩子起名，說，拿俄米得兒子了；就給他起名叫俄備得。這俄備得是耶西的父，耶西是大衛的父。

得 4:18 法勒斯的後代記在下面：法勒斯生希斯崙，

得 4:19 希斯崙生蘭，蘭生亞米拿達，

得 4:20 亞米拿達生拿順，拿順生撒門，

得 4:21 撒門生波阿斯，波阿斯生俄備得，

得 4:22 俄備得生耶西，耶西生大衛。

一 路得得着賞賜為着神的經綸，其中一部分是贏得一位贖她的丈夫；這丈夫豫表基督是救贖信徒的丈夫；如今我們這些在基督裏的信徒有一位丈夫，祂是我們永遠、現在、和每日的救贖主，搭救我們，拯救我們，救拔我們，脫離一切的難處。

二 除了贏得贖她的丈夫以外，路得也清償已死丈夫所負的債；（1～9；）這豫表信徒蒙救贖，脫離他們舊人的罪：

得 4:1 波阿斯上城門去，坐在那裏，恰巧波阿斯所說的那親人經過。波阿斯說，某人哪，你轉過來坐在這裏。他就轉過來坐下。

得 4:2 波阿斯又從本城的長老中選取了十個人，對他們說，請你們坐在這裏。他們就都坐下。

得 4:3 波阿斯對那親人說，從摩押鄉間回來的拿俄米，現在要賣我們弟兄以利米勒的那塊田地；

得 4:4 我想我應當向你表明，說，你可以在這裏坐着的人面前和我族人的長老面前買這塊田地。你若肯贖就贖，若不肯贖就告訴我，讓我知道；因為只有你可以贖，其次就是我。那人回答說，我肯贖。

得 4:5 波阿斯說，你從拿俄米手中買這田地的時候，也當娶死人的妻摩押女子路得，叫死人的名得以在他的產業上存立。

得 4:6 那親人說，這樣我自己就不能贖了，恐怕於我的產業有損。你自己可以贖我所當贖的，因我不能贖了。

得 4:7 從前，在以色列中要確立甚麼事，或贖回，或交易，這人就脫鞋給那人。以色列中乃是以此為證據。

得 4:8 那親人對波阿斯說，你自己買罷；於是將鞋脫下來了。

that Jehovah gives you by this young woman.

Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.

Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.

Ruth 4:16 And Naomi took the child and laid him on her bosom, and she became his nurse.

Ruth 4:17 And the women neighbors gave him a name, saying, A son has been born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.

Ruth 4:18 Now these are the generations of Perez: Perez begot Hezron,

Ruth 4:19 And Hezron begot Ram, and Ram begot Amminadab,

Ruth 4:20 And Amminadab begot Nahshon, and Nahshon begot Salmon,

Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,

Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

A. As part of her reward for God's economy, Ruth gained a redeeming husband, who typifies Christ as the redeeming Husband of the believers; now as believers in Christ, we have a Husband who is our eternal, present, and daily Redeemer, rescuing us, saving us, delivering us, from all our troubles.

B. In addition to gaining a redeeming husband, Ruth was redeemed from the indebtedness of her dead husband (vv. 1-9); this typifies the believers being redeemed from the sin of their old man:

Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.

Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.

Ruth 4:3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.

Ruth 4:4 So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.

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Ruth 4:7 Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.

Ruth 4:8 So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.

得 4:9 波阿斯對長老和眾民說，你們今日作見證，凡屬以利米勒和基連、瑪倫的，我都從拿俄米手中置買了；

1 照着羅馬六章六節與七章二至四節，這已死的丈夫，就是我們的舊丈夫，乃是我們的舊人；神造我們作祂的妻子，但我們背叛了祂；我們丟棄祂，並且擅自取了作丈夫的地位。

羅 6:6 知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕，

羅 7:2 女人有了丈夫，丈夫還活着，就受律法約束，歸與丈夫；丈夫若死了，就脫離了丈夫的律法。

羅 7:3 所以，丈夫活着，她若歸與別的男人，便叫淫婦；丈夫若死了，她就脫離了那律法，雖然歸與別的男人，也不是淫婦。

羅 7:4 我的弟兄們，這樣說來，你們藉着基督的身體，向着律法也已經是死的人了，叫你們歸與別人，就是歸與那從死人中復活的，使我們結果子給神。

2 我們罪惡的丈夫用許多債務纏累我們；但在我們嫁給基督那天，我們得着了一位丈夫，祂是我們全能、無所不能的救贖主；我們都需要基督作我們這樣的丈夫，並且該習慣的來到祂面前，簡單的說，『主耶穌，我需要你。』

三 路得所得着賞賜的另一方面，是她成為基督家譜中重要的先祖，帶進大衛的王室，為着產生基督；（得四 13 下～22，太一 5～16；）這指明她所贏得的，是包羅萬有、延展無限的，使她有地位、有資格將基督帶到人類中；因此，在將基督帶到地的每一角落這條聯線上，她是重要的環節。

得 4:13 於是，波阿斯娶了路得為妻，與她同房。耶和華使她懷孕，她就生了一個兒子。

得 4:14 婦人們對拿俄米說，耶和華是當受頌讚的，祂今日沒有撇下你使你無親人；願這孩子在以色列中得名聲。

得 4:15 他必使你的精神復甦，並且奉養你的老，因為他是那愛你的兒媳所生的；有這兒媳比有七個兒子還好。

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得 4:18 法勒斯的後代記在下面：法勒斯生希斯崙，

Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.

1. According to Romans 6:6 and 7:2-4, the dead husband, our old husband, is our old man; God created us to be His wife, but we rebelled against Him; we gave Him up and assumed the position of a husband for ourselves.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Rom. 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.

Rom. 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

2. Our sinful husband encumbered us with many debts, but on the day we married Christ, we received a Husband who is our almighty, omnipotent Redeemer; we all need Christ to be such a Husband to us, and we should habitually come to Him and simply say, "Lord Jesus, I need You."

C. Another aspect of Ruth's reward is that she became a crucial ancestor in the genealogy to bring in the royal house of David for the producing of Christ (Ruth 4:13b-22; Matt. 1:5-16); this indicates that she had an all-inclusive and all-extensive gain with the position and capacity to bring Christ into the human race; she is thus a great link in the chain that is bringing Christ to every corner of the earth.

Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.

Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.

Ruth 4:16 And Naomi took the child and laid him on her bosom, and she became his nurse.

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Ruth 4:18 Now these are the generations of Perez: Perez begot Hezron,

得 4:19 希斯崙生蘭，蘭生亞米拿達，  
得 4:20 亞米拿達生拿順，拿順生撒門，  
得 4:21 撒門生波阿斯，波阿斯生俄備得，  
得 4:22 俄備得生耶西，耶西生大衛。  
太 1:5 撒門從喇合氏生波阿斯，波阿斯從路得氏生俄備得，俄備得生耶西，  
太 1:6 耶西生大衛王。大衛從作過烏利亞妻子的生所羅門，  
太 1:7 所羅門生羅波安，羅波安生亞比雅，亞比雅生亞撒，  
太 1:8 亞撒生約沙法，約沙法生約蘭，約蘭生烏西雅，  
太 1:9 烏西雅生約坦，約坦生亞哈斯，亞哈斯生希西家，  
太 1:10 希西家生瑪拿西，瑪拿西生亞們，亞們生約西亞。  
太 1:11 在遷徙巴比倫的時候，約西亞生耶哥尼雅和他的弟兄們。  
太 1:12 遷徙到巴比倫以後，耶哥尼雅生撒拉鐵，撒拉鐵生所羅巴伯，  
太 1:13 所羅巴伯生亞比玉，亞比玉生以利亞敬，以利亞敬生亞所，  
太 1:14 亞所生撒督，撒督生亞金，亞金生以律，  
太 1:15 以律生以利亞撒，以利亞撒生馬但，馬但生雅各，  
太 1:16 雅各生約瑟，就是馬利亞的丈夫，那稱為基督的耶穌，是從馬利亞生的。

四 路得不僅成為家譜中重要的先祖，為着產生基督，她也延續神所創造的人類這條線，使基督能成為肉體；基督的成為肉體，乃是將祂從永遠裏帶到時間裏，並將祂的神性帶到人性裏：

1 我們基督徒生活的每一天，都該是基督成為肉體的延續，有基督生出來，好藉着我們將基督作為那靈供應給人，使祂生到他們裏面——林後三 6。

林後 3:6 祂使我們有資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。

2 若要這事發生，我們都需要為基督說話，說出基督，並且將基督說到人裏面；這樣供應基督，必然會以新陳代謝的方式改變我們和我們所照顧的人，使我們變化成為祂的形像——林後 3:18，四 1。

林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。

林後 4:1 因此，我們既照所蒙的憐憫，受了這職事，就不喪膽，

Ruth 4:19 And Hezron begot Ram, and Ram begot Amminadab,  
Ruth 4:20 And Amminadab begot Nahshon, and Nahshon begot Salmon,  
Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,  
Ruth 4:22 And Obed begot Jesse, and Jesse begot David.  
Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,

Matt. 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,  
Matt. 1:7 And Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa,  
Matt. 1:8 And Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,  
Matt. 1:9 And Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah,  
Matt. 1:10 And Hezekiah begot Manasseh, and Manasseh begot Amon, and Amon begot Josiah.  
Matt. 1:11 And Josiah begot Jeconiah and his brothers at the time of the deportation to Babylon.  
Matt. 1:12 And after the deportation to Babylon, Jeconiah begot Salathiel, and Salathiel begot Zerubbabel,  
Matt. 1:13 And Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor,  
Matt. 1:14 And Azor begot Zadok, and Zadok begot Achim, and Achim begot Eliud,  
Matt. 1:15 And Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob,  
Matt. 1:16 And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

D. Ruth not only became a crucial ancestor in the genealogy for the producing of Christ, but she also continued the line of the God-created humanity for the incarnation of Christ; the incarnation of Christ was a matter of His being brought out of eternity into time and with His divinity into humanity:

1. Every day of our Christian life should be a continuation of Christ's incarnation, with Christ being brought forth in order to be born into others through our ministering Christ as the Spirit into them—2 Cor. 3:6.

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2. In order for this to happen, we all need to speak for Christ, to speak forth Christ, and to speak Christ into others; ministering Christ in this way will surely change us, and the ones for whom we care, in a metabolic way for our transformation into His image—v. 18; 4:1.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;



# 路得記結晶讀經

## 第十一篇

### 波阿斯與路得

### 豫表基督與召會

詩歌：

讀經：得一 16～17，二 1～3，13～16，三 9，12，15，四 1～17，21～22

- 得 1:16 路得說，不要催我離開你回去不跟隨你。你往那裏去，我也往那裏去；你在那裏住宿，我也在那裏住宿；你的民就是我的民，你的神就是我的神。
- 得 1:17 你在那裏死，我也在那裏死，也葬在那裏。除非死能使我我相離，不然，願耶和華重重的降罰與我。
- 得 2:1 拿俄米在她丈夫以利米勒的家族中，有一個相識的人，是個大財主，名叫波阿斯。
- 得 2:2 摩押女子路得對拿俄米說，請你讓我往田間去，我在誰的眼中蒙恩，就在誰的身後拾取麥穗。拿俄米說，女兒阿，你只管去。
- 得 2:3 路得就去了。她來到田間，在收割的人身後拾取麥穗，恰巧是在以利米勒家族的人波阿斯那塊田裏。
- 得 2:13 路得說，我主阿，願我在你眼前蒙恩；我雖然不及你的一個婢女，你還安慰我，親切的與你的婢女說話。
- 得 2:14 到了喫飯的時候，波阿斯對路得說，你到這裏來喫點餅，將餅蘸在醋裏。路得就在收割的人旁邊坐下；波阿斯把烘了的穗子遞給她。她喫飽了，還有餘剩的。
- 得 2:15 她起來又拾取麥穗，波阿斯吩咐僕人說，她就是在禾捆中拾取麥穗，也可以容她，不可羞辱她；
- 得 2:16 並要從捆裏抽出些來，留給她拾取，不可斥責她。
- 得 3:9 他就說，你是誰？她回答說，我是你的婢女路得。請你展開你的衣邊遮蓋你的婢女，因為你是我的親人。
- 得 3:12 我實在是你的親人，只是還有一個親人比我更近。
- 得 3:15 他又說，把你所披的外衣拿來打開。她打開了，波阿斯就量了六簸箕大麥，放在她肩上，他便進城去了。

# CRYSTALLIZATION-STUDY OF RUTH

## Message Eleven

### Boaz and Ruth

### Typifying Christ and the Church

Hymns:

Scripture Reading: Ruth 1:16-17; 2:1-3, 13-16; 3:9, 12, 15; 4:1-17, 21-22

- Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.
- Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.
- Ruth 2:1 Now Naomi had a relative of her husband's, a man of great wealth, from Elimelech's family; and his name was Boaz.
- Ruth 2:2 And Ruth the Moabitess said to Naomi, Let me go to the field and glean among the ears of grain after him in whose sight I find favor. And she said to her, Go, my daughter.
- Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.
- Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.
- Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.
- Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.
- Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.
- Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.
- Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.
- Ruth 3:15 And he said, Bring the cloak that is on you, and hold it open. And she held it open, and he measured out six measures of barley and laid it on her. And he went into the city.

得 4:1 波阿斯上城門去，坐在那裏，恰巧波阿斯所說的那親人經過。  
 得 4:2 波阿斯說，某人哪，你轉過來坐在這裏。他就轉過來坐下。  
 得 4:3 波阿斯對那親人說，從摩押鄉間回來的拿俄米，現在要賣我們弟兄以利米勒的那塊田地；  
 得 4:4 我想我應當向你表明，說，你可以在這裏坐着的人面前和我族人的長老面前買這塊田地。你若肯贖就贖，若不肯贖就告訴我，讓我知道；因為只有你可以贖，其次就是我。那人回答說，我肯贖。  
 得 4:5 波阿斯說，你從拿俄米手中買這田地的時候，也當娶死人的妻摩押女子路得，叫死人的名得以在他的產業上存立。  
 得 4:6 那親人說，這樣我自己就不能贖了，恐怕於我的產業有損。你自己可以贖我所當贖的，因我不能贖了。  
 得 4:7 從前，在以色列中要確立甚麼事，或贖回，或交易，這人就脫鞋給那人。以色列中乃是以此為證據。  
 得 4:8 那親人對波阿斯說，你自己買罷；於是將鞋脫下來了。  
 得 4:9 波阿斯對長老和眾民說，你們今日作見證，凡屬以利米勒和基連、瑪倫的，我都從拿俄米手中置買了；  
 得 4:10 我又娶了瑪倫的妻摩押女子路得為妻，好叫死人的名得以在他的產業上存立，免得死人的名從他的弟兄中，並從他本鄉滅沒。你們今日可以作見證。  
 得 4:11 在城門坐着的眾民和長老都說，我們作見證。願耶和華使進你家的這女子，像建立以色列家的拉結、利亞二人一樣。又願你在以法他得財富，在伯利恆得名聲。  
 得 4:12 願耶和華從這少年女子賜你後裔，使你的家像他瑪從猶大所生法勒斯的家一般。  
 得 4:13 於是，波阿斯娶了路得為妻，與她同房。耶和華使她懷孕，她就生了一個兒子。  
 得 4:14 婦人們對拿俄米說，耶和華是當受頌讚的，祂今日沒有撇下你使你無親人；願這孩子在以色列中得名聲。  
 得 4:15 他必使你的精神復甦，並且奉養你的老，因為他是那愛你的兒媳所生的；有這兒媳比有七個兒子還好。  
 得 4:16 拿俄米就把孩子抱在懷中，作他的養母。  
 得 4:17 鄰舍的婦人給孩子起名，說，拿俄米得兒子了；就給他起名叫俄備得。這俄備得是耶西的父，耶西是大衛的父。  
 得 4:21 撒門生波阿斯，波阿斯生俄備得，  
 得 4:22 俄備得生耶西，耶西生大衛。

Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.  
 Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.  
 Ruth 4:3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.  
 Ruth 4:4 So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.  
 Ruth 4:5 Then Boaz said, On the day you buy the field from Naomi's hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man's name upon his inheritance.  
 Ruth 4:6 And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.  
 Ruth 4:7 Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.  
 Ruth 4:8 So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.  
 Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.  
 Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.  
 Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.  
 Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.  
 Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.  
 Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.  
 Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.  
 Ruth 4:16 And Naomi took the child and laid him on her bosom, and she became his nurse.  
 Ruth 4:17 And the women neighbors gave him a name, saying, A son has been born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.  
 Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,  
 Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

壹 在約書亞記至路得記這段以色列人歷史的開始和結束，有兩個顯著的人物豫表基督；這兩個人就是約書亞和波阿斯，他們表徵一個人的兩方面——書一 1，得四 21 ~ 22：

I. At the beginning and at the end of the portion of Israel's history from Joshua to Ruth are two prominent persons typifying Christ; these persons are Joshua and Boaz, who signify two aspects of one person—Josh. 1:1; Ruth 4:21-22:

書 1:1 耶和華的僕人摩西死了以後，耶和華對摩西的幫手，嫩的兒子約書亞說，  
得 4:21 撒門生波阿斯，波阿斯生俄備得，  
得 4:22 俄備得生耶西，耶西生大衛。

一 在開始時，約書亞豫表基督，將神所揀選的人帶進神命定的福分裏；如約書亞所豫表的，基督已經把我們帶進美地，也為我們取得那地，並將那地分給我們作產業，給我們享受；基督已經為我們得着美地，至終祂就是美地，給我們享受。

二 在結束時，波阿斯豫表基督是我們的丈夫，作了我們的滿足。

貳 在路得記，波阿斯豫表基督以下幾方面：

一 波阿斯是富有且慷慨給與的人，（二 1，14～16，三 15，）豫表基督有追測不盡的神聖豐富，並且以祂全備的供應照顧神窮乏的子民。（弗 3:8，路 10:33～35，腓 1:19。）

得 2:1 拿俄米在她丈夫以利米勒的家族中，有一個相識的人，是個大財主，名叫波阿斯。  
得 2:14 到了喫飯的時候，波阿斯對路得說，你到這裏來喫點餅，將餅蘸在醋裏。路得就在收割的人旁邊坐下；波阿斯把烘了的穗子遞給她。她喫飽了，還有餘剩的。  
得 2:15 她起來又拾取麥穗，波阿斯吩咐僕人說，她就是在禾捆中拾取麥穗，也可以容她，不可羞辱她；  
得 2:16 並要從捆裏抽出些來，留給她拾取，不可斥責她。  
得 3:15 他又說，把你所披的外衣拿來打開。她打開了，波阿斯就量了六簸箕大麥，放在她肩上，他便進城去了。  
弗 3:8 這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，  
路 10:33 但有一個撒瑪利亞人，行路來到他那裏，看見，就動了慈心，  
路 10:34 上前把油和酒倒在他的傷處，包裹好了，扶他騎上自己的牲口，帶到客店裏照料他。  
路 10:35 第二天，拿出兩個銀幣，交給店主說，請你照料他；此外所花費的，我回來必還你。  
腓 1:19 因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。

Josh. 1:1 After the death of Moses the servant of Jehovah, Jehovah spoke to Joshua the son of Nun, Moses' attendant, saying,  
Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,  
Ruth 4:22 And Obed begot Jesse, and Jesse begot David.

A. At the beginning Joshua typifies Christ in bringing God's chosen people into God's ordained blessings; as typified by Joshua, Christ has brought us into the good land, has taken possession of the land for us, and has allotted the land to us as our inheritance for our enjoyment; Christ has gained the good land for us, and eventually, He is the good land for us to enjoy.

B. At the end Boaz typifies Christ as our Husband for our satisfaction.

## II. In the book of Ruth, Boaz typifies Christ in the following aspects:

A. As a man, rich in wealth and generous in giving (2:1, 14-16; 3:15), Boaz typifies Christ, whose divine riches are unsearchable and who takes care of God's needy people with His bountiful supply (Eph. 3:8; Luke 10:33-35; Phil. 1:19).

Ruth 2:1 Now Naomi had a relative of her husband's, a man of great wealth, from Elimelech's family; and his name was Boaz.  
Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.  
Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.  
Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.  
Ruth 3:15 And he said, Bring the cloak that is on you, and hold it open. And she held it open, and he measured out six measures of barley and laid it on her. And he went into the city.  
Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel  
Luke 10:33 But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion;  
Luke 10:34 And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.  
Luke 10:35 And on the next day he took out two denarii and gave them to the innkeeper and said, Take care of him; and whatever you spend in addition to this, when I return, I will repay you.  
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,



二 波阿斯是路得的親人，（得二 3，三 9，12，）贖回瑪倫失去的產權，並且娶了瑪倫的寡婦路得為妻，以產生必需的後嗣，（四 9～10，13，）豫表基督救贖召會，使召會成為祂的配偶，好叫祂得着擴增。（弗五 23～32，約三 29～30。）

得 2:3 路得就去了。她來到田間，在收割的人身後拾取麥穗，恰巧是在以利米勒家族的人波阿斯那塊田裏。  
得 3:9 他就說，你是誰？她回答說，我是你的婢女路得。請你展開你的衣邊遮蓋你的婢女，因為你是我的親人。  
得 3:12 我實在是你的親人，只是還有一個親人比我更近。  
得 4:9 波阿斯對長老和眾民說，你們今日作見證，凡屬以利米勒和基連、瑪倫的，我都從拿俄米手中置買了；  
得 4:10 我又娶了瑪倫的妻摩押女子路得為妻，好叫死人的名得以在他的產業上存立，免得死人的名從他的弟兄中，並從他本鄉滅沒。你們今日可以作見證。  
得 4:13 於是，波阿斯娶了路得為妻，與她同房。耶和華使她懷孕，她就生了一個兒子。  
弗 5:23 因為丈夫是妻子的頭，如同基督是召會的頭；祂自己乃是身體的救主。  
弗 5:24 召會怎樣服從基督，妻子也要照樣凡事服從丈夫。  
  
弗 5:25 作丈夫的，要愛你們的妻子，正如基督愛召會，為召會捨了自己，  
弗 5:26 好聖化召會，藉着話中之水的洗滌潔淨召會，  
弗 5:27 祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。  
弗 5:28 丈夫也當照樣愛自己的妻子，如同愛自己的身體；愛自己妻子的，便是愛自己了。  
弗 5:29 從來沒有人恨惡自己的身體，總是保養顧惜，正像基督待召會一樣，  
弗 5:30 因為我們是祂身體上的肢體。  
弗 5:31 為這緣故，人要離開父母，與妻子聯合，二人成為一體。  
  
弗 5:32 這是極大的奧祕，但我是指着基督與召會說的。  
約 3:29 娶新婦的，就是新郎；新郎的朋友站着聽祂，因着新郎的聲音就歡喜快樂；所以我這喜樂滿足了。  
約 3:30 祂必擴增，我必衰減。

三 按照路得記，波阿斯贖回路得並贖回她的長子名分；因此，他成了基督一位顯著的先祖—得四 1～17，21～22，太一 5～6：

得 4:1 波阿斯上城門去，坐在那裏，恰巧波阿斯所說的那親人經過。

B. As the kinsman (Ruth 2:3; 3:9, 12) who redeemed the lost right to Mahlon's property and took Mahlon's widow, Ruth, as his wife for the producing of the needed heirs (4:9-10, 13), Boaz typifies Christ, who redeemed the church and made the church His counterpart for His increase (Eph. 5:23-32; John 3:29-30).

Ruth 2:3 So she went. And she came and gleaned in the field after the reapers; and she happened to glean in a portion of the field belonging to Boaz, who was from Elimelech's family.  
Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.  
Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.  
Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.  
Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.  
Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.  
Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.  
Eph. 5:24 But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.  
Eph. 5:25 Husbands, love your wives even as Christ also loved the church and gave Himself up for her  
  
Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word,  
Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.  
Eph. 5:28 In the same way the husbands also ought to love their own wives as their own bodies; he who loves his own wife loves himself.  
Eph. 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,  
Eph. 5:30 Because we are members of His Body.  
Eph. 5:31 For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.  
Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.  
John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.  
John 3:30 He must increase, but I must decrease.

C. According to the book of Ruth, Boaz redeemed Ruth and redeemed her birthright; hence, he became a notable forefather of Christ—4:1-17, 21-22; Matt. 1:5-6:

Ruth 4:1 Then Boaz went up to the gate and sat there. And just then the kinsman of whom Boaz had spoken

得 4:2 波阿斯說，某人哪，你轉過來坐在這裏。他就轉過來坐下。  
得 4:3 波阿斯又從本城的長老中選取了十個人，對他們說，請你們坐在這裏。他們就都坐下。  
得 4:4 波阿斯對那親人說，從摩押鄉間回來的拿俄米，現在要賣我們弟兄以利米勒的那塊田地；  
得 4:4 我想我應當向你表明，說，你可以在這裏坐着的人面前和我族人的長老面前買這塊田地。你若肯贖就贖，若不肯贖就告訴我，讓我知道；因為只有你可以贖，其次就是我。那人回答說，我肯贖。  
得 4:5 波阿斯說，你從拿俄米手中買這田地的時候，也當娶死人的妻摩押女子路得，叫死人的名得以在他的產業上存立。  
得 4:6 那親人說，這樣我自己就不能贖了，恐怕於我的產業有損。你自己可以贖我所當贖的，因我不能贖了。  
得 4:7 從前，在以色列中要確立甚麼事，或贖回，或交易，這人就脫鞋給那人。以色列中乃是以此為證據。  
  
得 4:8 那親人對波阿斯說，你自己買罷；於是將鞋脫下來了。  
得 4:9 波阿斯對長老和眾民說，你們今日作見證，凡屬以利米勒和基連、瑪倫的，我都從拿俄米手中置買了；  
得 4:10 我又娶了瑪倫的妻摩押女子路得為妻，好叫死人的名得以在他的產業上存立，免得死人的名從他的弟兄中，並從他本鄉滅沒。你們今日可以作見證。  
得 4:11 在城門坐着的眾民和長老都說，我們作見證。願耶和華使進你家的這女子，像建立以色列家的拉結、利亞二人一樣。又願你在以法他得財富，在伯利恆得名聲。  
得 4:12 願耶和華從這少年女子賜你後裔，使你的家像他瑪從猶大所生法勒斯的家一般。  
得 4:13 於是，波阿斯娶了路得為妻，與她同房。耶和華使她懷孕，她就生了一個兒子。  
得 4:14 婦人們對拿俄米說，耶和華是當受頌讚的，祂今日沒有撇下你使你無親人；願這孩子在以色列中得名聲。  
得 4:15 他必使你的精神復甦，並且奉養你的老，因為他是那愛你的兒媳所生的；有這兒媳比有七個兒子還好。  
得 4:16 拿俄米就把孩子抱在懷中，作他的養母。  
得 4:17 鄰舍的婦人給孩子起名，說，拿俄米得兒子了；就給他起名叫俄備得。這俄備得是耶西的父，耶西是大衛的父。  
得 4:21 撒門生波阿斯，波阿斯生俄備得，  
得 4:22 俄備得生耶西，耶西生大衛。  
太 1:5 撒門從喇合氏生波阿斯，波阿斯從路得氏生俄備得，俄備得生耶西，  
太 1:6 耶西生大衛王。大衛從作過烏利亞妻子的生所羅門，

1 你既是弟兄，是波阿斯，就該顧到別人的基督長子名分，不該單顧自己的長子名分；換句話說，你不僅該顧到自己對基督的享受，也該顧到別人對基督的享

came by. And Boaz said, Turn aside and sit here, friend. And he turned aside and sat down.  
Ruth 4:2 And he took ten men from among the elders of the city and said, Sit here. And they sat down.  
  
Ruth 4:3 And he said to the kinsman, Naomi, who has returned from the country of Moab, has put up for sale the portion of the field that belonged to our brother Elimelech.  
Ruth 4:4 So I thought that I should disclose this to you and say, Buy it in the presence of those sitting here and in the presence of the elders of my people. If you can redeem it, redeem it; but if you cannot redeem it, tell me so that I will know; for there is no one to redeem it ahead of you, and I am after you. And he said, I will redeem it.  
Ruth 4:5 Then Boaz said, On the day you buy the field from Naomi's hand, you must also acquire Ruth the Moabitess, the wife of the dead man, in order to raise up the dead man's name upon his inheritance.  
Ruth 4:6 And the kinsman said, I cannot redeem it for myself, or else I will mar my own inheritance. You redeem for yourself what I should redeem, for I cannot redeem it.  
Ruth 4:7 Now such was the custom formerly in Israel concerning redeeming and exchanging that to establish any matter a man would draw off his sandal and give it to his neighbor; this was the way of attesting it in Israel.  
Ruth 4:8 So when the kinsman said to Boaz, Buy it for yourself, he drew off his sandal.  
Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.  
Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.  
Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.  
Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.  
Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.  
Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.  
Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.  
Ruth 4:16 And Naomi took the child and laid him on her bosom, and she became his nurse.  
Ruth 4:17 And the women neighbors gave him a name, saying, A son has been born to Naomi; and they called his name Obed. He is the father of Jesse, the father of David.  
Ruth 4:21 And Salmon begot Boaz, and Boaz begot Obed,  
Ruth 4:22 And Obed begot Jesse, and Jesse begot David.  
Matt. 1:5 And Salmon begot Boaz of Rahab, and Boaz begot Obed of Ruth, and Obed begot Jesse,  
  
Matt. 1:6 And Jesse begot David the king. And David begot Solomon of her who had been the wife of Uriah,

1. As a brother and a Boaz, you should take care of others' birthright of Christ, not only your own birthright; in other words, you should not only take care of your own enjoyment of Christ but also others'

受一弗三 2，彼前四 10～11，太二四 45～47。

弗 3:2 諒必你們曾聽見那為着你們所賜給我，神恩典的管家職分，  
彼前 4:10 各人要照所得的恩賜，將這恩賜彼此供應，作神諸般恩典  
的好管家。

彼前 4:11 若有人講論，要講神的諭言；若有人服事，要按着神所供  
應的力量服事，叫神可以在凡事上藉着耶穌基督得榮耀。  
願榮耀權能歸與祂，直到永永遠遠。阿們。

太 24:45 這樣，誰是那忠信又精明的奴僕，為主人所派，管理他的  
家人，按時分糧給他們？

太 24:46 主人來到，看見他這樣行，那奴僕就有福了。

太 24:47 我實在告訴你們，主人要派他管理一切的家業。

2 假定在召會生活中有些親愛的聖徒成了像路得一  
樣，失去了對長子名分的享受，就是對基督的享受，  
我們需要在召會生活裏有許多波阿斯，把這些親愛  
的聖徒帶回對基督的享受裏。

3 路得記告訴我們，有另一個親屬與路得的關係比波  
阿斯更近，但那人自私自利，只顧自己的長子名分：

a 有些弟兄該顧到召會生活中像可憐的『路得』那樣  
的人，但他們在對基督的屬靈享受上很自私——結  
三四 2～23。

結 34:2 人子阿，你要向以色列的牧人說豫言，攻擊他們，說，主  
耶和華如此說，以色列的牧人有禍了！他們只知牧養自己。  
牧人豈不當牧養羣羊麼？

結 34:3 你們喫脂油、穿羊毛、宰肥壯的，卻不牧養羣羊。

結 34:4 瘦弱的，你們沒有養壯；有病的，你們沒有醫治；受傷的，  
你們沒有纏裹；被逐的，你們沒有領回；迷失的，你們沒  
有尋找；但用強力嚴嚴的轄制。

結 34:5 因無牧人，羊就分散；既分散，便作了田野一切走獸的  
食物。

結 34:6 我的羊在眾山間，在各高岡上流離，在全地上分散，無人  
去尋，無人去找。

結 34:7 所以，你們這些牧人哪，要聽耶和華的話。

結 34:8 主耶和華說，我指着我的生存起誓，我的羊因無牧人就成  
為掠物，也作了田野一切走獸的食物；我的牧人不尋找我的  
羊，這些牧人只知牧養自己，並不牧養我的羊；

結 34:9 所以你們這些牧人哪，要聽耶和華的話：

結 34:10 主耶和華如此說，我必與牧人為敵，必從他們手中追討我

enjoyment of Christ—Eph. 3:2; 1 Pet. 4:10-11; Matt. 24:45-47.

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you,  
1 Pet. 4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the  
varied grace of God.

1 Pet. 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the  
strength which God supplies; that in all things God may be glorified through Jesus Christ, to  
whom is the glory and the might forever and ever. Amen.

Matt. 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to  
give them food at the proper time?

Matt. 24:46 Blessed is that slave whom his master, when he comes, will find so doing.

Matt. 24:47 Truly I say to you that he will set him over all his possessions.

2. Suppose some dear ones in the church life become like Ruth, losing  
the enjoyment of their birthright, their enjoyment of Christ; we need  
to have a number of Boazes in the church life to bring these dear  
saints back into the enjoyment of Christ.

3. The book of Ruth tells us that there was another kinsman who was  
even closer to Ruth than Boaz was, but that man was selfish; he only  
took care of his own birthright:

a. Some brothers should take care of ones who are like poor “Ruths”  
in the church life, but they are selfish in the spiritual enjoyment of  
Christ—Ezek. 34:2-23.

Ezek. 34:2 Son of man, prophesy against the shepherds of Israel, prophesy and say to them, to the  
shepherds, Thus says the Lord Jehovah, Woe to the shepherds of Israel who feed themselves!  
Should not the shepherds feed the sheep?

Ezek. 34:3 You eat the fat, and you clothe yourselves with the wool; you slaughter the fatlings, but you do  
not feed the sheep.

Ezek. 34:4 The weak you have not strengthened, and the sick one you have not healed, and the broken one  
you have not bound up, and the one that was driven away you have not brought back, and the  
lost one you have not sought; but with strength and rigor you have ruled over them.

Ezek. 34:5 And they were scattered without a shepherd, and they became food to all the beasts of the field  
and were scattered.

Ezek. 34:6 My sheep wandered through all the mountains and upon every high hill. Indeed My sheep were  
scattered over all the surface of the earth; not even one searched for or sought after them.

Ezek. 34:7 Therefore, O shepherds, hear the word of Jehovah.

Ezek. 34:8 As I live, declares the Lord Jehovah, surely inasmuch as My sheep became prey, and My sheep  
became food to all the beasts of the field because there was no shepherd, nor did My shepherds  
search for My sheep, but the shepherds fed themselves and did not feed My sheep;

Ezek. 34:9 Therefore, O shepherds, hear the word of Jehovah:

Ezek. 34:10 Thus says the Lord Jehovah, Indeed I am against the shepherds, and I will require My sheep



的羊，使他們不再牧放羣羊，牧人也不再牧養自己；我必救我的羊脫離他們的口，不再作他們的食物。

結 34:11 因為主耶和華如此說，我必親自尋找我的羊，將他們尋見。

結 34:12 牧人在他四散的羊中間的日子，怎樣尋找他的羊，我必照樣尋找我的羊；這些羊在密雲黑暗的日子四散到各處，我必把他們從那裏救回來。

結 34:13 我必把他們從萬民中領出來，從各國聚集他們，引導他們歸回自己的地，也必在以色列山上，一切溪水旁邊，在那地一切可居之處牧養他們。

結 34:14 我必在美好的草場牧養他們，他們的住處必在以色列高處的山上；他們必在佳美的住處躺臥，也在以色列山肥美的草場喫草。

結 34:15 主耶和華說，我必親自牧養我的羊羣，使他們得以躺臥。

結 34:16 迷失的，我必尋找；被逐的，我必領回；受傷的，我必纏裹；軟弱的，我必加強；只是肥的壯的，我必除滅—I 要按公平牧養他們。

結 34:17 我的羊羣哪，論到你們，主耶和華如此說，我必在羊與羊中間、公綿羊與公山羊中間施行判斷。

結 34:18 你們這些肥壯的羊，在美好的草場喫草還以為不足麼？剩下的草，你們竟用蹄踐踏了；你們喝清水，剩下的水，你們竟用蹄攪渾了。

結 34:19 至於我羣羊中瘦弱的，只得喫你們用蹄所踐踏的，喝你們用蹄所攪渾的。

結 34:20 所以，主耶和華如此說，我必親自在肥羊和瘦羊中間施行判斷。

結 34:21 因為你們用脅用肩擁擠一切瘦弱的，又用角牴觸，以致把他們驅散在外，

結 34:22 所以，我必拯救我的羣羊，他們必不再作掠物；我也必在羊和羊中間施行判斷。

結 34:23 我必立一牧人照管他們，牧養他們，就是我的僕人大衛；他必牧養他們，作他們的牧人。

b 有人是真波阿斯，在對基督的享受上是豐富的，他願意付代價，將那樣的聖徒帶進對基督完滿的享受裏；藉着這樣牧養別人，他就對基督有更多的享受，甚至對基督有最大的享受；一天過一天，我們該顧到別人對基督的享受—箴十一 25，徒二十 35，彼前五 1～4。

箴 11:25 好施捨的，必得豐裕；滋潤人的，必得滋潤。

徒 20:35 我凡事給你們作了榜樣，叫你們知道，必須這樣勞苦，扶助軟弱的人，並且記念主耶穌的話，祂自己說過，施比受更為有福。

彼前 5:1 所以，我這同作長老，作基督受苦的見證人，並同享那將要顯出之榮耀的，勸你們中間作長老的人，

彼前 5:2 務要牧養你們中間神的羣羊，按着神監督他們，不是出於

at their hand and stop them from feeding the sheep, and the shepherds will no longer feed themselves; but I will deliver My sheep from their mouth so that they may not be food for them.

Ezek. 34:11 For thus says the Lord Jehovah, I Myself, even I, will search for My sheep and seek them out.

Ezek. 34:12 As a shepherd seeks out his flock on the day when he is among his sheep which are scattered, so I will seek out My sheep; and I will deliver them from all the places where they have been scattered on a day of clouds and thick darkness.

Ezek. 34:13 And I will bring them out from the peoples and gather them from the countries and bring them into their own land, and I will feed them upon the mountains of Israel by the streams and in all the inhabited places of the land.

Ezek. 34:14 I will feed them with good pasture, and their dwelling place will be upon the mountains of the heights of Israel; there they will lie down in a good dwelling place, and on rich pasture they will feed upon the mountains of Israel.

Ezek. 34:15 I Myself will shepherd My flock, and I will cause them to lie down, declares the Lord Jehovah.

Ezek. 34:16 I will seek the lost one and bring back the one that was driven away and bind up the broken one and strengthen the sick one; but the fat one and the strong one I will destroy—I will feed them with judgment.

Ezek. 34:17 And as for you, O My flock, Thus says the Lord Jehovah, I will judge between one sheep and another, between the rams and the male goats.

Ezek. 34:18 Is it not enough for you to feed on the good pasture and trample down the rest of your pasture with your feet and drink the clear water and foul the rest with your feet?

Ezek. 34:19 Meanwhile My flock must feed on what is trampled by your feet and drink what is fouled by your feet.

Ezek. 34:20 Therefore thus says the Lord Jehovah to them, It is I who am about to judge between the fat sheep and the thin sheep.

Ezek. 34:21 Because you pushed with flank and shoulder, and butted all the weak with your horns until you scattered them abroad,

Ezek. 34:22 I will rescue My flock, and they will no longer be prey; and I will judge between one sheep and another.

Ezek. 34:23 And I will set up over them one Shepherd, My Servant David, and He will feed them; He will feed them, and He will be their Shepherd.

b. Someone who is a real Boaz and is rich in the enjoyment of Christ will pay the price to bring such saints into the full enjoyment of Christ; by shepherding others in this way, he will have even more enjoyment of Christ, the greatest enjoyment of Christ; day by day we should take care of others' enjoyment of Christ—Prov. 11:25; Acts 20:35; 1 Pet. 5:1-4.

Prov. 11:25 The blessing soul will prosper, / And he who waters will also be watered himself.

Acts 20:35 In all things I have shown you by example that toiling in this way we ought to support the weak and to remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive.

1 Pet. 5:1 Therefore the elders among you I exhort, who am a fellow elder and witness of the sufferings of Christ, who am also a partaker of the glory to be revealed:

1 Pet. 5:2 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according

勉強，乃是出於甘心；不是爲着卑鄙的利益，乃是出於熱切；  
彼前 5:3 也不是作主轄管所委託你們的產業，乃是作羣羊的榜樣。  
彼前 5:4 到了牧長顯現的時候，你們必得着那不能衰殘的榮耀冠冕。

#### 四 那些成爲像波阿斯的人，在召會生活乃是柱子 （聖殿其中一根柱子名叫『波阿斯』—王上七 21）；在聖經裏，柱子是神建造的標記、見證，神的建造乃是藉着在實行身體生活中被變化而成的一創二八 22 上，王上七 15～22，加二 9，提前三 15，啓三 12，羅十二 2，弗四 11～12：

王上 7:21 他將兩根柱子立在殿廊前頭：右邊立一根，起名叫雅斤；左邊立一根，起名叫波阿斯。  
創 28:22 我所立爲柱子的石頭，也必作神的家；凡你所賜給我的，我必將十分之一獻給你。  
王上 7:15 他製造兩根銅柱，每根柱子高十八肘，柱子圍十二肘；  
  
王上 7:16 又用銅鑄了兩個柱頂安在柱子上，一個柱頂高五肘，另一個柱頂也高五肘。  
王上 7:17 柱子上端的柱頂有裝修的格子網和擰成的鍊索形成的花園，一個柱頂有七個，另一個柱頂也有七個。  
王上 7:18 他作了柱子；一個網子周圍有兩行石榴，遮蓋柱子上端的柱頂；另一個柱頂也是這樣作。  
王上 7:19 廊子裏柱子上端的柱頂徑四肘，刻着百合花。  
  
王上 7:20 兩根柱子上的柱頂，在網子旁邊的鼓肚上，按着鼓肚，每一柱頂有二百個石榴，分行環繞。  
王上 7:21 他將兩根柱子立在殿廊前頭：右邊立一根，起名叫雅斤；左邊立一根，起名叫波阿斯。  
王上 7:22 在柱子上端刻着百合花。這樣，造柱子的工就完畢了。  
加 2:9 又知道所賜給我的恩典，那被視爲柱石的雅各、磯法、約翰，就向我和巴拿巴伸出右手彼此相交，叫我們往外邦人那裏去，他們卻往受割禮的人那裏去；  
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。  
啓 3:12 得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名，（這城就是由天上從我神那裏降下來的新耶路撒冷，）並我的新名，都寫在他上面。  
羅 12:2 不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何爲神那美好、可喜悅、並純全的旨意。  
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 爲要成全聖徒，目的是爲着職事的工作，爲着建造基督的身體，

to God; not by seeking gain through base means but eagerly;

1 Pet. 5:3 Nor as lording it over your allotments but by becoming patterns of the flock.

1 Pet. 5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

#### D. Those who become like Boaz are pillars in the church life (one of the pillars in the temple was named “Boaz”—1 Kings 7:21); in the Scriptures the pillar is a sign, a testimony, of God’s building through transformation in practicing the Body life—Gen. 28:22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12; Rom. 12:2; Eph. 4:11-12:

1 Kings 7:21 And he erected the pillars at the portico of the temple. When he erected the right pillar, he called its name Jachin; and when he erected the left pillar, he called its name Boaz.  
Gen. 28:22 And this stone, which I have set up as a pillar, will be God’s house; and of all that You give me I will surely give one tenth to You.  
1 Kings 7:15 And he formed the two bronze pillars; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.  
1 Kings 7:16 And he made two capitals of molten bronze to set upon the tops of the pillars; the height of the one capital was five cubits, and the height of the second capital was five cubits.  
1 Kings 7:17 There were nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.  
1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pillars. And he did the same for the second capital.  
1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.  
1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.  
1 Kings 7:21 And he erected the pillars at the portico of the temple. When he erected the right pillar, he called its name Jachin; and when he erected the left pillar, he called its name Boaz.  
1 Kings 7:22 And at the top of the pillars was lily work. And the work on the pillars was completed.  
Gal. 2:9 And perceiving the grace given to me, James and Cephas and John, who were reputed to be pillars, gave to me and to Barnabas the right hand of fellowship that we should go to the Gentiles, and they, to the circumcision.  
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.  
Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.  
  
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.  
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,

1 那些在召會生活中是柱子的人，乃是一直在神的審判（銅）之下，領悟他們是在肉體裏的人，一無價值，只配死與埋葬——詩五一5，出四1～9，羅七18，太三16～17：

詩 51:5 看哪，我是在罪孽裏生的，我母親在罪中懷了我。  
出 4:1 摩西回答說，他們若不信我，也不聽我的話，反而說，耶和華並沒有向你顯現，那怎麼辦？  
出 4:2 耶和華對摩西說，在你手裏的是甚麼？他說，是杖。  
出 4:3 耶和華說，把杖丟在地上。他一丟在地上，杖就變作蛇；摩西便跑開。  
出 4:4 耶和華對摩西說，伸出手來，拿住蛇的尾巴；（於是摩西伸手抓住蛇，蛇就在他手掌中變作杖；）  
出 4:5 這樣，就叫他們信耶和華他們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，已經向你顯現了。  
出 4:6 耶和華又對他說，把手放在懷裏。他就把手放在懷裏，及至抽出來，不料，手長了癩瘋，像雪那樣白。  
出 4:7 耶和華說，再把手放在懷裏。他就再把手放在懷裏，及至從懷裏抽出來，不料，手已經復原，像身上別處的肉一樣。  
出 4:8 又說，倘若他們不信你，也不信頭一個神蹟，他們必信第二個神蹟。  
出 4:9 他們若這兩個神蹟都不信，也不聽你的話，你就從河裏取些水，倒在乾地上，你從河裏取的水必在乾地上變作血。

羅 7:18 我知道住在我裏面，就是我肉體之中，並沒有善，因為立志為善由得我，只是行出來由不得我。  
太 3:16 耶穌受了浸，隨即從水裏上來，看哪，諸天向祂開了，祂就看見神的靈，彷彿鴿子降下，落在祂身上。  
太 3:17 看哪，又有聲音從諸天之上出來，說，這是我的愛子，我所喜悅的。

a 我們必須斷定自己是一無所是的，只穀資格釘死；我們無論是甚麼，都是因着神的恩，並且勞苦的不是我們，乃是神的恩——林前十五10，加二20，彼前五5～7。

林前 15:10 然而因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。  
加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。  
彼前 5:5 照樣，年幼的，要服從年長的；你們眾人彼此相待，也都要以謙卑束腰，因為神敵擋狂傲的人，賜恩給謙卑的人。  
彼前 5:6 所以你們要謙卑，服在神大能的手下，使祂到了時候，可以叫你們升高。

1. Those who are pillars in the church life are constantly under God's judgment (bronze), realizing that they are men in the flesh, worthy of nothing but death and burial—Psa. 51:5; Exo. 4:1-9; Rom. 7:18; Matt. 3:16-17:

Psa. 51:5 Behold, I was brought forth in iniquity, / And in sin did my mother conceive me.  
Exo. 4:1 Then Moses answered and said, What if they do not believe me or listen to my voice, but say, Jehovah has not appeared to you?  
Exo. 4:2 And Jehovah said to him, What is this in your hand? And he said, A staff.  
Exo. 4:3 And He said, Throw it on the ground. And he threw it on the ground, and it became a serpent; and Moses recoiled from it.  
Exo. 4:4 And Jehovah said to Moses, Stretch out your hand, and take it by its tail—so he stretched out his hand and seized it, and it became a staff in his hand—  
Exo. 4:5 That they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you.  
Exo. 4:6 And Jehovah further said to him, Now put your hand into your bosom. And he put his hand into his bosom, and when he took it out, there his hand was, leprous, as white as snow.  
Exo. 4:7 And He said, Put your hand into your bosom again—so he put his hand into his bosom again, and when he took it out of his bosom, there it was, restored like the rest of his flesh—  
Exo. 4:8 And if they do not believe you or heed the first sign, then they may believe the next sign.  
  
Exo. 4:9 And if they will not believe even these two signs or listen to your voice, then you shall take some of the water of the River and pour it on the dry ground, and the water that you take out of the River will become blood upon the dry ground.  
Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.  
Matt. 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.  
Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

a. We must judge ourselves as nothing and as being qualified only to be crucified; whatever we are, we are by the grace of God, and it is not we who labor but the grace of God—1 Cor. 15:10; Gal. 2:20; 1 Pet. 5:5-7.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.  
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.  
1 Pet. 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.  
1 Pet. 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,



彼前 5:7 你們要將一切的憂慮卸給神，因為祂顧念你們。

- b 信徒中間的分裂和不結果子，都是因為沒有銅，沒有甚麼是經過神審判的；反而有驕傲、自誇、自我表白、自我稱義、自我稱許、自找藉口、自義、定罪別人、規律別人，而不牧養人、尋找人—太十六 24，路九 54～55。

太 16:24 於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。

路 9:54 祂的門徒雅各、約翰看見了，就說，主阿，你要我們吩咐火從天上降下來，燒滅他們麼？

路 9:55 耶穌卻轉身責備他們，說，你們的靈如何，你們並不知道。

- c 我們愛主並經歷祂是那樣子像銅的人，（結四十 3，）祂就成為我們超凡的愛、極廣的寬恕、無上的信實、盡致的卑微、絕頂的純潔、至聖至義、光明正大—腓四 5～8。

結 40:3 祂帶我到那裏，見有一個人，樣子像銅，手拿麻繩和量度的葦子，站在門口。

腓 4:5 當叫眾人知道你們的謙讓宜人。主是近的。

腓 4:6 應當一無罣慮，只要凡事藉着禱告、祈求，帶着感謝，將你們所要的告訴神；

腓 4:7 神那超越人所能理解的平安，必在基督耶穌裏，保衛你們的心懷意念。

腓 4:8 末了的話，弟兄們，凡是真實的，凡是莊重的，凡是公義的，凡是純潔的，凡是可愛的，凡是有美名的；若有甚麼德行，若有甚麼稱讚，這些事你們都要思念。

- 2 殿裏柱子的柱頂有『裝修的格子網〔如格子架〕和擰成的鍊索形成的花圈』；這些表徵錯綜複雜的光景，而那些在神建造中作柱子的人，在其中生活並承擔責任—王上七 17，林後一 12，四 7～8。

王上 7:17 柱子上端的柱頂有裝修的格子網和擰成的鍊索形成的花圈，一個柱頂有七個，另一個柱頂也有七個。

林後 1:12 我們所誇的，是我們的良心見證我們憑着神的單純和純誠，在世為人，不靠屬肉體的智慧，乃靠神的恩典，對你們更是這樣。

林後 4:7 但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們；

林後 4:8 我們四面受壓，卻不被困住；出路絕了，卻非絕無出路；

1 Pet. 5:7 Casting all your anxiety on Him because it matters to Him concerning you.

- b. The reason for both division and fruitlessness among believers is that there is no bronze, nothing of God's judgment; instead, there is pride, self-boasting, self-vindication, self-justification, self-approval, self-excuse, self-righteousness, condemning others, and regulating others instead of shepherding and seeking them—Matt. 16:24; Luke 9:54-55.

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Luke 9:54 And seeing this, the disciples James and John said, Lord, do You want us to command fire to come down from heaven and consume them?

Luke 9:55 But turning, He rebuked them and said, You do not know of what kind of spirit you are.

- c. When we love the Lord and experience Him as the man of bronze (Ezek. 40:3), He will become our extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and our brightness and uprightness—Phil. 4:5-8.

Ezek. 40:3 And He brought me there, and there was a man, whose appearance was like the appearance of bronze, with a line of flax and a measuring reed in His hand, standing in the gate.

Phil. 4:5 Let your forbearance be known to all men. The Lord is near.

Phil. 4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God;

Phil. 4:7 And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

Phil. 4:8 Finally, brothers, what things are true, what things are dignified, what things are righteous, what things are pure, what things are lovely, what things are well spoken of, if there is any virtue and if any praise, take account of these things.

2. On the capitals of the pillars in the temple, there were “nets of checker work [like a trellis] with wreaths of chain work”; these signify the complicated and intermixed situations in which those who are pillars in God's building live and bear responsibility—1 Kings 7:17; 2 Cor. 1:12; 4:7-8.

1 Kings 7:17 There were nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

2 Cor. 4:8 We are pressed on every side but not constricted; unable to find a way out but not utterly without a way out;

### 3 柱頂上有百合花和石榴—王上七 18 ~ 20：

王上 7:18 他作了柱子；一個網子周圍有兩行石榴，遮蓋柱子上端的柱頂；另一個柱頂也是這樣作。

王上 7:19 廊子裏柱子上端的柱頂徑四肘，刻着百合花。

王上 7:20 兩根柱子上的柱頂，在網子旁邊的鼓肚上，按着鼓肚，每一柱頂有二百個石榴，分行環繞。

- a 百合花表徵信靠神的生活，就是憑神之於我們的所是，不憑我們的所是而過生活；銅的意思是『不是我』，百合花的意思是『乃是基督』—歌二 1 ~ 2，太六 28，30，林後五 4，加二 20。

歌 2:1 我是沙崙的玫瑰花，是谷中的百合花。

歌 2:2 我的佳偶在女子中，好像百合花在荊棘中。

太 6:28 你們何必為衣服憂慮？你們細想野地裏的百合花，怎樣生長；它們既不勞苦，也不紡線。

太 6:30 小信的人哪，野地裏的草，今天存在，明天就丟在爐裏，神尚且這樣給它穿戴，何況你們？

林後 5:4 因為我們在這帳幕裏的人，負重歎息，是因不願脫下這個，乃願穿上那個，好叫這必死的被生命吞滅了。

加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。

- b 柱頂花圈上的石榴，表徵那作生命的基督之豐富的豐滿、豐盛、美麗和彰顯—腓一 19 ~ 21 上，弗一 22 ~ 23，三 19。

腓 1:19 因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。

腓 1:20 這是照着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，

腓 1:21 因為在我，活着就是基督，死了就有益處。

弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

弗 3:19 並認識基督那超越知識的愛，使你們被充滿，成為神一切的豐滿。

- c 藉着格子網的除去和擰成之鍊索的限制，我們就能過信靠神的單純、簡單生活，彰顯基督神聖生命的豐富，為着神在生命裏的建造。

### 3. On the top of the capitals were lilies and pomegranates—1 Kings 7:18-20:

1 Kings 7:18 So he made the pillars; and there were two rows of pomegranates around the one network, to cover the capitals that were at the top of the pillars. And he did the same for the second capital.

1 Kings 7:19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.

1 Kings 7:20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.

- a. Lilies signify a life of faith in God, a life of living by what God is to us, not by what we are; the bronze means “not I,” and the lily means “but Christ”—S. S. 2:1-2; Matt. 6:28, 30; 2 Cor. 5:4; Gal. 2:20.

S.S. 2:1 I am a rose of Sharon, / A lily of the valleys.

S.S. 2:2 As a lily among thorns, / So is my love among the daughters.

Matt. 6:28 And why are you anxious concerning clothing? Consider well the lilies of the field, how they grow. They do not toil, neither do they spin thread.

Matt. 6:30 And if God so arrays the grass of the field, which is here today and tomorrow is cast into the furnace, will He not much more clothe you, you of little faith?

2 Cor. 5:4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

- b. The pomegranates on the wreaths of the capitals signify the fullness, the abundance and beauty, and the expression of the riches of Christ as life—Phil. 1:19-21a; Eph. 1:22-23; 3:19.

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,

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.

Phil. 1:21 For to me, to live is Christ and to die is gain.

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.

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

- c. Through the crossing out of the network and the restriction of the chain work, we can live a pure, simple life of trusting in God to express the riches of the divine life of Christ for God's building in life.

叁 在這明亮而芬芳的故事裏，路得在以下幾方面豫表召會：

一 路得在神的創造裏，在亞當裏是女人，在人的墮落裏是摩押女子（一個罪人），因而成了舊人，具有這兩面，豫表召會在得救之前，是神創造裏的人，也是在人的墮落裏的罪人，乃是『我們的舊人』—羅六 6。

羅 6:6 知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕，

二 路得是寡婦，死了丈夫，為波阿斯所贖回；波阿斯清理了路得已死丈夫的債務，恢復她已死丈夫所失去的產權；（得四 9～10；）因此路得豫表蒙了基督救贖的召會，而召會的舊人乃是已經被釘十字架的丈夫；（羅七 4 上，六 6；）基督清理了召會舊人的罪，（約一 29，）好恢復神所創造而墮落之天然人所失去的權利。（創一 26，賽五四 5。）

得 4:9 波阿斯對長老和眾民說，你們今日作見證，凡屬以利米勒和基連、瑪倫的，我都從拿俄米手中置買了；

得 4:10 我又娶了瑪倫的妻摩押女子路得為妻，好叫死人的名得在他的產業上存立，免得死人的名從他的弟兄中，並從他本鄉滅沒。你們今日可以作見證。

羅 7:4 我的弟兄們，這樣說來，你們藉着基督的身體，向着律法也已經是死的了，叫你們歸與別人，就是歸與那從死人中復活的，使我們結果子給神。

羅 6:6 知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕，

約 1:29 次日，約翰看見耶穌向他走來，就說，看哪，神的羔羊，除去世人之罪的！

創 1:26 神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。

賽 54:5 因為造你的，是你的丈夫；萬軍之耶和華是祂的名。救贖你的，是以色列的聖者；祂必稱為全地的神。

三 路得被波阿斯贖回以後，成了他的新妻子，（得四 13，）豫表召會得救以後，因着召會天然的人得了重生（約三 6 下）而成了基督的配偶。（29

### III. In this bright and aromatic story, Ruth typifies the church in the following ways:

A. Ruth, being a woman in Adam in God's creation and a Moabitess (a sinner) in man's fall, thus becoming an old man with these two aspects, typifies the church, before her salvation, as men in God's creation and sinners in man's fall being "our old man"—Rom. 6:6.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

B. Ruth, being the widow of the dead husband, redeemed by Boaz, who cleared the indebtedness of her dead husband for the recovery of the lost right of her dead husband's property (Ruth 4:9-10), typifies the church with her old man as her crucified husband (Rom. 7:4a; 6:6) redeemed by Christ, who cleared away her old man's sin (John 1:29) for the recovery of the lost right of her fallen natural man created by God (Gen. 1:26; Isa. 54:5).

Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.

Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Isa. 54:5 For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.

C. Ruth, after being redeemed by Boaz, becoming a new wife to him (Ruth 4:13) typifies the church, after being saved, through the regeneration of the church's natural man (John 3:6b), becoming the counterpart of Christ



上，羅七4。）

- 得 4:13 於是，波阿斯娶了路得為妻，與她同房。耶和華使她懷孕，她就生了一個兒子。
- 約 3:6 從肉體生的，就是肉體；從那靈生的，就是靈。
- 約 3:29 娶新婦的，就是新郎；新郎的朋友站着聽祂，因着新郎的聲音就歡喜快樂；所以我這喜樂滿足了。
- 羅 7:4 我的弟兄們，這樣說來，你們藉着基督的身體，向着律法也已經是死的了，叫你們歸與別人，就是歸與那從死人中復活的，使我們結果子給神。

#### 四 路得揀選跟隨拿俄米到以色列地，（得一16～17，）並與波阿斯聯結，豫表外邦罪人聯於基督，（林後一21，）使他們有分於神應許的產業。（弗三6。）

- 得 1:16 路得說，不要催我離開你回去不跟隨你。你往那裏去，我也往那裏去；你在那裏住宿，我也在那裏住宿；你的民就是我的民，你的神就是我的神。
- 得 1:17 你在那裏死，我也在那裏死，也葬在那裏。除非死能使我我相離，不然，願耶和華重重的降罰與我。
- 林後 1:21 然而那把我們同你們，堅固的聯於基督，並且膏了我們的，就是神；
- 弗 3:6 就是外邦人在基督耶穌裏，藉着福音得以同為後嗣，同為一個身體，並同為應許的分享者；

肆 波阿斯（豫表基督是我們的新丈夫）和路得（豫表召會，其舊人乃是已經被釘十字架的丈夫）的圖畫，是保羅在羅馬七章一至六節所說的：

- 羅 7:1 弟兄們，我現在對明白律法的人說，你們豈不知律法作主管轄人，是在他活着的時候麼？
- 羅 7:2 女人有了丈夫，丈夫還活着，就受律法約束，歸與丈夫；丈夫若死了，就脫離了丈夫的律法。
- 羅 7:3 所以，丈夫活着，她若歸與別的男人，便叫淫婦；丈夫若死了，她就脫離了那律法，雖然歸與別的男人，也不是淫婦。
- 羅 7:4 我的弟兄們，這樣說來，你們藉着基督的身體，向着律法也已經是死的了，叫你們歸與別人，就是歸與那從死人中復活的，使我們結果子給神。
- 羅 7:5 因為我們在肉體中的時候，那藉着律法活動的罪慾，就在我們肢體中發動，以致結果子給死。
- 羅 7:6 但我們既然在捆我們的律法上死了，現今就脫離了律法，叫我們在靈的新樣裏服事，不在字句的舊樣裏。

(v. 29a; Rom. 7:4).

- Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.
- John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
- John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.
- Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

#### D. Ruth, choosing to follow Naomi to the land of Israel (Ruth 1:16-17) and being united to Boaz, typifies the Gentile sinners being attached to Christ (2 Cor. 1:21) that they may partake of the inheritance of God's promise (Eph. 3:6).

- Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.
- Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.
- 2 Cor. 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God,
- Eph. 3:6 That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,

#### IV. The picture of Boaz (typifying Christ as our new Husband) and Ruth (typifying the church with her old man as her crucified husband) is spoken of by Paul in Romans 7:1-6:

- Rom. 7:1 Or are you ignorant, brothers (for I speak to those who know the law), that the law lords it over the man as long as he lives?
- Rom. 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.
- Rom. 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.
- Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.
- Rom. 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.
- Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

一 在神的創造裏，人原初的地位是妻子的地位；以賽亞五十四章五節說，造我們的神是我們的丈夫；我們是神的妻子，必須倚靠祂，並以祂為我們的頭。

賽 54:5 因為造你的，是你的丈夫；萬軍之耶和華是祂的名。救贖你的，是以色列的聖者；祂必稱為全地的神。

二 人墮落時，取了另一個地位，就是舊人自取的地位（舊人乃是我們這個由神所創造，卻因罪而墮落的人）；神所造的人是妻子，但墮落的人向神獨立，並且自立為頭，為丈夫。

三 我們的舊人，就是舊丈夫，既與基督同釘十字架，（羅六 6，）我們就脫離了他的律法，（七 2～4，）並且歸與新丈夫，就是那永活者基督。

羅 6:6 知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕，

羅 7:2 女人有了丈夫，丈夫還活着，就受律法約束，歸與丈夫；丈夫若死了，就脫離了丈夫的律法。

羅 7:3 所以，丈夫活着，她若歸與別的男人，便叫淫婦；丈夫若死了，她就脫離了那律法，雖然歸與別的男人，也不是淫婦。

羅 7:4 我的弟兄們，這樣說來，你們藉着基督的身體，向着律法也已經是死的人了，叫你們歸與別人，就是歸與那從死人中復活的，使我們結果子給神。

四 我們信徒有兩種身分：

1 我們有墮落舊人的舊身分，我們的舊人離棄了信靠神之原初正確的地位，擅自取了作丈夫，作頭，向神獨立的地位。

2 我們有作為重生之新人的新身分，恢復到我們作神真正妻子之原初正確的地位，（賽五四 5，林後十一 2～3，）倚靠神，以祂為我們的頭。

賽 54:5 因為造你的，是你的丈夫；萬軍之耶和華是祂的名。救贖你的，是以色列的聖者；祂必稱為全地的神。

林後 11:2 我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。

林後 11:3 我只怕你們的心思或被敗壞，失去那向着基督的單純和純潔，就像蛇用詭詐誘騙了夏娃一樣。

A. In God's creation man's original position was that of a wife; Isaiah 54:5 says that God our Maker is our Husband; as a wife to God, we must depend upon Him and take Him as our Head.

Isa. 54:5 For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.

B. When man fell, he took another position, the self-assuming position of the old man (our very being which was created by God but became fallen through sin); the man created by God was a wife, but the fallen man became independent of God and made himself the head as the husband.

C. Since our old man, who was the old husband, has been crucified with Christ (Rom. 6:6), we are freed from his law (7:2-4) and are joined to the new Husband, Christ, as the ever-living One.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Rom. 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.

Rom. 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

D. As believers, we have two statuses:

1. We have our old status as the fallen old man, who left the original position of a wife, dependent on God, and took the self-assuming position of a husband and head, independent of God.

2. We have our new status as the regenerated new man, restored to our original and proper position as the genuine wife to God (Isa. 54:5; 2 Cor. 11:2-3), dependent on Him and taking Him as our Head.

Isa. 54:5 For your Maker is your Husband; / Jehovah of hosts is His name. / And the Holy One of Israel is your Redeemer; / He is called the God of all the earth.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

五 我們因為已經釘了十字架，（加二 20，羅六 6，）就不再有丈夫的舊身分；現今我們只有正確妻子的新身分，以基督為我們的丈夫，不該再憑舊人活着（不該再以舊人為我們的丈夫）。

加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。

羅 6:6 知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕，

六 在羅馬七章四節，保羅將葬禮和婚禮放在一起；一面，我們埋葬了；另一面，我們結婚了；我們照着舊身分已經是死的了，叫我們照着新身分歸與別人；照着我們的新身分，我們歸與那從死人中復活的，使我們結果子給神。

羅 7:4 我的弟兄們，這樣說來，你們藉着基督的身體，向着律法也已經是死的了，叫你們歸與別人，就是歸與那從死人中復活的，使我們結果子給神。

七 我們的舊人，就是舊丈夫，既與基督同釘十字架，叫我們『歸與別人，就是歸與那從死人中復活的，使我們結果子給神』；（4；）歸與，指明我們在作妻子的新身分裏，在人位、名義、生命和存在上，與基督在祂的復活裏有生機的聯結。

羅 7:4 我的弟兄們，這樣說來，你們藉着基督的身體，向着律法也已經是死的了，叫你們歸與別人，就是歸與那從死人中復活的，使我們結果子給神。

八 身為重生的新人和基督的妻子，我們一切的所是和所作，現今都與神有關，並且祂是我們所結的果子，我們生命的滿溢；這與結果子給死（5）不同，那是從前我們作舊人，作舊丈夫所結的。

羅 7:5 因為我們在肉體中的時候，那藉着律法活動的罪慾，就在我們肢體中發動，以致結果子給死。

九 如今我們歸與復活的基督，祂是我們靈裏賜生命的靈；這是『那靈…同我們的靈』（八 16）聯合成為『一靈』（林前六 17）：

E. We no longer have the old status of the husband, for we have been crucified (Gal. 2:20; Rom. 6:6); we now have only the new status of the proper wife, in which we take Christ as our Husband, and should no longer live according to the old man (no longer taking the old man as our husband).

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

F. In Romans 7:4 Paul puts together a funeral and a wedding; on the one hand, we were buried; on the other hand, we were married; we were made dead according to our old status that we might marry another according to our new status; according to our new status, we marry Him who has been raised from the dead, that we might bear fruit to God.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

G. Our old man, our old husband, has been crucified with Christ, so that we “might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God” (v. 4); this joining indicates that in our new status as a wife, we have an organic union in person, name, life, and existence with Christ in His resurrection.

Rom. 7:4 So then, my brothers, you also have been made dead to the law through the Body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

H. As the regenerated new man and the wife to Christ, everything we are and do is now related to God, and God is brought forth by us as the fruit, the overflow, of our life; this is in contrast to the fruit born to death (v. 5), which was previously brought forth by us as the old man, the old husband.

Rom. 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.

I. We are now joined to the resurrected Christ as the life-giving Spirit in our spirit; this is the joining of “the Spirit ...with our spirit” (8:16) as “one spirit” (1 Cor. 6:17):



羅 8:16 那靈自己同我們的靈見證我們是神的兒女。

林前 6:17 但與主聯合的，便是與主成爲一靈。

## 1 我們該將我們的全人轉向並置於這聯結的靈—羅八 6 下。

羅 8:6 因爲心思置於肉體，就是死；心思置於靈，乃是生命平安。

## 2 我們也該照着這聯結的靈生活並行事爲人—4 節。

羅 8:4 使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。

## 3 我們這樣活在這聯結的靈裏，就能活出基督的身體，成爲基督團體的彰顯，使三一神得着榮耀—弗一 23，三 21，林前十 31，彼前四 11，啓二一 10 ~ 11。

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

弗 3:21 願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世代代，永永遠遠。阿們。

林前 10:31 所以你們或喫、或喝、或作甚麼事，一切都要爲榮耀神而行。

彼前 4:11 若有人講論，要講神的諭言；若有人服事，要按着神所供應的力量服事，叫神可以在凡事上藉着耶穌基督得榮耀。願榮耀權能歸與祂，直到永永遠遠。阿們。

啓 21:10 我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。

啓 21:11 城中有神榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶；

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

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

## 1. We should have our whole being turned to and set on this joined spirit—Rom. 8:6b.

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

## 2. We should also live and walk according to this joined spirit—v. 4.

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

## 3. When we thus live in this joined spirit, we can live out the Body of Christ to become the corporate expression of Christ for the glory of the Triune God—Eph. 1:23; 3:21; 1 Cor. 10:31; 1 Pet. 4:11; Rev. 21:10-11.

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

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

1 Cor. 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

1 Pet. 4:11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

# 路得記結晶讀經

## 第十二篇

### 在主的恢復裏 走生命的路

詩歌：

讀經：得一 16～17, 20～21, 二 10～16, 三 1, 7～13, 四 9～15, 太七 13～14

- 得 1:16 路得說，不要催我離開你回去不跟隨你。你往那裏去，我也往那裏去；你在那裏住宿，我也在那裏住宿；你的民就是我的民，你的神就是我的神。
- 得 1:17 你在那裏死，我也在那裏死，也葬在那裏。除非死能使我我相離，不然，願耶和華重重的降罰與我。
- 得 1:20 拿俄米對她們說，不要叫我拿俄米，要叫我瑪拉，因為全足者使我受了大苦。
- 得 1:21 我滿滿的出去，耶和華使我空空的回來。耶和華使我受苦，全足者以禍患待我。既是這樣，你們為何還叫我拿俄米呢？
- 得 2:10 路得就面伏於地叩拜，對他說，我既是外邦人，怎麼在你眼中蒙恩，使你這樣顧恤我呢？
- 得 2:11 波阿斯回答說，自從你丈夫死後，凡你向婆婆所行的，並你離開父母和出生地，到素不認識的民中，這一切事人都告訴我了。
- 得 2:12 願耶和華照你所行的報答你；你來投靠耶和華以色列神的翅膀下，願你滿得祂的酬報。
- 得 2:13 路得說，我主阿，願我在你眼前蒙恩；我雖然不及你的一個婢女，你還安慰我，親切的與你的婢女說話。
- 得 2:14 到了喫飯的時候，波阿斯對路得說，你到這裏來喫點餅，將餅蘸在醋裏。路得就在收割的人旁邊坐下；波阿斯把烘了的穗子遞給她。她喫飽了，還有餘剩的。
- 得 2:15 她起來又拾取麥穗，波阿斯吩咐僕人說，她就是在禾捆中拾取麥穗，也可以容她，不可羞辱她；
- 得 2:16 並要從捆裏抽出些來，留給她拾取，不可斥責她。
- 得 3:1 路得的婆婆拿俄米對她說，女兒阿，我不當為你找個安身

# CRYSTALLIZATION-STUDY OF RUTH

## Message Twelve

### Taking the Way of Life in the Lord's Recovery

Hymns:

Scripture Reading: Ruth 1:16-17, 20-21; 2:10-16; 3:1, 7-13; 4:9-15; Matt. 7:13-14

- Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.
- Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.
- Ruth 1:20 And she said to them, Do not call me Naomi; call me Mara; for the All-sufficient One has dealt very bitterly with me.
- Ruth 1:21 I went out full, but Jehovah has brought me back empty. Why do you call me Naomi, when Jehovah has afflicted me and the All-sufficient One has dealt harshly with me?
- Ruth 2:10 And she fell upon her face and bowed herself to the ground, and she said to him, Why have I found favor in your sight that you regard me, though I am a foreigner?
- Ruth 2:11 And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before.
- Ruth 2:12 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.
- Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.
- Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.
- Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the sheaves, and do not reproach her.
- Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.
- Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for

之處，使你享福麼？

得 3:7 波阿斯喫喝完了，心裏歡暢，就到麥堆儘邊去躺下。路得便悄悄的來掀開他腳上的被，躺臥在那裏。

得 3:8 到了夜半，那人忽然驚醒，翻過身來，不料有女子躺在他的腳邊。

得 3:9 他就說，你是誰？她回答說，我是你的婢女路得。請你展開你的衣邊遮蓋你的婢女，因為你是我的親人。

得 3:10 波阿斯說，女兒阿，願你蒙耶和華賜福。你末後所顯出的恩慈比先前的更美；因為少年人無論貧富，你都沒有跟從。

得 3:11 女兒阿，現在不要懼怕；凡你所說的，我必為你行，因我本城的人都知道你是個賢德的女子。

得 3:12 我實在是你的親人，只是還有一個親人比我更近。

得 3:13 你今夜在這裏住宿，明早他若肯為你盡親人的本分，就由他盡好了。倘若不肯，我指着永活的耶和華起誓，我必為你盡親人的本分，你只管躺到黎明。

得 4:9 波阿斯對長老和眾民說，你們今日作見證，凡屬以利米勒和基連、瑪倫的，我都從拿俄米手中置買了；

得 4:10 我又娶了瑪倫的妻摩押女子路得為妻，好叫死人的名得以在他的產業上存立，免得死人的名從他的弟兄中，並從他本鄉滅沒。你們今日可以作見證。

得 4:11 在城門坐着的眾民和長老都說，我們作見證。願耶和華使進你家的這女子，像建立以色列家的拉結、利亞二人一樣。又願你在以法他得財富，在伯利恆得名聲。

得 4:12 願耶和華從這少年女子賜你後裔，使你的家像他瑪從猶大所生法勒斯的家一般。

得 4:13 於是，波阿斯娶了路得為妻，與她同房。耶和華使她懷孕，她就生了一個兒子。

得 4:14 婦人們對拿俄米說，耶和華是當受頌讚的，祂今日沒有撇下你使你無親人；願這孩子在以色列中得名聲。

得 4:15 他必使你的精神復甦，並且奉養你的老，因為他是那愛你的兒媳所生的；有這兒媳比有七個兒子還好。

太 7:13 你們要進窄門；因為引到毀壞的，那門寬，那路闊，進去的人也多；

太 7:14 引到生命的，那門窄，那路狹，找着的人也少。

壹 約書亞記、士師記、和路得記這三卷書陳明神行動的兩方面一幅清楚的圖畫：祂在經綸之靈，就是能力之靈裏的行動，與祂在素質之靈，就是生命之靈裏的行動——士

士 13:25 在瑪哈尼但，就是瑣拉和以實陶之間，耶和華的靈開始感動他。

you, that it may go well with you.

Ruth 3:7 And Boaz ate and drank, and his heart was merry. And he went to lie down at the end of the heap of grain. And she came in secretly and uncovered his feet and lay down.

Ruth 3:8 Then at midnight the man was startled; and he turned over, and a woman was there, lying at his feet.

Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.

Ruth 3:10 And he said, Blessed be you of Jehovah, my daughter. You have shown your latter kindness to be better than your first by not going after the choice young men, whether poor or rich.

Ruth 3:11 And now, my daughter, do not fear. All that you say, I will do for you; for all the assembly of my people know that you are a worthy woman.

Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.

Ruth 3:13 Stay for the night; and in the morning if he will do the kinsman's duty, fine; let him do it. But if he is not willing to do the kinsman's duty for you, I will do it for you, as Jehovah lives. Lie down until morning.

Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.

Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.

Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.

Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.

Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.

Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.

Matt. 7:13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

I. **The three books of Joshua, Judges, and Ruth present a clear picture of the two aspects of God's move: His move in His economical Spirit, the Spirit of power, and His move in His essential Spirit, the Spirit of life—Judg. 13:25; 14:6; John 20:22; Acts 1:8; Rom. 8:2:**

Judg. 13:25 And the Spirit of Jehovah began to move him at Mahaneh-dan, between Zorah and Eshtaol.



士 14:6 耶和華的靈衝擊參孫，他就空手將獅子撕裂，如同撕裂山羊羔一樣。他行這事並沒有告訴父母。  
約 20:22 說了這話，就向他們吹入一口氣，說，你們受聖靈。  
徒 1:8 但聖靈降臨在你們身上，你們就必得着能力，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。  
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。

一 在約書亞、迦勒、和一切士師身上，我們看見神在能力裏的行動，正如參孫的事例所描繪的，他是一個在能力的靈裏行動，而不是在生命的靈裏行動的人——士十四 6。

士 14:6 耶和華的靈衝擊參孫，他就空手將獅子撕裂，如同撕裂山羊羔一樣。他行這事並沒有告訴父母。

二 相反的，路得記乃是一卷生命的書；路得記的目的不是要告訴我們任何關於能力的事，乃是要用拿俄米、路得和波阿斯為例子，啓示生命的事到極點——16 ~ 17, 20 ~ 21, 二 10 ~ 16, 三 1, 7 ~ 13, 四 9 ~ 15。

得 1:16 路得說，不要催我離開你回去不跟隨你。你往那裏去，我也往那裏去；你在那裏住宿，我也在那裏住宿；你的民就是我的民，你的神就是我的神。  
得 1:17 你在那裏死，我也在那裏死，也葬在那裏。除非死能使我我相離，不然，願耶和華重重的降罰與我。  
得 1:20 拿俄米對她們說，不要叫我拿俄米，要叫我瑪拉，因為全足者使我受了大苦。  
得 1:21 我滿滿的出去，耶和華使我空空的回來。耶和華使我受苦，全足者以禍患待我。既是這樣，你們為何還叫我拿俄米呢？  
得 2:10 路得就面伏於地叩拜，對他說，我既是外邦人，怎麼在你眼中蒙恩，使你這樣顧恤我呢？  
得 2:11 波阿斯回答說，自從你丈夫死後，凡你向婆婆所行的，並你離開父母和出生地，到素不認識的民中，這一切事人全都告訴我了。  
得 2:12 願耶和華照你所行的報答你；你來投靠耶和華以色列神的翅膀下，願你滿得祂的酬報。  
得 2:13 路得說，我主阿，願我在你眼前蒙恩；我雖然不及你的一個婢女，你還安慰我，親切的與你的婢女說話。  
得 2:14 到了喫飯的時候，波阿斯對路得說，你到這裏來喫點餅，將餅蘸在醋裏。路得就在收割的人旁邊坐下；波阿斯把烘了的穗子遞給她。她喫飽了，還有餘剩的。  
得 2:15 她起來又拾取麥穗，波阿斯吩咐僕人說，她就是在禾捆中拾取麥穗，也可以容她，不可羞辱她；

Judg. 14:6 And the Spirit of Jehovah rushed upon him, and he tore it apart as one might tear a kid apart with his bare hands. And he did not tell his father and mother what he had done.  
John 20:22 And when He had said this, He breathed into them and said to them, Receive 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. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

A. With Joshua, Caleb, and all the judges we see the move of God in power, illustrated by Samson as one who moved in the Spirit of power but not in the Spirit of life—Judg. 14:6.

Judg. 14:6 And the Spirit of Jehovah rushed upon him, and he tore it apart as one might tear a kid apart with his bare hands. And he did not tell his father and mother what he had done.

B. In contrast, the book of Ruth is a book of life; the purpose of this book is not to tell us anything about power but to reveal the things of life to the uttermost, using Naomi, Ruth, and Boaz as examples—1:16-17, 20-21; 2:10-16; 3:1, 7-13; 4:9-15.

Ruth 1:16 But Ruth said, Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you dwell, I will dwell; and your people will be my people, and your God will be my God.  
Ruth 1:17 Where you die, I will die; and there will I be buried. Jehovah do so to me, and more as well, if anything but death parts me from you.  
Ruth 1:20 And she said to them, Do not call me Naomi; call me Mara; for the All-sufficient One has dealt very bitterly with me.  
Ruth 1:21 I went out full, but Jehovah has brought me back empty. Why do you call me Naomi, when Jehovah has afflicted me and the All-sufficient One has dealt harshly with me?  
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Ruth 2:11 And Boaz answered and said to her, All that you have done for your mother-in-law since the death of your husband has been fully told me, as well as how you left your father and mother and the land of your birth, and came to a people whom you did not know before.  
Ruth 2:12 May Jehovah recompense your work, and may you have a full reward from Jehovah the God of Israel, under whose wings you have come to take refuge.  
Ruth 2:13 And she said, Let me find favor in your sight, my lord; for you have comforted me and have spoken kindly to your servant girl, though I am not like even one of your servant girls.  
Ruth 2:14 And Boaz said to her at mealtime, Come here and eat some food; and dip your morsel in the vinegar. And she sat beside the reapers, and he extended some parched grain to her. And she ate and was satisfied, and she had some left.  
Ruth 2:15 And when she rose up to glean, Boaz charged his young men, saying, Let her glean even among the standing grain, and do not reproach her.

得 2:16 並要從捆裏抽出些來，留給她拾取，不可斥責她。

得 3:1 路得的婆婆拿俄米對她說，女兒阿，我不當為你找個安身之處，使你享福麼？

得 3:7 波阿斯喫喝完了，心裏歡暢，就到麥堆儘邊去躺下。路得便悄悄的來掀開他腳上的被，躺臥在那裏。

得 3:8 到了夜半，那人忽然驚醒，翻過身來，不料有女子躺在他的腳邊。

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得 3:10 波阿斯說，女兒阿，願你蒙耶和華賜福。你末後所顯出的恩慈比先前的更美；因為少年人無論貧富，你都沒有跟從。

得 3:11 女兒阿，現在不要懼怕；凡你所說的，我必為你行，因我本城的人都知道你是個賢德的女子。

得 3:12 我實在是你的親人，只是還有一個親人比我更近。

得 3:13 你今夜在這裏住宿，明早他若肯為你盡親人的本分，就由他盡好了。倘若不肯，我指着永活的耶和華起誓，我必為你盡親人的本分，你只管躺到黎明。

得 4:9 波阿斯對長老和眾民說，你們今日作見證，凡屬以利米勒和基連、瑪倫的，我都從拿俄米手中置買了；

得 4:10 我又娶了瑪倫的妻摩押女子路得為妻，好叫死人的名得以在他的產業上存立，免得死人的名從他的弟兄中，並從他本鄉滅沒。你們今日可以作見證。

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得 4:13 於是，波阿斯娶了路得為妻，與她同房。耶和華使她懷孕，她就生了一個兒子。

得 4:14 婦人們對拿俄米說，耶和華是當受頌讚的，祂今日沒有撇下你使你無親人；願這孩子在以色列中得名聲。

得 4:15 他必使你的精神復甦，並且奉養你的老，因為他是那愛你的兒媳所生的；有這兒媳比有七個兒子還好。

三 在主的恢復裏，我們不該走士師有能力作大工的路；我們若走能力的路，不走生命的路，那麼無論我們作成甚麼，都毫無意義。

四 看見惟有生命纔能生出基督，對我們是很重要的——路 1:35：

路 1:35 天使回答說，聖靈要臨到你身上，至高者的能力要覆庇你，因此所要生的聖者，必稱為神的兒子。

1 惟有生命能將神帶到人性裏，產生基督，供應基督，

Ruth 2:16 And also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her.

Ruth 3:1 And Naomi, her mother-in-law, said to her, My daughter, I must seek some resting place for you, that it may go well with you.

Ruth 3:7 And Boaz ate and drank, and his heart was merry. And he went to lie down at the end of the heap of grain. And she came in secretly and uncovered his feet and lay down.

Ruth 3:8 Then at midnight the man was startled; and he turned over, and a woman was there, lying at his feet.

Ruth 3:9 And he said, Who are you? And she said, I am Ruth, your female servant. Spread your cloak over your female servant, for you are a kinsman.

Ruth 3:10 And he said, Blessed be you of Jehovah, my daughter. You have shown your latter kindness to be better than your first by not going after the choice young men, whether poor or rich.

Ruth 3:11 And now, my daughter, do not fear. All that you say, I will do for you; for all the assembly of my people know that you are a worthy woman.

Ruth 3:12 And now it is true that I am a kinsman, yet there is a kinsman closer than I.

Ruth 3:13 Stay for the night; and in the morning if he will do the kinsman's duty, fine; let him do it. But if he is not willing to do the kinsman's duty for you, I will do it for you, as Jehovah lives. Lie down until morning.

Ruth 4:9 And Boaz said to the elders and all the people, You are witnesses today, that I buy from Naomi's hand all that was Elimelech's and all that was Chilion's and Mahlon's.

Ruth 4:10 Furthermore Ruth the Moabitess, the wife of Mahlon, I acquire as my own wife so that I may raise up the dead man's name upon his inheritance and the dead man's name may not be cut off from among his brothers and from the gate of his place. You are witnesses today.

Ruth 4:11 And all the people who were in the gate and the elders said, We are witnesses. May Jehovah make the woman who has come into your house like Rachel and like Leah, the two who built the house of Israel. And prosper in Ephrathah, and gain a name in Bethlehem.

Ruth 4:12 And may your house be like the house of Perez, whom Tamar bore to Judah, through the seed that Jehovah gives you by this young woman.

Ruth 4:13 So Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah made her conceive; and she bore a son.

Ruth 4:14 And the women said to Naomi, Blessed be Jehovah, who has not left you today without a kinsman; and may his name be famous in Israel.

Ruth 4:15 And he will be to you as a restorer of life and a sustainer in your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has borne him.

C. In the Lord's recovery we should not take the way of the judges to be powerful and to do a great work; if we take the way of power instead of the way of life, whatever we accomplish will mean nothing.

D. It is crucial for us to see that only life can bring forth Christ—Luke 1:35:

Luke 1:35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

1. Only life can bring God into humanity, produce Christ, minister Christ,

並將基督供給全人類—太一 18，20 ~ 21。

太 1:18 耶穌基督的由來，乃是這樣：祂母親馬利亞已經許配了約瑟，他們還沒有同居，馬利亞就被看出懷了孕，就是她從聖靈所懷的。

太 1:20 正思念這事的時候，看哪，有主的使者向他夢中顯現，說，大衛的子孫約瑟，不要怕，只管娶過你的妻子馬利亞來，因那生在她裏面的，乃是出於聖靈。

太 1:21 她將要生一個兒子，你要給祂起名叫耶穌，因祂要親自將祂的百姓從他們的罪裏救出來。

2 這乃是藉着走生命之路的生命之人路得和波阿斯作成的。

貳 照着神的生命神聖、永遠的性質，神的生命是惟一的生命；惟有神的生命纔算為生命—約一 4，十 10 下，十一 25，十四 6：

約 1:4 生命在祂裏面，這生命就是人的光。

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。

約 11:25 耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；

約 14:6 耶穌說，我就是道路、實際、生命；若不藉着我，沒有人能到父那裏去。

一 生命是奧秘的，因為生命就是神自己——1，14，五 26，弗四 18：

約 1:1 太初有話，話與神同在，話就是神。

約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐富滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。

約 5:26 因為父怎樣在自己裏面有生命，就賜給子也照樣在自己裏面有生命；

弗 4:18 他們在悟性上既然昏暗，就因着那在他們裏面的無知，因着他們心裏的剛硬，與神的生命隔絕了；

1 神聖的生命可視為神首要且基本的屬性—18 節，約五 26，約壹五 11 ~ 12，羅八 2。

弗 4:18 他們在悟性上既然昏暗，就因着那在他們裏面的無知，因着他們心裏的剛硬，與神的生命隔絕了；

約 5:26 因為父怎樣在自己裏面有生命，就賜給子也照樣在自己裏面有生命；

約壹 5:11 這見證就是神賜給我們永遠的生命，這生命也是在祂兒子裏面。

and supply the entire human race with Christ—Matt. 1:18, 20-21.

Matt. 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

Matt. 1:20 But while he pondered these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

2. This was accomplished by Ruth and Boaz, persons of life, who took the way of life.

II. According to the divine and eternal nature of the life of God, God's life is the unique life; only the life of God can be counted as life—John 1:4; 10:10b; 11:25; 14:6:

John 1:4 In Him was life, and the life was the light of men.

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.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

A. Life is mysterious, for life is God Himself—1:1, 14; 5:26; Eph. 4:18:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

1. The divine life may be considered the first and the basic attribute of God—v. 18; John 5:26; 1 John 5:11-12; Rom. 8:2.

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.



約壹 5:12 人有了神的兒子，就有生命；沒有神的兒子，就沒有生命。  
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。

## 2 生命就是神的內容和神的流出；神的內容是神的所是，神的流出是祂自己作生命分賜給我們一弗四 18，啓二二 1。

弗 4:18 他們在悟性上既然昏暗，就因着那在他們裏面的無知，因着他們心裏的剛硬，與神的生命隔絕了；  
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。

## 3 生命就是基督，生命是基督活在我們裏面，並從我們活出來—約十四 6，西三 4，加二 20，腓一 21 上。

約 14:6 耶穌說，我就是道路、實際、生命；若不藉着我，沒有人能到父那裏去。  
西 3:4 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。  
加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。  
腓 1:21 因為在我，活着就是基督，死了就有益處。

## 4 生命就是聖靈—約十四 16 ~ 17，林前十五 45 下，羅八 2，林後三 6。

約 14:16 我要求父，祂必賜給你們另一位保惠師，叫祂永遠與你們同在，  
約 14:17 就是實際的靈，乃世人不能接受的，因為不見祂，也不認識祂；你們卻認識祂，因祂與你們同住，且要在你們裏面。  
林前 15:45 經上也是這樣記着：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。  
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。  
林後 3:6 祂使我們殼資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。

## 5 生命乃是經過過程並終極完成的三一神分賜到我們裏面，並活在我們裏面—約一 14，七 37 ~ 39，二十 22，羅八 10，6，11。

約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。  
約 7:37 節期的末日，就是最大之日，耶穌站着高聲說，人若渴了，可以到我這裏來喝。

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.  
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.

## 2. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Eph. 4:18; Rev. 22:1.

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;  
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.

## 3. Life is Christ, and life is Christ living in us and lived out from us—John 14:6; Col. 3:4; Gal. 2:20; Phil. 1:21a.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.  
Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.  
Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.  
Phil. 1:21 For to me, to live is Christ and to die is gain.

## 4. Life is the Holy Spirit—John 14:16-17; 1 Cor. 15:45b; Rom. 8:2; 2 Cor. 3:6.

John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,  
John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.  
1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.  
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.  
2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

## 5. Life is the processed and consummated Triune God dispensed into us and living in us—John 1:14; 7:37-39; 20:22; Rom. 8:10, 6, 11.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.  
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.

約 7:38 信入我的人，就如經上所說，從他腹中要流出活水的江河來。  
約 7:39 耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。  
約 20:22 說了這話，就向他們吹入一口氣，說，你們受聖靈。  
羅 8:10 但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。  
羅 8:6 因為心思置於肉體，就是死；心思置於靈，乃是生命平安。  
羅 8:11 然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。

## 二 神按着祂的形像，照着祂的樣式造人，目的是要人接受祂作生命，使人成為生命的人，就是神人，在神的屬性裏彰顯神——創一 26，二 9。

創 1:26 神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。  
創 2:9 耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。

## 叁 我們需要認識善惡知識樹的意義，並完全從善惡知識樹轉向生命樹——9，16～17 節：

創 2:9 耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。  
創 2:16 耶和華神吩咐那人說，園中各樣樹上的果子，你可以隨意喫，  
創 2:17 只是善惡知識樹上的果子，你不可喫，因為你喫的日子必定死。

## 一 生命樹表徵三一神在基督裏，以食物的形態將祂自己分賜到祂所揀選的人裏面作生命——9 節。

創 2:9 耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。

## 二 新約啓示基督是生命樹這表號的應驗——約一 1，4，14，十一 25，十四 6，十五 1，5：

約 1:1 太初有話，話與神同在，話就是神。  
約 1:4 生命在祂裏面，這生命就是人的光。  
約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐富滿的有恩典，有

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.  
John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.  
John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.  
Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.  
Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.  
Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

## B. God's purpose in the creation of man in His image and according to His likeness was that man would receive Him as life so that man might become a man of life, a God-man, expressing God in His attributes—Gen. 1:26; 2:9.

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.  
Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

## III. We need to know the significance of the tree of the knowledge of good and evil and turn absolutely from this tree to the tree of life—vv. 9, 16-17:

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.  
Gen. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,  
Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

## A. The tree of life signifies the Triune God in Christ to dispense Himself into His chosen people as life in the form of food—v. 9.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

## B. The New Testament reveals that Christ is the fulfillment of the figure of the tree of life—John 1:1, 4, 14; 11:25; 14:6; 15:1, 5:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.  
John 1:4 In Him was life, and the life was the light of men.  
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the

實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。

約 11:25 耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；

約 14:6 耶穌說，我就是道路、實際、生命；若不藉着我，沒有人能到父那裏去。

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。

## 1 約翰一章四節論到基督說，『生命在祂裏面；』這是指由生命樹所表徵的生命。

約 1:4 生命在祂裏面，這生命就是人的光。

## 2 創世記二章所描繪的生命，就是具體化身在基督裏的生命—約壹五 11 ~ 12，約一 1，4，14。

創 2:1 天地萬物都造齊了。

創 2:2 到第七日，神造作的工已經完畢，就在第七日歇了祂一切造作的工，安息了。

創 2:3 神賜福給第七日，將其分別為聖，因為在這日神歇了祂一切創造和造作的工，就安息了。

創 2:4 諸天與地創造的來歷，乃是這樣。在耶和華神造地造天的日子，

創 2:5 地上還沒有草木，田間的菜蔬還沒有長起來，因為耶和華神還沒有降雨在地上，也沒有人耕地。

創 2:6 只有霧氣從地上騰，滋潤偏地。

創 2:7 耶和華神用地上的塵土塑造人，將生命之氣吹在他鼻孔裏，人就成了活的魂。

創 2:8 耶和華神在東方的伊甸栽植了一個園子，把所塑造的人安放那裏。

創 2:9 耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。

創 2:10 有一道河從伊甸流出來滋潤那園子，從那裏分為四道。

創 2:11 第一道名叫比遜，就是環繞哈腓拉全地的，在那裏有金子。

創 2:12 並且那地的金子是好的；在那裏又有珍珠和紅瑪瑙。

創 2:13 第二道河名叫基訓，就是環繞古實全地的。

創 2:14 第三道河名叫希底結，流在亞述的東邊。第四道河就是伯拉河。

創 2:15 耶和華神將那人安置在伊甸園，使他耕種看守。

創 2:16 耶和華神吩咐那人說，園中各樣樹上的果子，你可以隨意喫，只是善惡知識樹上的果子，你不可喫，因為你喫的日子必定死。

創 2:18 耶和華神說，那人獨居不好，我要為他造一個幫助者作他

only Begotten from the Father), full of grace and reality.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

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.

## 1. Speaking of Christ, John 1:4 says, “In Him was life”; this refers to the life signified by the tree of life.

John 1:4 In Him was life, and the life was the light of men.

## 2. The life portrayed in Genesis 2 is the life incarnated in Christ—1 John 5:11-12; John 1:1, 4, 14.

Gen. 2:1 Thus the heavens and the earth and all their host were finished.

Gen. 2:2 And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done.

Gen. 2:3 And God blessed the seventh day and sanctified it because in it He rested from all His work which God had created and made.

Gen. 2:4 These are the generations of the heavens and of the earth when they were created. When Jehovah God made earth and heaven,

Gen. 2:5 And no plant of the field was yet in the earth, and no herb of the field had yet sprung up—for Jehovah God had not caused it to rain upon the earth, and there was no man to work the ground,

Gen. 2:6 But a mist went up from the earth and watered the whole surface of the ground—

Gen. 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

Gen. 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Gen. 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.

Gen. 2:11 The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.

Gen. 2:12 And the gold of that land is good; bdellium and onyx stone are there.

Gen. 2:13 And the name of the second river is Gihon; it is the one that goes around the whole land of Cush.

Gen. 2:14 And the name of the third river is Hiddekel; it is the one that goes east of Asshur. And the fourth river is the Euphrates.

Gen. 2:15 And Jehovah God took the man and put him in the garden of Eden to work it and to keep it.

Gen. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely, Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

Gen. 2:18 And Jehovah God said, It is not good for the man to be alone; I will make him a helper as his



的配偶。

- 創 2:19 耶和華神把祂用土所造的野地各樣走獸，和空中各樣飛鳥，都帶到那人面前，看他叫甚麼；那人怎樣叫各樣的活物，那就是牠的名。
- 創 2:20 那人便給一切的牲畜、空中的飛鳥、和野地各樣的走獸都起了名，只是亞當沒有找到一個幫助者作他的配偶。
- 創 2:21 耶和華神使那人沉睡，他就睡了，於是取了他的一條肋骨，又把肉在原處合起來。
- 創 2:22 耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。
- 創 2:23 那人說，這一次這是我骨中的骨，肉中的肉，可以稱這為女人，因為這是從男人身上取出來的。
- 創 2:24 因此，人要離開父母，與妻子聯合，二人成為一體。

- 創 2:25 當時那人和他妻子，二人赤身露體，彼此並不覺得羞恥。
- 約 壹 5:11 這見證就是神賜給我們永遠的生命，這生命也是在他兒子裏面。
- 約 壹 5:12 人有了神的兒子，就有生命；沒有神的兒子，就沒有生命。
- 約 1:1 太初有話，話與神同在，話就是神。
- 約 1:4 生命在祂裏面，這生命就是人的光。
- 約 1:14 話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。

### 3 我們若將約翰一章四節和十五章五節擺在一起，就會領悟基督自己是生命，又是葡萄樹，因此是生命樹。

- 約 1:4 生命在祂裏面，這生命就是人的光。
- 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。

## 三 善惡知識樹表徵撒但對人乃是死亡的源頭——來二 14:

- 來 2:14 兒女既同有血肉之體，祂也照樣親自自有分於血肉之體，為要藉着死，廢除那掌死權的，就是魔鬼，

### 1 善惡知識樹也表徵神以外一切的事物。

### 2 任何不是神自己的事物，包括善的，甚至合乎聖經及宗教的事物，都會被那狡猾者撒但所利用，將死亡帶進召會——太十六 18，箴十六 25，十八 21。

- 太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。
- 箴 16:25 有一條路，人以為正，至終卻是死亡之路。
- 箴 18:21 生死在舌頭的權下，喜愛它的，必喫它所結的果子。

counterpart.

- Gen. 2:19 Now Jehovah God had formed from the ground every animal of the field and every bird of heaven. And He brought them to the man to see what he would call them; and whatever the man called any living animal, that was its name.
- Gen. 2:20 And the man gave names to all cattle and to the birds of heaven and to every animal of the field, but for Adam there was not found a helper as his counterpart.
- Gen. 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.
- Gen. 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
- Gen. 2:23 And the man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken.
- Gen. 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.
- Gen. 2:25 And both the man and his wife were naked and were not ashamed before each other.
- 1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
- 1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.
- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- John 1:4 In Him was life, and the life was the light of men.
- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

### 3.If we put together John 1:4 and 15:5, we will realize that Christ, who Himself is life and also a vine tree, is the tree of life.

- John 1:4 In Him was life, and the life was the light of men.
- 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.

## C. The tree of the knowledge of good and evil signifies Satan as the source of death to man—Heb. 2:14:

- 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,

### 1.The tree of the knowledge of good and evil also signifies all things apart from God.

### 2.Anything that is not God Himself, including good things and even scriptural and religious things, can be utilized by Satan, the subtle one, to bring death into the church—Matt. 16:18; Prov. 16:25; 18:21.

- Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Prov. 16:25 There is a way which seems right to a man, / But the end of it is the ways of death.
- Prov. 18:21 Death and life are in the power of the tongue, / And those who love it will eat its fruit.

#### 四 在約翰四、八、九和十一章，有四件事例，說明生命的原則與善惡相對：

約 4:1 那時，主知道法利賽人聽見祂收門徒並施浸比約翰還多，

約 4:2 (其實不是耶穌親自施浸，乃是祂的門徒施浸，)

約 4:3 祂就離開猶大，又往加利利去，

約 4:4 必須經過撒瑪利亞。

約 4:5 於是到了撒瑪利亞的一座城，名叫敘加，靠近雅各給他兒子約瑟的那塊地，

約 4:6 在那裏有雅各井。耶穌因行路疲累，就這樣坐在井旁，那時約是午後六時。

約 4:7 有一個撒瑪利亞婦人來打水，耶穌對她說，請給我水喝。

約 4:8 原來祂的門徒進城買食物去了。

約 4:9 撒瑪利亞婦人對祂說，你既是猶太人，怎麼向我一個撒瑪利亞婦人要水喝？(原來猶太人和撒瑪利亞人沒有來往。)

約 4:10 耶穌回答說，你若知道神的恩賜，和對你說請給我水喝的是誰，你必早求祂，祂也必早給了你活水。

約 4:11 婦人說，先生，你沒有打水的器具，井又深，從那裏得活水？

約 4:12 我們的祖宗雅各，將這井給了我們，他自己和祂的子孫並牲畜，也都喝這井裏的水，難道你比他還大麼？

約 4:13 耶穌回答說，凡喝這水的，還要再渴；

約 4:14 人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成為泉源，直湧入永遠的生命。

約 4:15 婦人說，先生，請把這水賜給我，叫我不渴，也不用來這裏打水。

約 4:16 耶穌說，你去叫你的丈夫，然後到這裏來。

約 4:17 婦人回答說，我沒有丈夫。耶穌說，你說沒有丈夫，是不錯的；

約 4:18 因為你有過五個丈夫，現在有的，並不是你的丈夫，你所說的是真的。

約 4:19 婦人說，先生，我看出你是申言者。

約 4:20 我們的祖宗在這山上敬拜，你們倒說，敬拜的地方必須在耶路撒冷。

約 4:21 耶穌說，婦人，你當信我，時候將到，那時你們敬拜父，不在這山上，也不在耶路撒冷。

約 4:22 你們敬拜你們所不知道的，我們敬拜我們所知道的，因為救恩是從猶太人出來的。

約 4:23 時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。

約 4:24 神是靈；敬拜祂的，必須在靈和真實裏敬拜。

約 4:25 婦人說，我知道彌賽亞(就是那稱為基督的)要來；祂來了，必將一切的事都告訴我們。

約 4:26 耶穌說，這和你說話的就是祂。

約 4:27 正在這時候，耶穌的門徒回來，就希奇祂同一個婦人說話；

#### D.In John 4, 8, 9, and 11 are four cases that illustrate the principle of life versus good and evil:

John 4:1 When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John

John 4:2 (Although Jesus Himself did not baptize, but rather His disciples),

John 4:3 He left Judea and went away again into Galilee.

John 4:4 And He had to pass through Samaria.

John 4:5 So He came to a city of Samaria called Sychar, near the piece of land that Jacob gave to Joseph his son;

John 4:6 And Jacob's well was there. Jesus therefore, being wearied from the journey, sat thus by the well; it was about the sixth hour.

John 4:7 There came a woman of Samaria to draw water. Jesus said to her, Give Me something to drink.

John 4:8 For His disciples had gone away into the city to buy food.

John 4:9 The Samaritan woman then said to Him, How is it that You, being a Jew, ask for a drink from me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.

John 4:11 The woman said to Him, Sir, You have no bucket, and the well is deep; where then do You get this living water?

John 4:12 Are You greater than our father Jacob, who gave us the well and drank of it himself, as well as his sons and his cattle?

John 4:13 Jesus answered and said to her, Everyone who drinks of this water shall thirst again,

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

John 4:15 The woman said to Him, Sir, give me this water so that I will not thirst nor come here to draw.

John 4:16 He said to her, Go, call your husband and come here.

John 4:17 The woman answered and said, I do not have a husband. Jesus said to her, You have well said, I do not have a husband,

John 4:18 For you have had five husbands, and the one you now have is not your husband; this you have said truly.

John 4:19 The woman said to Him, Sir, I perceive that You are a prophet.

John 4:20 Our fathers worshipped in this mountain, yet you say that in Jerusalem is the place where men must worship.

John 4:21 Jesus said to her, Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.

John 4:22 You worship that which you do not know; we worship that which we know, for salvation is of the Jews.

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

John 4:25 The woman said to Him, I know that Messiah is coming (He who is called Christ); when He comes, He will declare all things to us.

John 4:26 Jesus said to her, I, who speak to you, am He.

John 4:27 And at this point His disciples came, and they marveled that He was speaking with a woman;

只是沒有人說，你尋求甚麼？或說，你爲甚麼同她說話？  
約 4:28 那婦人就留下她的水罐子，往城裏去，對眾人說，  
約 4:29 你們來看，有一個人將我素來所行的一切事，都給我說出來了，這豈不就是基督麼？  
約 4:30 眾人就出城往耶穌那裏去。  
約 4:31 這其間，門徒求耶穌說，拉比，請喫。  
約 4:32 祂對他們說，我有食物喫，是你們不知道的。  
約 4:33 門徒就彼此說，莫非有人拿甚麼給祂喫了？  
約 4:34 耶穌說，我的食物就是實行差我來者的旨意，作成祂的工。  
約 4:35 你們豈不是說，到收割的時候，還有四個月麼？看哪，我告訴你們，舉目向田觀看，莊稼已經發白，可以收割了。  
約 4:36 收割的人得工價，收積五穀歸入永遠的生命，叫撒種的和收割的一同歡樂。  
約 4:37 那人撒種，這人收割，這話可見是真的。  
約 4:38 我差你們去收你們所沒有勞苦的，別人勞苦，你們享受他們所勞苦的。  
約 4:39 那城裏有好些撒瑪利亞人信入了耶穌，因爲那婦人作見證說，祂將我素來所行的一切事，都給我說出來了。  
約 4:40 於是撒瑪利亞人來到耶穌跟前，求祂同他們住下，祂便在那裏住了兩天。  
約 4:41 因耶穌的話，信的人就更多了。  
約 4:42 他們便對婦人說，現在我們信，不再是因你的話；因爲我們親自聽見了，知道這位真是世人的救主。  
約 4:43 過了那兩天，耶穌就離開那裏，往加利利去。  
約 4:44 因爲耶穌自己作過見證說，申言者在本地是不受尊敬的。  
約 4:45 到了加利利，加利利人因爲看見祂在耶路撒冷過節時所行的一切事，就接待祂，因爲他們也曾上去過節。  
約 4:46 耶穌又到了加利利的迦拿，就是祂從前變水爲酒的地方。有一個大臣，他的兒子在迦百農患病。  
約 4:47 這人聽見耶穌從猶太到了加利利，就去到祂那裏，求祂下去醫治他的兒子，因爲他兒子快要死了。  
約 4:48 耶穌就對他說，若不看見神蹟奇事，你們總是不信。  
約 4:49 那大臣對祂說，先生，求你趁着我的孩子還沒有死，就下去。  
約 4:50 耶穌對他說，去罷，你的兒子活了。那人信耶穌對他所說的話，就去了。  
約 4:51 正下去的時候，他的奴僕迎見他，說他的孩子活了。  
約 4:52 他就向他們查問，孩子是甚麼時候見好的。他們說，昨天午後七時，燒就退了。  
約 4:53 父親便知道，那正是耶穌對他說你兒子活了的時候，他和他全家就都信了。  
約 4:54 這第二件神蹟，是耶穌從猶太來到加利利以後行的。  
約 8:1 耶穌往橄欖山去。  
約 8:2 清早又來到殿裏，眾百姓都到祂那裏去，祂就坐下教訓他們。  
約 8:3 經學家和法利賽人，帶着一個行淫時被拿的婦人來，叫她站在當中，

yet no one said, What are You seeking? or, Why are You speaking with her?  
John 4:28 Then the woman left her waterpot and went away into the city, and said to the people,  
John 4:29 Come, see a man who told me all that I have done. Is this not the Christ?  
  
John 4:30 They went out of the city and came to Him.  
John 4:31 In the meantime, the disciples urged Him, saying, Rabbi, eat.  
John 4:32 But He said to them, I have food to eat that you do not know about.  
John 4:33 The disciples therefore said to one another, Has anyone brought Him anything to eat?  
John 4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.  
John 4:35 Do you not say that there are yet four months and then the harvest comes? Behold, I tell you, Lift up your eyes and look on the fields, for they are already white for harvest.  
John 4:36 He who reaps receives wages and gathers fruit unto eternal life, in order that he who sows and he who reaps may rejoice together.  
John 4:37 For in this the saying is true, One sows and another reaps.  
John 4:38 I sent you to reap that for which you have not labored; others have labored, and you have entered into their labor.  
John 4:39 And many of the Samaritans from that city believed into Him because of the word of the woman who testified, He told me all that I have done.  
John 4:40 So when the Samaritans came to Him, they asked Him to remain with them, and He remained there two days.  
John 4:41 And many more believed because of His word.  
John 4:42 And they said to the woman, It is no longer because of your speaking that we believe, for we ourselves have heard and know that this One is truly the Savior of the world.  
John 4:43 And after the two days He went forth from there into Galilee,  
John 4:44 For Jesus Himself testified that a prophet has no honor in his own country.  
John 4:45 Then when He came into Galilee, the Galileans received Him, having seen all that He did in Jerusalem at the feast, for they also went to the feast.  
John 4:46 He then came again to Cana of Galilee, where He had made the water wine. And there was a certain royal official, whose son was sick in Capernaum.  
John 4:47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and asked Him to come down and heal his son, for he was about to die.  
John 4:48 Jesus therefore said to him, Unless you see signs and wonders, you will by no means believe.  
John 4:49 The royal official said to Him, Sir, come down before my little child dies.  
John 4:50 Jesus said to him, Go, your son lives. The man believed the word which Jesus said to him and went his way.  
John 4:51 And as he was now going down, his slaves met him and said that his child was living.  
John 4:52 So he asked them the hour in which he got better. They said then to him, Yesterday at the seventh hour the fever left him.  
John 4:53 Then the father knew that it was in that hour in which Jesus said to him, Your son lives; and he believed, he and his whole house.  
John 4:54 Again, this second sign Jesus performed when He came out of Judea into Galilee.  
John 8:1 But Jesus went to the Mount of Olives.  
John 8:2 And early in the morning He came again into the temple, and all the people came to Him, and He sat down and taught them.  
John 8:3 And the scribes and Pharisees brought a woman caught in adultery, and having set her in the midst,



約 8:4 就對耶穌說，夫子，這婦人是正在行淫時被拿的。 約 8:5 摩西在律法上吩咐我們，把這樣的婦人用石頭打死，這樣，你怎麼說？

約 8:6 他們說這話，是要試誘耶穌，好得着把柄告祂。耶穌卻彎下腰來，用指頭在地上寫字。

約 8:7 他們還是不住的問祂，耶穌就直起腰來，對他們說，你們中間誰是沒有罪的，誰就先拿石頭打她。

約 8:8 於是又彎下腰來，在地上寫字。

約 8:9 他們聽見了，就從老的開始，一個一個的出去了；只剩下耶穌一人，還有那婦人仍然站在當中。

約 8:10 耶穌就直起腰來，對她說，婦人，那些人在那裏？沒有人定你的罪麼？

約 8:11 她說，主阿，沒有。耶穌說，我也不定你的罪；去罷，從今以後不要再犯罪了。

約 8:12 於是耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得着生命的光。

約 8:13 法利賽人就對祂說，你是爲自己作見證，你的見證不真。

約 8:14 耶穌回答他們說，我就是爲自己作見證，我的見證還是真的，因我曉得我從那裏來，往那裏去，你們卻不曉得我從那裏來，往那裏去。

約 8:15 你們是憑肉體判斷人，我不判斷任何人。

約 8:16 我就是判斷，我的判斷也是真的，因爲我並不單獨，還有差我來的父與我同在。

約 8:17 連你們的律法上也記着，兩個人的見證是真的：

約 8:18 我是爲我自己作見證的，還有差我來的父，也爲我作見證。

約 8:19 他們就問祂說，你的父在那裏？耶穌回答說，你們不認識我，也不認識我的父；你們若認識我，也就認識我的父。

約 8:20 這些話是耶穌在殿裏施教的時候，在銀庫那裏說的，也沒有人拿祂，因爲祂的時候還沒有到。

約 8:21 耶穌又對他們說，我要去了，你們要尋找我，並且你們要死在你們的罪中；我所去的地方，你們不能到。

約 8:22 猶太人就說，祂說我所去的地方，你們不能到，難道祂要自殺麼？

約 8:23 耶穌對他們說，你們是出於下頭的，我是出於上頭的；你們是屬這世界的，我不是屬這世界的。

約 8:24 所以我對你們說，你們要死在你們的罪中；你們若不信我是，必要死在你們的罪中。

約 8:25 他們就對祂說，你是誰？耶穌對他們說，基本上，就是我對你們所講說的。

約 8:26 關於你們，我有許多事要講說，要判斷；但那差我來的是真實的，我把從祂所聽見的這些事，對世人講說。

約 8:27 他們不明白耶穌是在對他們講說父。

約 8:28 所以耶穌對他們說，你們舉起人子以後，必知道我是，並且知道我不從自己作甚麼；我說這些話，乃是照着父所教訓我的。

約 8:29 那差我來的是與我同在，祂沒有撇下我獨自一人，因爲我

John 8:4 They said to Him, Teacher, this woman has been caught committing adultery, in the very act.

John 8:5 Now in the law, Moses commanded us to stone such women. What then do You say?

John 8:6 But they said this to tempt Him, so that they might have reason to accuse Him. But Jesus stooped down and wrote with His finger on the ground.

John 8:7 But when they persisted in questioning Him, He stood up and said to them, He who is without sin among you, let him be the first to throw a stone at her.

John 8:8 And again He stooped down and wrote on the ground.

John 8:9 And when they heard that, they went out one by one, beginning with the older ones. And Jesus was left alone, and the woman stood where she was, in the midst.

John 8:10 And Jesus stood up and said to her, Woman, where are they? Has no one condemned you?

John 8:11 And she said, No one, Lord. And Jesus said, Neither do I condemn you; go, and from now on sin no more.

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

John 8:13 The Pharisees then said to Him, You are testifying concerning Yourself; Your testimony is not true.

John 8:14 Jesus answered and said to them, Even if I testify concerning Myself, My testimony is true, for I know where I came from and where I am going; but you do not know where I come from or where I am going.

John 8:15 You judge according to the flesh; I judge no one.

John 8:16 But even if I do judge, My judgment is true, for I am not alone, but I and the Father who sent Me.

John 8:17 And in your law also it has been written that the testimony of two men is true:

John 8:18 I am One who testifies concerning Myself, and the Father who sent Me testifies concerning Me.

John 8:19 They said then to Him, Where is Your Father? Jesus answered, You know neither Me nor My Father; if you knew Me, you would know My Father also.

John 8:20 These words He spoke in the treasury as He taught in the temple; and no one seized Him, because His hour had not yet come.

John 8:21 He said therefore again to them, I am going away, and you will seek Me and will die in your sin. Where I am going, you cannot come.

John 8:22 The Jews then said, He is not going to kill Himself, is He, for He says, Where I am going, you cannot come?

John 8:23 And He said to them, You are from below, I am from above; you are of this world, I am not of this world.

John 8:24 Therefore I said to you that you will die in your sins; for unless you believe that I am, you will die in your sins.

John 8:25 They said then to Him, Who are You? Jesus said to them, Altogether that which I also tell you.

John 8:26 I have many things to say and to judge concerning you, but He who sent Me is true, and what I have heard from Him, these things I speak to the world.

John 8:27 They did not understand that He was speaking to them of the Father.

John 8:28 Jesus therefore said to them, When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but as My Father has taught Me, I speak these things.

John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are

始終作祂所喜悅的事。

約 8:30 耶穌說這些話的時候，就有許多人信入了祂。

約 8:31 耶穌對信祂的猶太人說，你們若住在我的話裏，就真是我的門徒；

約 8:32 你們必認識真理，真理必叫你們得以自由。

約 8:33 他們回答祂說，我們是亞伯拉罕的後裔，從來沒有被誰奴役過；你怎麼說，你們必得以自由？

約 8:34 耶穌回答他們說，我實實在在的告訴你們，凡犯罪的，就是罪的奴僕。

約 8:35 奴僕不永遠住在家裏，兒子是永遠住在家裏。

約 8:36 所以神的兒子若叫你們自由，你們就真自由了。

約 8:37 我知道你們是亞伯拉罕的後裔；你們卻想要殺我，因為你們裏面容不下我的話。

約 8:38 我所說的，是在我父那裏看見的；你們所行的，是從你們的父聽見的。

約 8:39 他們回答祂說，我們的父就是亞伯拉罕。耶穌對他們說，你們若是亞伯拉罕的子孫，就必行亞伯拉罕所作的。

約 8:40 現在你們卻想要殺我這個將從神所聽見的真理，對你們講了的人！這不是亞伯拉罕所行的。

約 8:41 你們是行你們父所作的。他們對祂說，我們不是從淫亂生的；我們只有一位父，就是神。

約 8:42 耶穌對他們說，倘若神是你們的父，你們就必愛我；因為我是出於神而前來的，並且已經來了。我不是從自己來的，乃是祂差了我來。

約 8:43 你們為甚麼不明白我的講說？無非是因你們不能聽我的話。

約 8:44 你們是出於那父魔鬼，你們父的私慾，你們願意行。他從起初就是殺人的，並且不站在真理中，因為在他裏面沒有真理。他說謊是出於他自己的私有物，因他是說謊的，也是說謊者的父。

約 8:45 我講真理，你們卻因此不信我。

約 8:46 你們中間誰能指證我有罪？我既然講真理，你們為甚麼不信我？

約 8:47 出於神的，必聽神的話；你們所以不聽，因為你們不是出於神。

約 8:48 猶太人回答祂說，我們說你是撒瑪利亞人，又有鬼附着，豈不正對麼？

約 8:49 耶穌回答說，我沒有鬼附着，我尊敬我的父，你們倒侮辱我。

約 8:50 然而我不尋求自己的榮耀，有一位為我尋求榮耀並審判人的。

約 8:51 我實實在在的告訴你們，人若遵守我的話，必永遠不見死。

約 8:52 猶太人對祂說，現在我們知道你有鬼附着。亞伯拉罕死了，眾申言者也死了，你還說人若遵守我的話，必永遠不嘗死味。

約 8:53 難道你比我們的祖宗亞伯拉罕還大麼？他死了，眾申言者也死了。你將自己當作甚麼人？

約 8:54 耶穌回答說，我若榮耀自己，我的榮耀就算不得甚麼，榮耀我的乃是我的父，就是你們所說是你們神的那一位。

約 8:55 你們未曾認識祂，我卻認識祂。我若說不認識祂，我就是

pleasing to Him.

John 8:30 As He spoke these things, many believed into Him.

John 8:31 Then Jesus said to those Jews who believed Him, If you abide in My word, you are truly My disciples;

John 8:32 And you shall know the truth, and the truth shall set you free.

John 8:33 They answered Him, We are Abraham's seed and have never yet been enslaved to anyone. How is it that you say, You shall become free?

John 8:34 Jesus answered them, Truly, truly, I say to you, Everyone who commits sin is a slave of sin.

John 8:35 And the slave does not abide in the house forever; the son does abide forever.

John 8:36 If therefore the Son sets you free, you shall be free indeed.

John 8:37 I know that you are Abraham's seed; but you seek to kill Me because My word has no place in you.

John 8:38 I speak the things which I have seen with My Father; so then, you also do the things which you have heard from your father.

John 8:39 They answered and said to Him, Our father is Abraham. Jesus said to them, If you were Abraham's children, you would do the works of Abraham.

John 8:40 But now you are seeking to kill Me, a man who has told you the truth which I heard from God; Abraham did not do this.

John 8:41 You do the works of your father. They then said to Him, We were not born of fornication; we have one Father, God.

John 8:42 Jesus said to them, If God were your Father, you would love Me; for I came forth out from God and have come from Him; for I have not come of Myself, but He sent Me.

John 8:43 Why do you not understand My speaking? It is because you cannot hear My word.

John 8:44 You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks it out of his own possessions; for he is a liar and the father of it.

John 8:45 But because I speak the truth, you do not believe Me.

John 8:46 Which of you convicts Me of sin? Since I speak truth, why do you not believe Me?

John 8:47 He who is of God hears the words of God; for this reason you do not hear them, because you are not of God.

John 8:48 The Jews answered and said to Him, Have we not spoken well in saying that You are a Samaritan and have a demon?

John 8:49 Jesus answered, I do not have a demon, but I honor My Father, and you dishonor Me.

John 8:50 But I do not seek My glory; there is One who seeks glory for Me and judges.

John 8:51 Truly, truly, I say to you, If anyone keeps My word, he shall by no means see death forever.

John 8:52 The Jews therefore said to Him, Now we know that You have a demon. Abraham died, and the prophets too; yet You say, If anyone keeps My word, he shall by no means taste death forever.

John 8:53 Are You greater than our father Abraham, who died? The prophets died too. Who are You making Yourself?

John 8:54 Jesus answered, If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say that He is your God.

John 8:55 Yet you have not known Him, but I know Him. And if I say that I do not know Him, I will be like

說謊的，像你們一樣，但我認識祂，也遵守祂的話。  
約 8:56 你們的祖宗亞伯拉罕歡騰的要見我的日子，既看見了，就歡樂。  
約 8:57 於是猶太人對祂說，你還沒有五十歲，豈見過亞伯拉罕？  
約 8:58 耶穌對他們說，我實實在在的告訴你們，還沒有亞伯拉罕，我就是。  
約 8:59 於是他們拿石頭要打祂，耶穌卻隱藏起來，從殿裏出去了。  
約 9:1 耶穌經過的時候，看見一個生來瞎眼的人。  
約 9:2 門徒問耶穌說，拉比，是誰犯了罪，叫這人生來就瞎眼？是這人，還是他父母？  
約 9:3 耶穌回答說，不是這人犯了罪，也不是他父母犯了罪，乃是要在他身上顯明神的作為。  
約 9:4 趁着白晝，我們必須作那差我來者的工，黑夜一到，就沒有人能作工了。  
約 9:5 我在世界的時候，是世界的光。  
約 9:6 祂說了這話，就吐唾沫在地上，用唾沫和泥，抹在瞎子的眼睛上，  
約 9:7 對他說，你往西羅亞池子裏去洗。（西羅亞繙出來，就是奉差遣。）他去一洗，回來的時候，就看見了。  
約 9:8 他的鄰舍和那先前見他是討飯的，就說，這不是那素常坐着討飯的人麼？  
約 9:9 有的說，就是他。又有的說，不是，卻是像他。他自己說，是我。  
約 9:10 於是他們對他說，你的眼睛是怎麼開的？  
約 9:11 他回答說，那名叫耶穌的人，和泥抹我的眼睛，對我說，你往西羅亞池子去洗，我去一洗，就看見了。  
約 9:12 他們對他說，那個人在那裏？他說，我不知道。  
約 9:13 他們就把那從前瞎眼的人帶到法利賽人那裏。  
約 9:14 耶穌和泥開他眼睛的那日是安息日。  
約 9:15 法利賽人也問他是怎麼得看見的。瞎子對他們說，祂把泥抹在我的眼睛上，我一洗，就看見了。  
約 9:16 法利賽人中有的說，這個人不是從神來的，因為祂不守安息日。又有的說，一個罪人怎能行這樣的神蹟？他們中間就起了分裂。  
約 9:17 他們又對瞎子說，祂既然開了你的眼睛，你說祂是怎樣的人？他說，是個申言者。  
約 9:18 猶太人不信他是從前瞎眼，後來得看見的，等到叫了那得看見者的父母來，  
約 9:19 問他們說，這是你們所說，那生來就瞎眼的兒子麼？現在他怎麼看見了？  
約 9:20 他父母回答說，我們知道他是我們的兒子，生來就是瞎眼的。  
約 9:21 至於他如今怎麼看見了，我們卻不知道，是誰開了他的眼睛，我們也不知道；你們問他罷，他已經成人，會替自己說話了。  
約 9:22 他父母說這話，是因怕猶太人，因為猶太人已經商議定了，若有承認耶穌是基督的，要把他趕出會堂。  
約 9:23 因此他父母說，他已經成人了，你們問他罷。

you, a liar; but I do know Him and I keep His word.  
John 8:56 Your father Abraham exulted that he would see My day, and he saw it and rejoiced.  
John 8:57 The Jews then said to Him, You are not yet fifty years old, and have You seen Abraham?  
John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.  
John 8:59 So they picked up stones to throw at Him, but Jesus was hidden and went out of the temple.  
John 9:1 And as He passed by, He saw a man blind from birth.  
John 9:2 And His disciples asked Him, saying, Rabbi, who sinned, this man or his parents, that he would be born blind?  
John 9:3 Jesus answered, Neither has this man sinned nor his parents, but he was born so, that the works of God might be manifested in him.  
John 9:4 We must work the works of Him who sent Me while it is day; night is coming when no one can work.  
John 9:5 While I am in the world, I am the light of the world.  
John 9:6 When He had said this, He spat on the ground and made clay of the spittle and anointed his eyes with the clay,  
John 9:7 And He said to him, Go, wash in the pool of Siloam (which is interpreted, Sent). He went therefore and washed and came away seeing.  
John 9:8 The neighbors then and those who previously saw him as a beggar said, Is not this the one who used to sit and beg?  
John 9:9 Some said, This is he. Others said, No, but he is like him. He said, I am the one.  
John 9:10 They said then to him, How then were your eyes opened?  
John 9:11 He answered, The man called Jesus made clay and anointed my eyes, and said to me, Go to the pool of Siloam and wash. I went therefore and washed, and I received my sight.  
John 9:12 And they said to him, Where is He? He said, I do not know.  
John 9:13 They brought him who was once blind to the Pharisees.  
John 9:14 Now it was the Sabbath, on which day Jesus made the clay and opened his eyes.  
John 9:15 Again therefore the Pharisees also asked him how he received his sight. And he said to them, He put clay on my eyes, and I washed, and I see.  
John 9:16 Then some of the Pharisees said, This man is not from God, because He does not keep the Sabbath. But others said, How can a man who is a sinner do such signs? And there was a division among them.  
John 9:17 Then they said to the blind man again, What do you say about Him, in that He opened your eyes? And he said, He is a prophet.  
John 9:18 The Jews then did not believe concerning him that he had been blind and had received his sight, until they called the parents of him who had received his sight  
John 9:19 And asked them, saying, Is this your son, of whom you say that he was born blind? How then does he now see?  
John 9:20 Then his parents answered them and said, We know that this is our son and that he was born blind.  
John 9:21 But how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age; he will speak for himself.  
John 9:22 His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone confessed Him to be the Christ, he should be put out of the synagogue.  
John 9:23 Because of this his parents said, He is of age; question him.



約 9:24 所以法利賽人第二次叫了那從前瞎眼的人來，對他說，你當將榮耀歸與神，我們知道這人是個罪人。

約 9:25 那人回答說，祂是個罪人不是，我不知道；有一件事我知道，從前我是瞎眼的，現在看見了。

約 9:26 他們就問他說，祂向你作了甚麼？是怎麼開了你的眼睛？

約 9:27 他回答說，我已經告訴你們，你們不聽，現在爲甚麼又想要聽？莫非你們也想要作祂的門徒麼？

約 9:28 他們就罵他說，你是那人的門徒，我們是摩西的門徒。

約 9:29 我們曉得神曾對摩西說過話，只是這個人，我們不曉得祂是那裏的。

約 9:30 那人回答說，祂開了我的眼睛，你們竟不曉得祂是那裏的，這真是奇怪。

約 9:31 我們曉得神不聽罪人，惟有敬畏神，實行祂旨意的，神纔聽他。

約 9:32 自古以來，未曾聽過有人把生來瞎眼者的眼睛開了。

約 9:33 這人若不是從神來的，甚麼也不能作。

約 9:34 他們回答說，你全然生在罪中，還要教訓我們麼？於是把他趕出去了。

約 9:35 耶穌聽說他們把他趕出去，後來遇見他，就說，你信入神的兒子麼？

約 9:36 他回答說，主阿，誰是神的兒子，叫我信入祂？

約 9:37 耶穌說，你已經看見祂，這和你說話的就是祂。

約 9:38 他說，主阿，我信，就拜耶穌。

約 9:39 耶穌說，我爲審判到這世上來，叫看不見的可以看見，看得見的反瞎了眼。

約 9:40 同祂在那裏的法利賽人，有的聽見這話，就說，難道我們也瞎了眼麼？

約 9:41 耶穌對他們說，你們若瞎了眼，就沒有罪了；但現在你們說，我們看得見，所以你們的罪還存在。

約 11:1 有一個患病的伯大尼人拉撒路，是馬利亞和她姐姐馬大那村子的人。

約 11:2 這馬利亞就是那用香膏抹主，又用自己頭髮擦祂腳的，患病的拉撒路是她的兄弟。

約 11:3 姊妹二人就打發人到耶穌那裏說，主阿，看哪，你所愛的人病了。

約 11:4 耶穌聽見，就說，這病不至於死，乃是爲着神的榮耀，叫神的兒子藉此得榮耀。

約 11:5 耶穌素來愛馬大，和她妹妹，並拉撒路。

約 11:6 祂聽見拉撒路病了，就在所居之地，仍住了兩天。

約 11:7 然後對門徒說，我們再往猶太去罷。

約 11:8 門徒對祂說，拉比，猶太人近來想要拿石頭打你，你還往那裏去麼？

約 11:9 耶穌回答說，白晝不是有十二小時麼？人若在白晝行走，就不至碰跌，因爲看見這世界的光。

約 11:10 若在黑夜行走，就必碰跌，因爲那光不在他裏面。

約 11:11 耶穌說了這話，隨後對他們說，我們的朋友拉撒路睡了，

John 9:24 Therefore a second time they called the man who had been blind, and said to him, Give glory to God; we know that this man is a sinner.

John 9:25 Then he answered, Whether or not He is a sinner, I do not know; one thing I do know, that though I was blind, now I see.

John 9:26 They said then to him, What did He do to you? How did He open your eyes?

John 9:27 He answered them, I told you already and you did not hear. Why do you want to hear it again? Do you also want to become His disciples?

John 9:28 And they reviled him and said, You are His disciple; but we are disciples of Moses.

John 9:29 We know that God has spoken to Moses, but as for this man, we do not know where He is from.

John 9:30 The man answered and said to them, Why here is an amazing thing, that you do not know where He is from, and yet He opened my eyes!

John 9:31 We know that God does not hear sinners, but if anyone is God-fearing and does His will, He hears him.

John 9:32 Since time began it has never been heard that anyone opened the eyes of one born blind.

John 9:33 If this man were not from God, He could do nothing.

John 9:34 They answered and said to him, You were wholly born in sins, and you are teaching us? And they cast him out.

John 9:35 Jesus heard that they had cast him out, and He found him and said, Do you believe into the Son of God?

John 9:36 He answered and said, And who is He, Lord, that I may believe into Him?

John 9:37 Jesus said to him, You have both seen Him, and He is the One speaking with you.

John 9:38 And he said, Lord, I believe; and he worshipped Him.

John 9:39 And Jesus said, For judgment I have come into this world, that those who do not see may see, and that those who see may become blind.

John 9:40 Some of the Pharisees who were with Him heard these things and said to Him, We are not blind also, are we?

John 9:41 Jesus said to them, If you were blind, you would not have sin; but now that you say, We see; your sin remains.

John 11:1 Now there was a certain man who was sick, Lazarus from Bethany, of the village of Mary and her sister Martha.

John 11:2 It was that Mary who anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick.

John 11:3 The sisters therefore sent to Him saying, Lord, behold, he whom You love is sick.

John 11:4 But when Jesus heard it, He said, This sickness is not unto death, but for the glory of God, in order that the Son of God may be glorified through it.

John 11:5 Now Jesus loved Martha and her sister and Lazarus.

John 11:6 When therefore He heard that he was sick, He remained at that time in the place where He was for two days.

John 11:7 Then after this He said to the disciples, Let us go into Judea again.

John 11:8 The disciples said to Him, Rabbi, the Jews were just now seeking to stone You, and You are going there again?

John 11:9 Jesus answered, Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

John 11:10 But if anyone walks in the night, he stumbles, because the light is not in him.

John 11:11 He said these things, and after this He said to them, Our friend Lazarus has fallen asleep; but I

我要去叫醒他。  
約 11:12 門徒對祂說，主阿，他若睡了，就必好了。  
約 11:13 耶穌原是指着拉撒路的死說的，他們卻以為祂是指拉撒路安然睡覺說的。  
約 11:14 所以耶穌就明明的告訴他們說，拉撒路死了。  
約 11:15 我為你們歡喜我不在那裏，好叫你們信。現在我們往他那裏去罷。  
約 11:16 那稱為低土馬的多馬，就對同作門徒的說，我們也去和祂同死罷。  
約 11:17 耶穌到了，就發現拉撒路在墳墓裏，已經四天了。  
約 11:18 伯大尼離耶路撒冷不遠，約有三公里。  
約 11:19 有好些猶太人來到馬大和馬利亞那裏，要為她們兄弟的事安慰她們。  
約 11:20 馬大聽見耶穌來了，就去迎接祂，馬利亞卻仍然坐在家裏。  
  
約 11:21 馬大對耶穌說，主阿，你若早在這裏，我兄弟就不會死。  
約 11:22 就是現在，我也知道你無論向神求甚麼，神也必賜給你。  
約 11:23 耶穌對她說，你兄弟必然復活。  
約 11:24 馬大說，我知道在末日復活的時候，他必復活。  
約 11:25 耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；  
約 11:26 凡活着信入我的人，必永遠不死。你信這話麼？  
約 11:27 馬大對祂說，主阿，是的；我信你是基督，是神的兒子，就是那要來到世界的。  
約 11:28 馬大說了這話，就去暗暗的叫她妹妹馬利亞，說，夫子來了，叫你。  
約 11:29 馬利亞聽見了，就急忙起來，到耶穌那裏去。  
約 11:30 那時，耶穌還沒有進村子，仍在馬大迎接祂的地方。  
約 11:31 那些同馬利亞在家裏安慰她的猶太人，見她急忙起來出去，就跟着她，以為她要往墳墓那裏去哭。  
  
約 11:32 馬利亞到了耶穌那裏，看見祂，就俯伏在祂腳前，對祂說，主阿，你若早在這裏，我兄弟就不會死。  
約 11:33 耶穌看見她哭，並看見與她同來的猶太人也哭，就靈裏悲憤，又受攪擾，  
約 11:34 便說，你們把他安放在那裏？他們說，主阿，來看。  
約 11:35 耶穌哭了。  
約 11:36 猶太人就說，你看祂何等愛這人。  
約 11:37 其中有人說，這位開了瞎子眼睛的，豈不能叫這人也不死麼？  
約 11:38 耶穌又靈裏悲憤，來到墳墓前；那墳墓是個洞，有一塊石頭擋着。  
約 11:39 耶穌說，你們把石頭挪開。那死人的姐姐馬大對祂說，主阿，他已經臭了，因為這是第四天了。  
約 11:40 耶穌說，我不是對你說過，你若信，就必看見神的榮耀麼？  
約 11:41 他們就把石頭挪開，耶穌舉目向上說，父阿，我感謝你，

am going that I may wake him out of sleep.  
John 11:12 The disciples then said to Him, Lord, if he has fallen asleep, he will recover.  
John 11:13 But Jesus had spoken about his death, but they thought that He was speaking about taking rest in sleep.  
John 11:14 So Jesus then told them plainly, Lazarus has died.  
John 11:15 And I rejoice for your sakes that I was not there, so that you may believe; but let us go to him.  
  
John 11:16 Then Thomas, who is called Didymus, said to his fellow disciples, Let us also go, that we may die with Him.  
John 11:17 Then when Jesus came, He found that he had already been in the tomb four days.  
John 11:18 Now Bethany was near Jerusalem, about fifteen stadia away.  
John 11:19 And many of the Jews had come to Martha and Mary to console them concerning their brother.  
John 11:20 Martha therefore, when she heard that Jesus was coming, went to meet Him; but Mary sat in the house.  
John 11:21 Then Martha said to Jesus, Lord, if You had been here, my brother would not have died.  
John 11:22 But even now I know that whatever You ask of God, God will give You.  
John 11:23 Jesus said to her, Your brother will rise again.  
John 11:24 Martha said to Him, I know that he will rise again in the resurrection in the last day.  
John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;  
John 11:26 And everyone who lives and believes into Me shall by no means die forever. Do you believe this?  
John 11:27 She said to Him, Yes, Lord; I have believed that You are the Christ, the Son of God, He who comes into the world.  
John 11:28 And when she had said this, she went away and called Mary her sister secretly, saying, The Teacher is here and is calling you.  
John 11:29 And she, when she heard this, rose quickly and came to Him.  
John 11:30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him.  
John 11:31 The Jews then who were with her in the house and were consoling her, when they saw that Mary rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there.  
John 11:32 Then Mary, when she came to where Jesus was, saw Him and fell at His feet, saying to Him, Lord, if You had been here, my brother would not have died.  
John 11:33 Then Jesus, when He saw her weeping and the Jews who came with her weeping, was moved with indignation in His spirit and was troubled,  
John 11:34 And He said, Where have you put him? They said to Him, Lord, come and see.  
John 11:35 Jesus wept.  
John 11:36 The Jews then said, Behold how He loved him!  
John 11:37 But some of them said, Could not He who opened the eyes of the blind man also have caused that this man would not die?  
John 11:38 Jesus therefore, moved with indignation again in Himself, came to the tomb. Now it was a cave, and a stone was lying against it.  
John 11:39 Jesus said, Take away the stone. Martha, the sister of him who was deceased, said to Him, Lord, by now he smells, for it is the fourth day that he is there.  
John 11:40 Jesus said to her, Did I not tell you that if you believe you will see the glory of God?  
John 11:41 Then they took the stone away. And Jesus lifted up His eyes and said, Father, I thank You that

因爲你已經聽我。

- 約 11:42 我也知道你常聽我，但我說這話，是爲周圍站着的羣眾，叫他們信是你差了我來。
- 約 11:43 說了這話，就大聲喊着說，拉撒路，出來！
- 約 11:44 那死人就出來了，手脚裹着布，臉上包着手巾。耶穌對他們說，解開，讓他走。
- 約 11:45 那些來到馬利亞那裏的猶太人，見了耶穌所作的事，就多有信入祂的。
- 約 11:46 但其中也有人到法利賽人那裏去，將耶穌所作的事告訴他們。
- 約 11:47 於是祭司長和法利賽人聚集議會，說，這人行好些神蹟，我們怎麼辦？
- 約 11:48 若這樣由着祂，人人都要信入祂，羅馬人也要來奪我們的土地和人民。
- 約 11:49 他們當中有一個人，是當年作大祭司的該亞法，對他們說，你們甚麼都不知道，
- 約 11:50 也不想，一個人替百姓死，免得全民滅亡，就是你們的益處。
- 約 11:51 他這話不是從自己說的，是因他當年作大祭司，所以豫言耶穌將要替這民死；
- 約 11:52 不但替這民死，並要將神四散的兒女，都聚集歸一。

- 約 11:53 從那日起，他們就商議要殺耶穌。
- 約 11:54 所以耶穌不再公開在猶太人中間往來，卻離開那裏，往靠近曠野的地方去，到了一座城，名叫以法蓮，就在那裏同門徒住下。
- 約 11:55 猶太人的逾越節近了，有許多人從鄉下上耶路撒冷去，要在節前潔淨自己。
- 約 11:56 他們就尋找耶穌，站在殿裏彼此說，你們怎麼看？祂絕不來過節麼？
- 約 11:57 那時，祭司長和法利賽人早已下了命令，若有人知道耶穌在那裏，就要報明，他們好去捉拿祂。

## 1 我們不該顧到善惡，乃該顧到生命—四 10～14，20～21，23～24，八 3～9，九 1～3，十一 20～27。

- 約 4:10 耶穌回答說，你若知道神的恩賜，和對你說請給我水喝的是誰，你必早求祂，祂也必早給了你活水。
- 約 4:11 婦人說，先生，你沒有打水的器具，井又深，從那裏得活水？
- 約 4:12 我們的祖宗雅各，將這井給了我們，他自己和他的子孫並牲畜，也都喝這井裏的水，難道你比他還大麼？
- 約 4:13 耶穌回答說，凡喝這水的，還要再渴；
- 約 4:14 人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。
- 約 4:20 我們的祖宗在這山上敬拜，你們倒說，敬拜的地方必須在耶路撒冷。
- 約 4:21 耶穌說，婦人，你當信我，時候將到，那時你們敬拜父，

You have heard Me.

- John 11:42 And I knew that You always hear Me; but because of the crowd standing around, I said it, that they may believe that You have sent Me.
- John 11:43 And when He had said these things, He cried out with a loud voice, Lazarus, come out!
- John 11:44 And he who had died came out, bound hand and foot with cloths, and his face was bound about with a handkerchief. Jesus said to them, Loose him and let him go.
- John 11:45 Many of the Jews therefore who had come to Mary and beheld the things that He did believed into Him.
- John 11:46 But some of them went away to the Pharisees and told them the things that Jesus did.
- John 11:47 Then the chief priests and the Pharisees assembled a council and said, What do we do? For this man is doing many signs.
- John 11:48 If we let Him do so, all will believe into Him, and the Romans will come and take away both our place and our nation.
- John 11:49 But a certain one of them, Caiaphas, who was high priest that year, said to them, You know nothing at all,
- John 11:50 Nor do you take account of the fact that it is expedient for you that one man die for the people and that not the whole nation perish.
- John 11:51 But this he did not say from himself, but being high priest that year, he prophesied that Jesus was to die for the nation,
- John 11:52 And not for the nation only, but that He might also gather into one the children of God who are scattered abroad.
- John 11:53 From that day therefore they took counsel to kill Him.
- John 11:54 Jesus therefore no longer walked openly among the Jews, but went away from there to the region near the wilderness, into a city called Ephraim, and there He remained with the disciples.
- John 11:55 Now the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover in order to purify themselves.
- John 11:56 They then sought Jesus, and said to one another as they stood in the temple, What do you think? That He will not, by any means, come to the feast?
- John 11:57 Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should disclose it, so that they might arrest Him.

## 1. We should care not for good and evil but for life—4:10-14, 20-21, 23-24; 8:3-9; 9:1-3; 11:20-27.

- John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
- John 4:11 The woman said to Him, Sir, You have no bucket, and the well is deep; where then do You get this living water?
- John 4:12 Are You greater than our father Jacob, who gave us the well and drank of it himself, as well as his sons and his cattle?
- John 4:13 Jesus answered and said to her, Everyone who drinks of this water shall thirst again,
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.
- John 4:20 Our fathers worshipped in this mountain, yet you say that in Jerusalem is the place where men must worship.
- John 4:21 Jesus said to her, Woman, believe Me, an hour is coming when neither in this mountain nor in



不在這山上，也不在耶路撒冷。  
約 4:23 時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。  
約 4:24 神是靈；敬拜祂的，必須在靈和真實裏敬拜。  
約 8:3 經學家和法利賽人，帶着一個行淫時被拿的婦人來，叫她站在當中，  
約 8:4 就對耶穌說，夫子，這婦人是正在行淫時被拿的。  
約 8:5 摩西在律法上吩咐我們，把這樣的婦人用石頭打死，這樣，你怎麼說？  
約 8:6 他們說這話，是要試誘耶穌，好得着把柄告祂。耶穌卻彎下腰來，用指頭在地上寫字。  
約 8:7 他們還是不住的問祂，耶穌就直起腰來，對他們說，你們中間誰是沒有罪的，誰就先拿石頭打她。  
約 8:8 於是又彎下腰來，在地上寫字。  
約 8:9 他們聽見了，就從老的開始，一個一個的出去了；只剩下耶穌一人，還有那婦人仍然站在當中。  
約 9:1 耶穌經過的時候，看見一個生來瞎眼的人。  
約 9:2 門徒問耶穌說，拉比，是誰犯了罪，叫這人生來就瞎眼？是這人，還是他父母？  
約 9:3 耶穌回答說，不是這人犯了罪，也不是他父母犯了罪，乃是要在他身上顯明神的作為。  
約 11:20 馬大聽見耶穌來了，就去迎接祂，馬利亞卻仍然坐在家裏。  
  
約 11:21 馬大對耶穌說，主阿，你若早在這裏，我兄弟就不會死。  
約 11:22 就是現在，我也知道你無論向神求甚麼，神也必賜給你。  
約 11:23 耶穌對她說，你兄弟必然復活。  
約 11:24 馬大說，我知道在末日復活的時候，他必復活。  
約 11:25 耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；  
約 11:26 凡活着信入我的人，必永遠不死。你信這話麼？  
約 11:27 馬大對祂說，主阿，是的；我信你是基督，是神的兒子，就是那要來到世界的。

## 2 辨識一件事最好的辦法，乃是按着生命或死亡，而不是按着是與非、善與惡來辨識—羅 8:6，林後 11:3。

羅 8:6 因為心思置於肉體，就是死；心思置於靈，乃是生命平安。  
林後 11:3 我只怕你們的心思或被敗壞，失去那向着基督的單純和純潔，就像蛇用詭詐誘騙了夏娃一樣。

## 肆 基督是我們的生命—西 3:4:

西 3:4 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。

### 一 神的生命就是基督的生命，基督的生命又成了

Jerusalem will you worship the Father.  
John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.  
John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.  
John 8:3 And the scribes and Pharisees brought a woman caught in adultery, and having set her in the midst,  
John 8:4 They said to Him, Teacher, this woman has been caught committing adultery, in the very act.  
John 8:5 Now in the law, Moses commanded us to stone such women. What then do You say?  
  
John 8:6 But they said this to tempt Him, so that they might have reason to accuse Him. But Jesus stooped down and wrote with His finger on the ground.  
John 8:7 But when they persisted in questioning Him, He stood up and said to them, He who is without sin among you, let him be the first to throw a stone at her.  
John 8:8 And again He stooped down and wrote on the ground.  
John 8:9 And when they heard that, they went out one by one, beginning with the older ones. And Jesus was left alone, and the woman stood where she was, in the midst.  
John 9:1 And as He passed by, He saw a man blind from birth.  
John 9:2 And His disciples asked Him, saying, Rabbi, who sinned, this man or his parents, that he would be born blind?  
John 9:3 Jesus answered, Neither has this man sinned nor his parents, but he was born so, that the works of God might be manifested in him.  
John 11:20 Martha therefore, when she heard that Jesus was coming, went to meet Him; but Mary sat in the house.  
John 11:21 Then Martha said to Jesus, Lord, if You had been here, my brother would not have died.  
John 11:22 But even now I know that whatever You ask of God, God will give You.  
John 11:23 Jesus said to her, Your brother will rise again.  
John 11:24 Martha said to Him, I know that he will rise again in the resurrection in the last day.  
John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;  
John 11:26 And everyone who lives and believes into Me shall by no means die forever. Do you believe this?  
John 11:27 She said to Him, Yes, Lord; I have believed that You are the Christ, the Son of God, He who comes into the world.

## 2.The best way to discern a matter is to discern according to life or death, not according to right and wrong, good and evil—Rom. 8:6; 2 Cor. 11:3.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.  
2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

## IV. Christ is our life—Col. 3:4:

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

### A.The life of God is the life of Christ, and the life of Christ has become our

## 我們的生命—4 節，約五 26:

西 3:4 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。

約 5:26 因為父怎樣在自己裏面有生命，就賜給子也照樣在自己裏面有生命；

- 1 基督是我們的生命，意思就是說，祂對我們是主觀到了極點的一一 4，十四 6 上，十 10 下，林前十五 45 下，羅八 10，6，11。

約 1:4 生命在祂裏面，這生命就是人的光。

約 14:6 耶穌說，我就是道路、實際、生命；若不藉着我，沒有人能到父那裏去。

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。

林前 15:45 經上也是這樣記着：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。

羅 8:10 但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。

羅 8:6 因為心思置於肉體，就是死；心思置於靈，乃是生命平安。

羅 8:11 然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。

- 2 不可能把一個人和他的生命分開，因為人的生命就是人自己；因此，說基督是我們的生命，意思就是說，基督成了我們，我們與祂同有一個生命和生活—約十四 6 上，腓一 21 上。

約 14:6 耶穌說，我就是道路、實際、生命；若不藉着我，沒有人能到父那裏去。

腓 1:21 因為在我，活着就是基督，死了就有益處。

## 二 基督是我們的生命，這真理有力的指明我們要以祂為生命，並要在日常生活中活祂—西三 4，約六 57:

西 3:4 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。

約 6:57 活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。

- 1 基督必須在實際上、在經歷上是我們的生命；一天過一天，我們需要在祂的生命裏得救—西三 4，林前十五 45 下，羅五 10。

西 3:4 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯

## life—v. 4; John 5:26:

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

1. For Christ to be our life means that He is subjective to us to the uttermost—1:4; 14:6a; 10:10b; 1 Cor. 15:45b; Rom. 8:10, 6, 11.

John 1:4 In Him was life, and the life was the light of men.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

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.

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

2. It is impossible to separate a person from the life of that person, for a person's life is the person himself; thus, to say that Christ is our life means that Christ has become us and that we have one life and living with Him—John 14:6a; Phil. 1:21a.

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

Phil. 1:21 For to me, to live is Christ and to die is gain.

## B. The truth that Christ is our life is a strong indication that we are to take Him as life and live Him in our daily life—Col. 3:4; John 6:57:

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

1. Christ must be our life in a practical and experiential way; day by day we need to be saved in His life—Col. 3:4; 1 Cor. 15:45b; Rom. 5:10.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

現在榮耀裏。

林前 15:45 經上也是這樣記着：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。

羅 5:10 因為我們作仇敵的時候，且藉着神兒子的死得與神和好，既已和好，就更要在他生命裏得救了。

## 2 新人乃是我們接受基督作生命並活基督的自然結果—西三 3～4，10～11。

西 3:3 因為你們已經死了，你們的生命與基督一同藏在神裏面。

西 3:4 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。

西 3:10 並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知識；

西 3:11 在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。

## 伍 我們在神面前的生活和工作有兩條可能的路—引到生命的路，以及引到毀壞的路—太七 13～14：

太 7:13 你們要進窄門；因為引到毀壞的，那門寬，那路闊，進去的人也多；

太 7:14 引到生命的，那門窄，那路狹，找着的人也少。

### 一 我們要走引到生命的路，就需要進窄門，走狹路—13～14 節：

太 7:13 你們要進窄門；因為引到毀壞的，那門寬，那路闊，進去的人也多；

太 7:14 引到生命的，那門窄，那路狹，找着的人也少。

1 那窄門不僅對付外面的行為，也對付裏面的動機。

2 舊人、己、肉體、人的觀念、世界同其榮耀，都被摒除在外；只有合乎神旨意的，纔能進去—21 節，十二 50。

太 7:21 不是每一個對我說，主阿，主阿的人，都能進諸天的國，惟獨實行我諸天之上父旨意的人，纔能進去。

太 12:50 因為凡實行我在諸天之上父旨意的，就是我的弟兄、姊妹和母親了。

1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

## 2. The new man is the spontaneous issue of our taking Christ as our life and living Him—Col. 3:3-4, 10-11.

Col. 3:3 For you died, and your life is hidden with Christ in God.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

## V. There are two possible ways of our life and work before God—the way that leads to life and the way that leads to destruction—Matt. 7:13-14:

Matt. 7:13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

### A. In order to take the way that leads to life, we need to enter in through the narrow gate and then walk on the constricted way—vv. 13-14:

Matt. 7:13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

1. The narrow gate deals not only with outward conduct but also with inward motive.

2. The old man, the self, the flesh, the human concept, and the world with its glory are all excluded; only that which corresponds with God's will can enter in—v. 21; 12:50.

Matt. 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

Matt. 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.



### 3 我們要先進窄門，然後走狹路，這路乃是一生之久且引到生命的一七 14。

太 7:14 引到生命的，那門窄，那路狹，找着的人也少。

### 4 十四節裏的『生命』是指國度永遠蒙福的光景，這國度充滿了神永遠的生命；這生命今天是在國度的實際裏，來世要在國度的實現裏一十九 29，路十八 30。

太 7:14 引到生命的，那門窄，那路狹，找着的人也少。

太 19:29 凡為我的名撇下房屋、或是弟兄、姊妹、父親、母親、兒女、田地的，必要得着百倍，且要承受永遠的生命。

路 18:30 沒有不在今世得許多倍，且要在來世得永遠生命的。

## 二 闊路是按照屬世的系統，滿足天然的口味，為要得着羣眾，維持人的事業，成就人的企業；闊路所引到的毀壞，不是指人的沉淪，乃是指人行為和工作的毀壞—林前三 15，太十三 31～33，啓二 13，20，十七 4～5。

林前 3:15 人的工程若被燒燬，他就要受虧損，自己卻要得救；只是這樣得救，要像從火裏經過的一樣。

太 13:31 耶穌在他們跟前另設一個比喻，說，諸天的國好像一粒芥菜種，有人拿去種在他的田裏。

太 13:32 這乃是百種裏最小的，但長起來，卻比別的菜都大，且成了樹，甚至天空的飛鳥來棲宿在它的枝上。

太 13:33 祂對他們另講一個比喻說，諸天的國好像麵酵，有婦人拿去藏在三斗麵裏，直到全團都發了酵。

啓 2:13 我知道你的居所，就是有撒但座位之處。你持守着我的名，甚至當我忠信的見證人安提帕在你們中間，撒但所住之處被殺的那些日子，你也沒有否認對我的信仰。

啓 2:20 然而有一件事我要責備你，就是你容讓那自稱是女申言者的婦人耶洗別教導我的奴僕，引誘他們行淫亂，並喫祭偶像之物。

啓 17:4 那女人穿着紫色和朱紅色的衣服，用金子、寶石、珍珠為妝飾，手中拿着金杯，盛滿了可憎之物，並她淫亂的污穢。

啓 17:5 在她額上有名寫着：奧祕哉！大巴比倫，地上妓女和可憎之物的母。

## 三 主恢復的路乃是生命的路，要引到來世諸天之

### 3. First, we need to enter in through the narrow gate and then walk on the constricted way, a way that is lifelong and leads to life—7:14.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

### 4. The word life in Matthew 7:14 refers to the ever-blessed condition of the kingdom, which is filled with the eternal life of God; this life is in the reality of the kingdom today and will be in the manifestation of the kingdom in the coming age—19:29; Luke 18:30.

Matt. 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

Matt. 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or fields for My name's sake shall receive a hundred times as much and shall inherit eternal life.

Luke 18:30 Who shall not by all means receive back many times as much in this time, and in the coming age, eternal life.

## B. The broad way is according to the worldly systems, satisfying the natural tastes, to get the crowd, to maintain a career of man, and to achieve man's enterprise; the destruction to which the broad way leads refers not to the perishing of a person but to the destruction of a person's deeds and works—1 Cor. 3:15; Matt. 13:31-33; Rev. 2:13, 20; 17:4-5.

1 Cor. 3:15 If anyone's work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire.

Matt. 13:31 Another parable He set before them, saying, The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field,

Matt. 13:32 And which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.

Matt. 13:33 Another parable He spoke to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

Rev. 2:13 I know where you dwell, where Satan's throne is; and you hold fast My name and have not denied My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.

Rev. 2:20 But I have something against you, that you tolerate the woman Jezebel, she who calls herself a prophetess and teaches and leads My slaves astray to commit fornication and to eat idol sacrifices.

Rev. 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.

Rev. 17:5 And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.

## C. The way of the Lord's recovery is the way of life that leads to a living

國實現時在生命裏活的賞賜—詩十六 11，耶二一 8，太十九 29，路十八 30，林前三 13～15，十五 58。

詩 16:11 你必將生命的道路指示我；在你面前有滿足的喜樂；在你右手中有永遠的福樂。

耶 21:8 你要對這百姓說，耶和華如此說，我將生命的路和死亡的路，擺在你們面前。

太 19:29 凡為我的名撇下房屋、或是弟兄、姊妹、父親、母親、兒女、田地的，必要得着百倍，且要承受永遠的生命。

路 18:30 沒有不在今世得許多倍，且要在來世得永遠生命的。

林前 3:13 各人的工程必然顯露，因為那日子要將它指明出來；它要在火中被揭露，這火要試驗各人的工程是那一種的。

林前 3:14 人在那根基上所建造的工程若存得住，他就要得賞賜。

林前 3:15 人的工程若被燒燬，他就要受虧損，自己卻要得救；只是這樣得救，要像從火裏經過的一樣。

林前 15:58 所以我親愛的弟兄們，你們務要堅固，不可搖動，常常竭力多作主工，因為知道你們的勞苦，在主裏面不是徒然的。

陸 我們需要憑生命的感覺而活；生命的感覺就是在我們裏面之神聖生命的感覺、知覺—羅八 6，弗四 18～19：

羅 8:6 因為心思置於肉體，就是死；心思置於靈，乃是生命平安。

弗 4:18 他們在悟性上既然昏暗，就因着那在他們裏面的無知，因着他們心裏的剛硬，與神的生命隔絕了；

弗 4:19 他們感覺既然喪盡，就任憑自己放蕩，以致貪行種種的污穢。

一 生命感覺的源頭是神聖的生命、生命的律、聖靈、住在我們裏面的基督、以及在我們裏面運行的神—羅八 2，10～11，腓二 13。

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 8:10 但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。

羅 8:11 然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。

腓 2:13 因為乃是神為着祂的美意，在你們裏面運行，使你們立志並行事。

二 神聖的生命是最高生命，有最豐富、最強、

reward in life in the manifestation of the kingdom of the heavens in the coming age—Psa. 16:11; Jer. 21:8; Matt. 19:29; Luke 18:30; 1 Cor. 3:13-15; 15:58.

Psa. 16:11 You will make known to me the path of life; / In Your presence is fullness of joy; / At Your right hand there are pleasures forever.

Jer. 21:8 And to this people you shall say, Thus says Jehovah, I am setting before you the way of life and the way of death.

Matt. 19:29 And everyone who has left houses or brothers or sisters or father or mother or children or fields for My name's sake shall receive a hundred times as much and shall inherit eternal life.

Luke 18:30 Who shall not by all means receive back many times as much in this time, and in the coming age, eternal life.

1 Cor. 3:13 The work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

1 Cor. 3:14 If anyone's work which he has built upon the foundation remains, he will receive a reward;

1 Cor. 3:15 If anyone's work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire.

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.

VI. We need to live by the sense of life—the feeling, the consciousness, of the divine life within us—Rom. 8:6; Eph. 4:18-19:

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

Eph. 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.

A. The source of the sense of life is the divine life, the law of life, the Holy Spirit, Christ abiding in us, and God operating in us—Rom. 8:2, 10-11; Phil. 2:13.

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. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

B. The divine life is the highest life, with the richest, strongest, and keenest

最敏銳的感覺；這乃是生命的感覺—弗四 18。

弗 4:18 他們在悟性上既然昏暗，就因着那在他們裏面的無知，因着他們心裏的剛硬，與神的生命隔絕了；

三 生命的感覺引導我們，支配我們，管制我們，並指引我們，使我們知道我們是活在神聖的生命裏，或活在天然的生命裏，是活在肉體裏，或活在靈裏—羅八 6。

羅 8:6 因為心思置於肉體，就是死；心思置於靈，乃是生命平安。

柒 我們需要勝過死亡對召會的攻擊，並在基督復活的生命裏建造基督的身體—太十六 18，約十一 25，弗一 22～23，四 16：

太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

約 11:25 耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；

弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

一 藉着我們靈裏基督復活的生命，我們就能勝過死亡對召會的攻擊—太十六 18，徒二 24，提後一 10：

太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

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。

提後 1:10 但如今藉着我們救主基督耶穌的顯現，纔顯明出來。祂已經把死廢掉，藉着福音將生命和不朽壞照耀出來；

1 自伊甸園開始，神與撒但的爭執，一直就是在死亡與生命這個問題上一羅八 6，10～11，來二 15。

羅 8:6 因為心思置於肉體，就是死；心思置於靈，乃是生命平安。  
羅 8:10 但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。

羅 8:11 然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體。

來 2:15 並要釋放那些一生因怕死而受挾於奴役的人。

feeling; this feeling is the sense of life—Eph. 4:18.

Eph. 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

C. The sense of life guides us, governs us, controls us, and directs us, causing us to know whether we are living in the divine life or in the natural life and whether we are living in the flesh or in the spirit—Rom. 8:6.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

**VII. We need to be victorious over the attack of death upon the church and build up the Body of Christ in the resurrection life of Christ—Matt. 16:18; John 11:25; Eph. 1:22-23; 4:16:**

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

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.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

**A. By the resurrection life of Christ in our spirit, we can be victorious over the attack of death upon the church—Matt. 16:18; Acts 2:24; 2 Tim. 1:10:**

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

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.

2 Tim. 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,

**1. From Eden onward, God's controversy with Satan has been on the issue of death and life—Rom. 8:6, 10-11; Heb. 2:15.**

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Heb. 2:15 And might release those who because of the fear of death through all their life were held in slavery.



2 馬太十六章十八節給我們看見，召會所受的攻擊是從甚麼源頭而來——『陰間的門』，就是死亡；撒但特別的目的，乃是在召會裏散佈死亡；他最害怕的就是召會抵擋他死亡的權勢——啓二 8，10～11。

太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

啓 2:8 你要寫信給在士每拿的召會的使者，說，那首先的、末後的、死過又活的，這樣說，

啓 2:10 你將要受的苦你不用怕。看哪，魔鬼將要把你們中間幾個人下在監裏，叫你們受試煉；你們必受患難十日。你務要至死忠信，我就賜給你那生命的冠冕。

啓 2:11 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，絕不會受第二次死的害。

## 二 我們應該操練靈，在基督復活的生命裏建造基督的身體——弗二 6，21～22，四 16，啓一 18，二 8，腓三 10：

弗 2:6 祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏，

弗 2:21 在祂裏面，全房聯結一起，長成在主裏的聖殿；

弗 2:22 你們也在祂裏面同被建造，成為神在靈裏的居所。

弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

啓 1:18 又是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠，並且拿着死亡和陰間的鑰匙。

啓 2:8 你要寫信給在士每拿的召會的使者，說，那首先的、末後的、死過又活的，這樣說，

腓 3:10 使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，

1 召會作為基督的身體，其性質乃是復活；復活的實際乃是基督這賜生命的靈——約十一 25，徒二 24，弗一 19～23，林前十五 45 下。

約 11:25 耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；

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。

弗 1:19 以及祂的能力向着我們這信的人，照祂力量之權能的運行，是何等超越的浩大，

弗 1:20 就是祂在基督身上所運行的，使祂從死人中復活，叫祂在諸天界裏，坐在自己的右邊，

弗 1:21 遠超過一切執政的、掌權的、有能的、主治的、以及一切

2. Matthew 16:18 shows us from what source the attack upon the church will come——“the gates of Hades,” that is, death; Satan’s special object is to spread death within the church, and his greatest fear with regard to the church is her resistance to his power of death——Rev. 2:8, 10-11.

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Rev. 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:

Rev. 2:10 Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.

Rev. 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.

## B. We should be exercised in spirit to build up the Body of Christ in the resurrection life of Christ——Eph. 2:6, 21-22; 4:16; Rev. 1:18; 2:8; Phil. 3:10:

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

Rev. 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again:

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

1. The nature of the church as the Body of Christ is resurrection, and the reality of resurrection is Christ as the life-giving Spirit——John 11:25; Acts 2:24; Eph. 1:19-23; 1 Cor. 15:45b.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

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.

Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength,

Eph. 1:20 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies,

Eph. 1:21 Far above all rule and authority and power and lordship and every name that is named not only

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，並使祂向着召會作萬有的頭；

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

林前 15:45 經上也是這樣記着：『首先的人亞當成了活的魂；』末後的亞當成了賜生命的靈。

## 2 當我們憑我們裏面神聖的生命而活時，我們就在復活裏過生活，使基督的身體得着建造—腓三 10～11，弗四 15～16，西二 19，三 15。

腓 3:10 使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，

腓 3:11 或者我可以達到那從死人中傑出的復活。

弗 4:15 惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；

弗 4:16 本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

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

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，也是爲了這平安；且要感恩。

## 捌『我們因爲愛弟兄，就曉得是已經出死入生了』—約壹三 14 上：

約壹 3:14 我們因爲愛弟兄，就曉得是已經出死入生了。不愛弟兄的，仍住在死中。

### 一 死是出於神的仇敵魔鬼撒但，撒但是由帶來死的善惡知識樹所表徵—創二 9，17。

創 2:9 耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。

創 2:17 只是善惡知識樹上的果子，你不可喫，因爲你喫的日子必定死。

### 二 生命是出於神這生命的源頭，神是由發出生命生命樹所表徵—9，16～17 節。

創 2:9 耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。

創 2:16 耶和華神吩咐那人說，園中各樣樹上的果子，你可以隨意喫，

創 2:17 只是善惡知識樹上的果子，你不可喫，因爲你喫的日子必定死。

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.

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

## 2. When we live by the divine life within us, we are living a life in resurrection for the building up of the Body of Christ—Phil. 3:10-11; Eph. 4:15-16; Col. 2:19; 3:15.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

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.

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.

## VIII. “We know that we have passed out of death into life because we love the brothers”—1 John 3:14a:

1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

### A. Death is of the devil, God’s enemy, Satan, signified by the tree of knowledge of good and evil, which brings death—Gen. 2:9, 17.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

### B. Life is of God, the source of life, signified by the tree of life, which issues in life—vv. 9, 16-17.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Gen. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,

Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

### 三 死與生命不僅分別出於撒但和神這兩個源頭，也是兩種素質、兩種元素、兩個範圍——約五 24。

約 5:24 我實實在在的告訴你們，那聽我話，又信差我來者的，就有永遠的生命，不至於受審判，乃是已經出死入生了。

### 四 出死入生就是從死的源頭、素質、元素和範圍出來，進入生命的源頭、素質、元素和範圍；這是在我們重生時發生的一約壹三 14 上，約三 3, 5, 15。

約壹 3:14 我們因為愛弟兄，就曉得是已經出死入生了。不愛弟兄的，仍住在死中。

約 3:3 耶穌回答說，我實實在在的告訴你，人若不重生，就不能見神的國。

約 3:5 耶穌回答說，我實實在在的告訴你，人若不是從水和靈生的，就不能進神的國。

約 3:15 叫一切信入祂的都得永遠的生命。

### 五 我們曉得一有裏面的知覺——我們已經出死入生，乃是因為我們愛弟兄；對弟兄的愛（神的愛）是這件事有力的證明——約壹三 14 上：

約壹 3:14 我們因為愛弟兄，就曉得是已經出死入生了。不愛弟兄的，仍住在死中。

#### 1 相信主是我們出死入生的路，愛弟兄是我們已經出死入生的證明——約五 24，約壹三 14 上。

約 5:24 我實實在在的告訴你們，那聽我話，又信差我來者的，就有永遠的生命，不至於受審判，乃是已經出死入生了。

約壹 3:14 我們因為愛弟兄，就曉得是已經出死入生了。不愛弟兄的，仍住在死中。

#### 2 信是接受永遠的生命，愛是憑着永遠的生命而活，並將這生命彰顯出來——約三 15, 36，約壹三 11, 14 ~ 18，四 7 ~ 12, 16, 19 ~ 21。

約 3:15 叫一切信入祂的都得永遠的生命。

約 3:36 信入子的人有永遠的生命；不信從子的人不得見生命，神的震怒卻停留在他身上。

約壹 3:11 我們應當彼此相愛，這就是你們從起初所聽見的信息；

約壹 3:14 我們因為愛弟兄，就曉得是已經出死入生了。不愛弟兄的，仍住在死中。

約壹 3:15 凡恨他弟兄的，就是殺人的；你們曉得凡殺人的，沒有永

### C. Death and life are not only of two sources, Satan and God; they are also two essences, two elements, and two spheres—John 5:24.

John 5:24 Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.

### D. To pass out of death into life is to pass out of the source, the essence, the element, and the sphere of death into the source, the essence, the element, and the sphere of life; this took place at the time of our regeneration—1 John 3:14a; John 3:3, 5, 15.

1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

John 3:15 That everyone who believes into Him may have eternal life.

### E. We know—have the inner consciousness—that we have passed out of death into life because we love the brothers; love (the love of God) toward the brothers is strong evidence of this—1 John 3:14a:

1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

#### 1. Faith in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life—John 5:24; 1 John 3:14a.

1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

John 5:24 Truly, truly, I say to you, He who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.

#### 2. To have faith is to receive the eternal life; to love is to live by the eternal life and express it—John 3:15, 36; 1 John 3:11, 14-18; 4:7-12, 16, 19-21.

John 3:15 That everyone who believes into Him may have eternal life.

John 3:36 He who believes into the Son has eternal life; but he who disobeys the Son shall not see life, but the wrath of God abides upon him.

1 John 3:11 For this is the message which you heard from the beginning, that we should love one another,

1 John 3:14 We know that we have passed out of death into life because we love the brothers. He who does not love abides in death.

1 John 3:15 Everyone who hates his brother is a murderer, and you know that no murderer has eternal



遠的生命住在他裏面。

約壹 3:16 主為我們捨命，在此我們就知道何為愛；我們也當為弟兄捨命。

約壹 3:17 凡有世上養生之物的，看見弟兄有需要，卻向他塞住慈心，神的愛怎能住在他裏面？

約壹 3:18 孩子們，我們相愛，不要只在言語和舌頭上，總要在行為和真誠上。

約壹 4:7 親愛的，我們應當彼此相愛，因為愛是出於神的；凡愛弟兄的，都是從神生的，並且認識神。

約壹 4:8 不愛弟兄的，未曾認識神，因為神就是愛。

約壹 4:9 神差祂的獨生子到世上來，使我們藉着祂得生並活着，在此神的愛就向我們顯明了。

約壹 4:10 不是我們愛神，乃是神愛我們，差祂的兒子，為我們的罪作了平息的祭物，在此就是愛了。

約壹 4:11 親愛的，神既是這樣愛我們，我們也當彼此相愛。

約壹 4:12 從來沒有人見過神；我們若彼此相愛，神就住在我們裏面，祂的愛也在我們裏面得了成全。

約壹 4:16 神在我們身上的愛，我們也知道也信。神就是愛，住在愛裏面的，就住在神裏面，神也住在他裏面。

約壹 4:19 我們愛，因為神先愛我們。

約壹 4:20 人若說，我愛神，卻恨他的弟兄，就是說謊的；不愛他所看見的弟兄，就不能愛沒有看見的神。

約壹 4:21 愛神的，也當愛他的弟兄，這是我們從祂所受的誠命。

life abiding in him.

1 John 3:16 In this we know love, that He laid down His life on our behalf, and we ought to lay down our lives on behalf of the brothers.

1 John 3:17 But whoever has the livelihood of the world and sees that his brother has need and shuts up his affections from him, how does the love of God abide in him?

1 John 3:18 Little children, let us not love in word nor in tongue but in deed and truthfulness.

1 John 4:7 Beloved, let us love one another, because love is of God, and everyone who loves has been begotten of God and knows God.

1 John 4:8 He who does not love has not known God, because God is love.

1 John 4:9 In this the love of God was manifested among us, that God sent His only begotten Son into the world that we might have life and live through Him.

1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

1 John 4:11 Beloved, if God has loved us in this way, we also ought to love one another.

1 John 4:12 No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

1 John 4:19 We love because He first loved us.

1 John 4:20 If anyone says, I love God, and hates his brother, he is a liar; for he who does not love his brother, whom he has seen, cannot love God, whom he has not seen.

1 John 4:21 And this commandment we have from Him, that he who loves God love his brother also.