

生命读经

Life-Study



约书亚记

士师记 ■ 路得记

Joshua

Judges ■ Ruth

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Related Script and Footnotes

Joshua

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约书亚记

第一篇

介言

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经文及注解：书一 1 至 2 及注

纲要：

- 壹 十二卷历史书的第一卷
- 贰 作者
- 叁 时间
- 肆 地点
- 伍 内容
- 陆 基督的预表
 - 一 约书亚
 - 二 美地
- 柒 与基督有关的预表
 - 一 以色列得着并享受应许之地
 - 1 以色列人过约但河
 - 2 以色列人进入美地
 - 二 妓女喇合借以得救的朱红线绳
- 捌 以色列人得着美地为业，
乃是在带进基督的线上
- 玖 中心思想
- 拾 分段

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JOSHUA

Message 1

AN INTRODUCTORY WORD

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Scripture and Footnotes: Josh. 1:1-2 and footnotes

Outline:

- I. THE FIRST BOOK OF THE TWELVE BOOKS OF HISTORY
- II. THE WRITER
- III. THE TIME
- IV. THE PLACE
- V. THE CONTENT
- VI. THE TYPES OF CHRIST
 - A. Joshua
 - B. The Good Land
- VII. THE TYPES RELATED TO CHRIST
 - A. Israel's Possessing and Enjoying the Promised Land
 - 1. Israel's Crossing of the River Jordan
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- VIII. ISRAEL'S TAKING POSSESSION OF THE GOOD LAND
 - BEING IN THE LINE OF BRINGING FORTH CHRIST
- IX. THE CENTRAL THOUGHT
- X. THE SECTIONS

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读经：约书亚记一章一至二节，申命记三十四章八至九节，约翰福音一章十七节，歌罗西书一章十二节，以弗所书三章八节，罗马书六章三至四节上，歌罗西书二章二十至二十一节，以弗所书二章六节，六章十二节，约书亚记六章二十二至二十五节，路得记四章二十一节，马太福音一章五节。

从本篇信息我们开始约书亚记、士师记、路得记的生命读经。关于这三卷书的信息，我的负担可以用以下四句话来表明：

（一）约书亚率领以色列人取得神应许之地，使其成为以马内利之地。（书一 6，赛八 8。）

（二）以利米勒因着在神赐之地，受到惩罚性饥荒的试炼，就带着妻子和两个儿子，偏离了神所命定美地的安息。（得一 1～2。）

（三）受隔绝的摩押女子路得，转归基督的神圣出生地伯利恒，进入了圣经经纶的范围。（得一 16，19，弥五 2。）

（四）波阿斯娶了路得，耶和华使他们生出大卫王室，好带进基督，以完成神的经纶。（得四 13，21～22，太一 1，5～6，16。）

我们研读旧约的历史和预言时，需要对整本圣经中神为着基督与召会，那终极完成于新耶路撒冷的永远经纶，有全面的视野，完全的看见。这会我们对神向我们陈明旧约历史，并给我们旧约预言的目的，不仅有更广阔的看见，也得着其更深入的内在意义。旧约一切历史和预言的范围、中心、及内在的意义，必须是基督和祂的身体，这身体要终极完成于新耶路撒冷，为着神永远的经纶。

神要完成祂这样一个永远的经纶，祂必须创造诸天为着地，并创造地为着人。（亚十二 1。）神照着祂的形像，按着祂的样式创造人，使人有灵，得以接触祂、接受祂、保有祂、并以祂为人的生命和内容。可悲的是，这人从神并从神为着祂经纶的定旨堕落了。

然而，神从堕落的人类中，拣选了一个名叫亚伯拉罕的人，以及他的后裔，使他们成为独特的子民，在列国（外邦人）中作祂珍贵的选民。神用了四百多年，来产生、构

Scripture Reading: Josh. 1:1-2; Deut. 34:8-9; John 1:17; Col. 1:12; Eph. 3:8; Rom. 6:3-4a; Col. 2:20-21; Eph. 2:6; 6:12; Josh. 6:22-25; Ruth 4:21; Matt. 1:5

With this message we begin the life-study of Joshua, Judges, and Ruth. My burden in the messages on these three books can be expressed by the following four statements:

1) Joshua led Israel to take the God-promised land that it might become the land of Immanuel (Josh. 1:6; Isa. 8:8).

2) Elimelech swerved from the rest of the good land due to the trial of a punishing famine in the God-given land (Ruth 1:1-2).

3) Ruth, an alienated Moabitess, turned to Bethlehem, the place of the holy birth of Christ, and entered into the realm of the divine economy (Ruth 1:16, 19; Micah 5:2).

4) Boaz married Ruth and produced the royal house of David by Jehovah that Christ might be brought in for the accomplishment of God's economy (Ruth 4:13, 21-22; Matt. 1:1, 5-6, 16).

In studying the histories and 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.

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 after His 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 got fallen from God and from God's purpose for His economy.

However, out of fallen humankind God chose a man by the name of Abraham and his descendants and 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

成、形成这样一班选民，顶替亚当的族类，以完成祂永远的经纶。神带祂这样一班选民经过在埃及和旷野的试验和苦难，使他们受训练、受管教，而合格与祂配合，在这地上为基督取得神所应许之地，并预备适当的人，将基督生到人类中。

为基督得着神所应许之地为业，并预备适当的人，将基督生到人类中，乃是旧约中约书亚记、士师记、路得记这三卷书里这段历史两个主要的点。这两个主要的点，就是为基督得着地，并为基督预备真实的先祖，乃是约书亚记至路得记之历史的精意。这两点是这一段旧约历史的内在意义。我们对此必须有清楚的异象。否则，我们这三卷书的生命读经将是徒然的，就象许多犹太或基督徒历史家、圣经学者、和圣经教师的研读一样。

我们若靠主的怜悯，看见这样一个异象，旧约的这一段历史就会象新约一样使我们受益。这样一个异象会帮助我们看见，神子民在地上的历史，事实上就是作工的神在祂旧约选民中间奋力活动的历史，甚至是运行的神在祂赎民里奋力活动的历史，使他们与祂一起奋力活动，为着完成神对基督和祂扩增的永远经纶，这要终极完成于新耶路撒冷。

盼望借着这三卷书的生命读经，我们都能看见并领悟，我们的生活，我们日常的行事，我们的求学，我们的职业，我们的事业，都必须是神今天在地上，在祂美妙且超绝行动中之历史的一部分。要作一个正常的基督徒，作今日的得胜者，答应主当前的呼召，并应付主在祂恢复里当前的需要，仅仅作一个所谓的好弟兄或好姊妹，经常参加召会聚会，行为正直，过一种在人看来相当完全的生活，根本是不够的。当神在爱祂的得胜者里奋力活动并行动时，我们必须与神是一；这就是说，在生命上，在生活上，并在我们今天地上全部的行动上，我们必须与神是一。我们必须写神今日的历史！我们必须与那奋力活动的神成为一，而一同前进！在祂里面！同着祂！凭着祂！也是为着祂！我们必须是有活力的、活泼的、活动的！我们必须作今日的约书亚和迦勒，为

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, both in Egypt and in 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 intrinsic significance of this section of the Old Testament history. We have to have a clear vision concerning this. Otherwise, our life-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.

If by the Lord's mercy we 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 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 energize themselves 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 the life-study of these three books we all will 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 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 simply to be a so-called good brother or good sister, attending the church meetings regularly, behaving rightly, and living a life which 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; that is, we need to be one with God 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.

基督得着神所应许之地为业，使我们得以成为祂的产业！我们必须作今日的路得，转向神的经纶，进入以马内利之地，与基督成为婚配，使我们得以生出基督，来应付人今日的需要。这该是约书亚记、士师记、路得记这三卷书内在的生命读经。这次生命读经的结果，该是为基督得着神所应许之地，并生出超绝的基督，以应付神与人今日的需要。

在上面这些话的光中，我们现在开始约书亚记生命读经。

壹 十二卷历史书的第一卷

约书亚记是从约书亚记到以斯帖记这十二卷历史书的第一卷。圣经开始于五卷律法书，就是摩西的书；然后从约书亚记起，接续有十二卷历史书。

贰 作者

约书亚记的作者是约书亚，（书一1，）这名的意思是“耶和华救主”，或“耶和华的救恩”。（民十三16。）

叁 时间

本书写作的时间是主前一四五一年至一四二六年。

肆 地点

本书写作的地点是摩押平原。（申三四8～9。）

伍 内容

约书亚记的内容乃是：约书亚引领以色列人进入应许之地，占有得着那地，拈阄分配并享受那地。这里的次序是相当有意义的。首先以色列人进入应许之地，然后他们得着并占据这地。接着是分配这地，乃是用特别的方法将这地分给各支派。然后他们享受这地。

陆 基督的预表

约书亚记中有两个基督的预表——约书亚和美地。

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 the need of men today. This should be the intrinsic life-study of these three books—Joshua, Judges, and Ruth. The issue of this life-study 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.

In light of the foregoing, let us now begin our life-study of the book of Joshua.

I. THE FIRST BOOK OF THE TWELVE BOOKS OF HISTORY

Joshua is the first book of the twelve books of history from Joshua to Esther. The Bible begins with the five books of the law, the books of Moses, and then, starting with Joshua, the Bible continues with the twelve books of history.

II. THE WRITER

The writer of the book of Joshua was Joshua (1:1), whose name means “Jehovah Savior,” or “the salvation of Jehovah” (Num. 13:16).

III. THE TIME

The time of the writing of this book was 1451-1426 B.C.

IV. THE PLACE

The place of the writing of the book of Joshua was the plains of Moab (Deut. 34:8-9).

V. THE CONTENT

The content of the book of Joshua is that Joshua led the children of Israel to enter the promised land and to take it, possess it, allot it, and enjoy it. The sequence here is quite significant. First, the children of Israel entered the promised land, and then they possessed it and occupied it. Following this, the land was allotted, apportioned, to each tribe in a particular way. Then they enjoyed the land.

VI. THE TYPES OF CHRIST

In the book of Joshua there are two types of Christ—Joshua and the good land.

一 约书亚

在本书中，第一个基督的预表就是约书亚自己。这名在希腊文等于耶稣。（来四 8，徒七 45。）约书亚预表基督，以及恩典（基督）代替律法。（摩西—书一 2 上，约一 17。）当颁赐律法的摩西死了以后，约书亚就进来，（申三四 8～9，）把人带进美地，（书一 6，）预表主耶稣把神的子民带进安息，带进对包罗万有之基督的享受里。

二 美地

在约书亚记里，另一个基督的预表乃是美地及其一切丰富，（申八 7～10，）预表神所赐的基督与基督一切追测不尽的丰富。（西一 12，弗三 8。）

柒 与基督有关的预表

约书亚记也揭示两个与基督有关的预表。

一 以色列得着并享受应许之地

与基督有关的头一个预表，就是以色列得着并享受应许之地。这预表信徒实际的经历在基督里之福的丰富，就如以弗所书所启示的。

1 以色列人过约但河

以色列人过约但河，预表信徒经历基督的死，（罗六 3～4 上，西二 20～21，）而不是指信徒肉身的死。

2 以色列人进入美地

以色列人进入美地，预表信徒经历占领诸天界，就是撒但和他黑暗权势所在的地方，（弗二 6，六 12，）而不是预表信徒死后上天堂。这都与以色列得着并享受美地有关。

二 妓女喇合借以得救的朱红线绳

第二个与基督有关的预表，是妓女喇合借以得救的朱红线绳。（书二 17～19，六 17，22～23，25，来十一 31，

A. Joshua

The first type of Christ in this book is Joshua himself. The Greek equivalent of the Hebrew name Joshua is Jesus (Heb. 4:8; Acts 7:45). Joshua typifies Christ and grace (Christ) replacing the law (Moses—Josh. 1:2a; John 1:17). It was when Moses the lawgiver died that Joshua came in (Deut. 34:8-9) to bring the people into the good land (Josh. 1:6), typifying the Lord Jesus bringing the people of God into rest, into the enjoyment of the all-inclusive Christ.

B. The Good Land

The other type of Christ in the book of Joshua is the good land with all its riches (Deut. 8:7-10) typifying the God-given Christ with all His unsearchable riches (Col. 1:12; Eph. 3:8).

VII. THE TYPES RELATED TO CHRIST

The book of Joshua also reveals two types related to Christ.

A. Israel's Possessing and Enjoying the Promised Land

The first of the types related to Christ is Israel's possessing and enjoying the promised land. This typifies the believers' practical experience of the riches of the blessings in Christ as revealed in the book of Ephesians.

1. Israel's Crossing of the River Jordan

Israel's crossing of the river Jordan typifies the believers' experience of the death of Christ (Rom. 6:3-4a; Col. 2:20), not the believers' physical death.

2. Israel's Entering into the Good Land

Israel's entering into the good land typifies the believers' experience of taking over the heavenlies, where Satan and his power of darkness are (Eph. 2:6; 6:12), not the believers' going to heaven after their death. This is all related to Israel's possessing and enjoying the good land.

B. The Scarlet Thread through Which Rahab the Harlot Was Saved

The second type related to Christ is the scarlet thread through which Rahab the harlot was saved (Josh. 2:17-19; 6:17, 22-23, 25; Heb. 11:31; James 2:25). This

雅二 25。) 朱红线绳预表信徒凭以得赎的基督之血。(彼前一 18 ~ 19。)

捌 以色列人得着美地为业， 乃是在带进基督的线上

以色列人得着美地为业，乃是在带进基督的线上，这是借着得着两个女人——喇合和路得。这两个女人在带进基督的事上扮演重要的角色。喇合是波阿斯的母亲，成了基督的一位先祖。(书二 1 ~ 21，六 22 ~ 25，太一 5 上。) 路得是基督的另一位先祖。(得四 21，太一 5 下。) 她是波阿斯的妻子，大卫的曾祖母。马太一章一节说，“耶稣基督，大卫的子孙。”因此，就着带进基督的事上，马太福音是路得记的继续。

玖 中心思想

约书亚记的中心思想是：神要成就关于美地的应许，使以色列人得着一个地方，以成就神的经纶，特别是保持借着基督在人性里成为肉体而将基督带到地上的这一条线。就着这个主要的目的，就是以色列人占有并得着美地为业，以完成神的经纶，本书是相当美妙的。

拾 分段

约书亚记有四个分段：进入美地，(一 ~ 五，) 得着美地为业，(六 ~ 十二，) 拈阄分配美地，(十三 ~ 二二，) 以及约书亚离世。(二三 ~ 二四。)

scarlet thread typifies the blood of Christ by which the believers are redeemed (1 Pet. 1:18-19).

VIII. ISRAEL'S TAKING POSSESSION OF THE GOOD LAND BEING IN THE LINE OF BRINGING FORTH CHRIST

Israel's taking possession of the good land was in the line of bringing forth Christ by gaining two females—Rahab and Ruth. These two women play a crucial part in the bringing in of Christ. Rahab as the mother of Boaz became one of the ancestors of Christ (Josh. 2:1-21; 6:22-25; Matt. 1:5a). Ruth was another ancestor of Christ (Ruth 4:21; Matt. 1:5b). She was the wife of Boaz and the great-grandmother of David. Matthew 1:1 says, "The book of the generation of Jesus Christ, the son of David." Hence, Matthew is linked to Ruth and is the continuation of Ruth concerning the bringing in of Christ.

IX. THE CENTRAL THOUGHT

The central thought of the book of Joshua is that God intended to fulfill the promise concerning the good land that Israel might have a place to carry out God's economy, especially to keep the line of bringing in Christ to the earth through His incarnation in humanity. This book is quite wonderful in this main purpose of Israel's occupying and possessing the good land for the carrying out of God's economy.

X. THE SECTIONS

The book of Joshua has four sections: entering into the good land (chs. 1—5), taking possession of the good land (chs. 6—12), allotting the good land (chs. 13—22), and Joshua's departure (chs. 23—24).

约书亚记

第二篇

神的任命

* * * *

经文及注解：书一 3 至 18 及注

纲要：

壹 神对约书亚的吩咐、应许、和鼓励

一 神的吩咐

1 神已经将美地赐给了以色列

2 以色列仍然需要去得美地

3 美地的境界

二 神的应许

三 神的鼓励

1 当刚强壮胆

2 不要惧怕，也不要惊惶

3 约书亚无论往哪里去，都可以顺利

4 以遵行神的话为条件

贰 约书亚吩咐百姓

一 对众百姓的吩咐

二 对两个半支派的吩咐

叁 百姓对约书亚的回答

一 乐意行约书亚所吩咐的

二 给约书亚祝福

三 鼓励约书亚

JOSHUA

Message 2

GOD'S COMMISSION

* * * *

Scripture and Footnotes: Josh. 1:3-18 and footnotes

Outline:

I. GOD'S CHARGE, PROMISE, AND ENCOURAGEMENT TO JOSHUA

A. God's Charge

1. The Good Land Having Been Given to Israel by God

2. Israel Still Needing to Take the Good Land

3. The Territory of the Good Land

B. God's Promise

C. God's Encouragement

1. To Be Strong and Bold

2. Not to Be Afraid or Dismayed

3. Saying That Joshua Would Have Success Wherever He Went

4. In the Term of Walking in the Word of God

II. JOSHUA'S CHARGE TO THE PEOPLE

A. To All the People

B. To the Two and a Half Tribes

III. THE PEOPLE'S RESPONSE TO JOSHUA

A. Willing to Carry Out Joshua's Charge

B. Blessing Joshua

C. Encouraging Joshua

读经：约书亚记一章。

我年轻时，有人教导我许多关于约书亚记、士师记、路得记这三卷书的事，但没有人告诉我，旧约中的这段历史是与神的经纶是一致的。圣经乃在陈明一幅神经纶完全的图画，从祂创造宇宙，到新耶路撒冷的终极完成。圣经头两章说到神的创造，是以人中心，人乃是照着神的形像，按着祂的样式造的。在末了两章，我们看见新天新地同新耶路撒冷，就是三一神与祂所救赎的人调和而有的团体彰显和显出，直到永远。在这两端之间，有许多事发生，但这一切都是联于神的经纶——主要是关于基督和祂的配偶，就是召会。召会是基督的身体，要终极完成为千年国的新耶路撒冷（为着那些已经成熟的信徒），以及新天新地的新耶路撒冷（为着所有的信徒）。

在以西结一章，神的经纶比作一个大轮。（结一 15～21。）这大轮的轮轴表征基督作神经纶的中心；轮辋表征基督的配偶——召会，要终极完成为新耶路撒冷。众多的信徒，作为基督的肢体，乃是轮辐，要一直扩展，直到轮辋，就是基督的身体，终极完成为新耶路撒冷。这大轮不只是神的经纶，也是神经纶的行动。从创世记一章直到如今，这大轮一直在转动。神经纶的行动从未停止过，今天这大轮已经达到了我们。四十多年前，当我同着大约三百五十到五百人，从中国大陆迁到台湾岛时，那个岛上很少基督徒知道神的经纶是什么。但因着神圣经纶这大轮的行动，五年内各召会中的人数就增加到五万人。后来，主这位发动者使我有负担来到美国。这也是这大轮行动的一部分。历世历代以来，这大轮一直在行动；今天我们都是这大轮之地上行动的一部分。有时这大轮的行动相当缓慢，但有的时候，它快到一个地步，叫我们很难追得上。

按照旧约的记载，神的行动开始于创世记一章，继续经过创世记、出埃及记、利未记、民数记、和申命记。

Scripture Reading: Josh. 1

When I was young, I was taught many things concerning the three books of Joshua, Judges, and Ruth, but I was not told that this section of the history in the Old Testament is in line with God's economy. The Bible presents a full picture of God's economy from His creation of the universe to the consummation of the New Jerusalem. The first two chapters of the Bible are on God's creation with man, created in God's image and according to His likeness, as the center. In the last two chapters we have the new heaven and new earth with the New Jerusalem, the corporate expression and manifestation of the Triune God mingled with His redeemed people for eternity. Many things occur between these two ends, but all are linked to God's economy—mainly concerning Christ and His counterpart, the church. The church as Christ's Body will consummate in the New Jerusalem in the millennium for those believers who become mature and in the new heaven and new earth for all the believers.

In Ezekiel 1 God's economy is likened to a great wheel (vv. 15-21). The hub of this great wheel signifies Christ as the center of God's economy, and the rim signifies Christ's counterpart, the church, which consummates in the New Jerusalem. The many believers as the members of Christ are the spokes of the hub spreading to the rim, to the Body of Christ consummating in the New Jerusalem. This great wheel is not just the economy of God but also the moving of the economy of God. From Genesis 1 until the present, this wheel has been continually moving. The move of God's economy has never stopped, and today this great wheel has reached us. When I moved from mainland China to the island of Taiwan with about three hundred fifty to five hundred others more than forty years ago, there were few Christians on that island who knew what God's economy was. But because of the moving of the great wheel of the divine economy, within five years the number in the churches increased to fifty thousand. Eventually, the Lord, the Motivator, burdened me to come to this country. This also was part of the moving of this great wheel. In every age and in every generation, this great wheel has been moving, and today we all are a part of the move of this great wheel on earth. Sometimes the move of this wheel is quite slow, but at other times it is so fast that we can hardly keep up with it.

According to the record in the Old Testament, God's move, which began in Genesis 1, continued through Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. In chapter

在约书亚一章，神的行动已经达到一种情形。那时全地满了偶像、满了鬼。就某种意义说，神被赶逐离开了地，而这地乃是祂为祂自己所创造的；祂无法作地上的主，象祂作诸天的主那样。然而，神从列国和万民中，把祂的选民以色列分别出来，为着完成祂的经纶。他们与偶像和鬼无分无关；反之，他们乃是被天地之神所占有。神的百姓被形成、被构成、受管教、受训练、并且合格了，就来到摩押平原，等候着要进入美地，取得这地并得着这地为业。

有一天，当神的百姓预备好，在等候神的指示时，神进来呼召约书亚，吩咐他起来领头，使以色列人能进入美地并得着这地为业。约书亚接受了耶和華的话，就吩咐以色列人执行神的使命。（书一1～15。）这些上去得地者必须预备自己，在神的行动里与神是一。他们要取得美地，就必须在神的行动里与神完全配合。以色列人若看自己，就会说这是不可能的。但他们的能，乃在于独一的神；祂需要祂的选民在祂的行动里与祂配合，来执行祂的经纶。神渴望在祂经纶的大轮里行动，但祂需要祂的选民与祂合作。神好象在说，“我的选民以色列啊，你们必须知道，你们不需要作任何事，只要与我配合。我在推动大轮转动，你们必须与我是一。你们往前去得着美地为业，我就借着你们把那些敬拜偶像的人杀死。没有你们，我不能作什么。”

这是成为肉体的原则，特别是为着毁灭撒但霸占这地的权势。这就是说，为了让神从仇敌霸占的手中重新得着这地，我们需要在成为肉体的原则中与神完全合作、配合。我们需要在神的心愿和祂在地上的行动上与祂是一。今天神要拯救人，但要作这事，祂需要我们照着成为肉体的原则与祂是一。

壹 神对约书亚的吩咐、 应许、和鼓励

一章一至九节是神对约书亚的吩咐、应许和鼓励。

one of Joshua, God's move had reached a certain situation. At that time the entire earth was full of idols and demons. In a sense, God had been chased away from the earth, which He had created for Himself, and did not have a way to be the Lord of the earth as well as of the heavens. However, among all the nations and peoples, God had separated Israel, His elect, for the carrying out of His economy. They had nothing to do with any idols or demons. On the contrary, they were occupied with the God of the heavens and the earth. After being formed, constituted, disciplined, trained, and qualified, God's people had come to the plains of Moab where they were waiting to enter into the good land, to take it, and to possess it.

One day, as the people were ready and waiting for God's instruction, God came in to call Joshua and to tell him to take the lead so that he and the children of Israel could enter into the good land and possess it. Joshua took the word from Jehovah and charged the children of Israel to perform God's commission (vv. 1-15). The land-takers had to prepare themselves to move with God in His move. In order to take the good land, they had to enter into a full coordination with God in His move. If the children of Israel had looked at themselves, they would have said that there was no possibility. But their possibility was the unique God, who needed His elect people to cooperate with Him in His move to carry out His economy, in His desire to move in His economy as the great wheel. Here God seemed to be saying, "Israel, My elect, you must know that there is no need for you to do anything. Simply cooperate with Me. I am motivating the wheel to run. You need to be one with Me. Go in to possess the land, and I will slaughter the idol worshippers through you. Without you I cannot do anything."

This is the principle of incarnation. In particular, this is the principle of incarnation for the destruction of the satanic power in its usurpation of the earth. This means that in order for God to regain the earth from the usurping hand of the enemy, we need to be in full cooperation and coordination with Him in the principle of incarnation. We need to be one with God in His heart's desire and in His move on earth. Today God wants to save people, but in order to do this, He needs us to be one with Him according to the principle of incarnation.

I. GOD'S CHARGE, PROMISE, AND ENCOURAGEMENT TO JOSHUA

Verses 1 through 9 are God's charge, promise, and encouragement to Joshua.

一 神的吩咐

神的吩咐（1～4）乃是要约书亚进入神应许之地。祂对这些上去得地者的吩咐，是以祂的命定、发起、和拣选为根据。得地者需要牺牲自己，否认自己，在一切事上放弃自己的权益和爱好，冒生命的危险，为要完成神永远的经纶。

1 神已经将美地赐给了以色列

在二节，神对约书亚说，“我的仆人摩西死了；现在你要起来，你和这众百姓要过这约但河，往我所要赐给以色列人的地去。”这里我们看见，神已经将美地赐给了以色列。

2 以色列仍然需要去得美地

“凡你们脚掌所踏之地，我都照着我所应许摩西的，赐给你们了。”（3。）这节指明，虽然神已经将美地赐给以色列，以色列仍然需要去得美地。一面，神已经赐给了美地；另一面，神的子民需要与神合作，起来达成神的使命去得着那地为业。

3 美地的境界

按照四节，美地的境界包括南界—旷野，北界—利巴嫩，东界—大河，即幼发拉底河，以及西界—大海，即地中海。

二 神的应许

神的应许首先是约书亚在平生的日子，必无一人能在他面前站立得住。（5上。）第二，耶和华必与约书亚同在，必不撇下他，也不丢弃他。（5下。）在九节下半，神对约书亚说，“你无论往哪里去，耶和华你的神必与你同在。”

三 神的鼓励

六至九节说到神对约书亚的鼓励。

1 当刚强壮胆

A. God's Charge

God's charge (vv. 1-4) was that Joshua should enter into God's promised land. His charge to the land-takers was based upon His ordination, initiation, and choosing. The land-takers needed to sacrifice themselves, deny themselves, give up their own interest and preference in all things, and run the risk of their lives for the carrying out of God's eternal economy.

1. The Good Land Having Been Given to Israel by God

In verse 2 God said to Joshua, "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." Here we see that the good land had been given to Israel by God.

2. Israel Still Needing to Take the Good Land

"Every place on which the sole of your foot treads I have given to you, as I promised Moses" (v. 3). This verse indicates that even though God had given Israel the good land, Israel still needed to take the land. On the one hand, there was God's giving of the good land; on the other hand, there was the cooperation of God's people in rising up to fulfill God's commission to possess the land.

3. The Territory of the Good Land

According to verse 4, the territory of the good land included the south—the wilderness; the north—Lebanon; the east—the Great River, the river Euphrates; and the west—the Great Sea, the Mediterranean.

B. God's Promise

God's promise first was that no man would be able to stand before Joshua all the days of his life (v. 5a). Second, God's promise was that He would be with Joshua and would not fail him or forsake him (v. 5b). In verse 9c God said to Joshua, "Jehovah your God is with you wherever you go."

C. God's Encouragement

In verses 6 through 9 we have God's encouragement to Joshua.

1. To Be Strong and Bold

首先，神鼓励约书亚当刚强壮胆。（6 上，7 上，9 上。）约书亚不是在自己里面壮胆，乃是在那行动并运行的神里面壮胆。

2 不要惧怕，也不要惊惶

接着，神鼓励约书亚不要惧怕，也不要惊惶。（9 中。）

3 约书亚无论往哪里去，都可以顺利

不仅如此，神告诉约书亚，他无论往哪里去，都可以顺利。（7 下，8 下。）

4 以遵行神的话为条件

神对约书亚的鼓励，乃是以遵行神的话为条件。对于摩西所颁赐的律法，约书亚不可偏离左右。（7 中。）这律法书不可离开他的口，总要昼夜思想，好使他确实遵行这书上所写的一切话。（8 上。）约书亚要被神的话所占有，也要让话来占有他。借着被话占有并充满，他就能顺利并成功的取得美地。

贰 约书亚吩咐百姓

十至十五节说到约书亚吩咐百姓预备食物，好在三日之内进入美地。

一 对众百姓的吩咐

在十至十一节，约书亚的吩咐是对众百姓说的。他们要为自己预备食物，因为在三日之内，他们要过约但河，进去得耶和華他们神赐他们为业之地。

二 对两个半支派的吩咐

约书亚在十二至十五节的吩咐是对两个半支派说的，就是流便人、迦得人、和玛拿西半支派的人。约书亚叫他们追念摩西的话，说，他们的妻子、孩子和牲口，都可以留在约但河外摩西所给他们的地；但他们自己要列好战阵，在他们的弟兄前面过去，好帮助他们，直等到耶和華使他们安息。这吩咐指明得着并享受神应许之地，乃是在神的众选民中间一件团体的事。美地不能为个人或单个的支派

First, God encouraged Joshua to be strong and to be bold (vv. 6a, 7a, 9a). Joshua was to be bold not in himself but in the moving and operating God.

2. Not to Be Afraid or Dismayed

Next, God encouraged Joshua not to be afraid or dismayed (v. 9b).

3. Saying That Joshua Would Have Success Wherever He Went

Furthermore, God told Joshua that he would have success wherever he went (vv. 7c, 8b).

4. In the Term of Walking in the Word of God

God's encouragement to Joshua was in the term of Joshua's walking in the word of God. Joshua was not to turn away from the law given by Moses "to the right or to the left" (v. 7b). The book of the law was not to depart from his mouth, but he was to muse upon it day and night so that he would be certain to do according to all that was written in it (v. 8a). Joshua was to be occupied with God's word and to let the word occupy him. By being occupied and filled with the word, he would have prosperity and success in taking the good land.

II. JOSHUA'S CHARGE TO THE PEOPLE

Verses 10 through 15 are Joshua's charge to the people to prepare provisions for their entering into the good land within three days.

A. To All the People

In verses 10 and 11 Joshua's charge was to all the people. They were to prepare provisions for themselves, for in three days they would be crossing the Jordan to enter and possess the land which Jehovah their God was giving them to possess.

B. To the Two and a Half Tribes

Joshua's charge in verses 12 through 15 was to the two and a half tribes—to the Reubenites, the Gadites, and the half-tribe of Manasseh. Joshua reminded them of Moses' word, saying that their wives, their little ones, and their livestock would remain in the land which Moses had given them, but that they themselves would cross over in battle array before their brothers and help them until Jehovah had given rest to them. This charge indicates that the possessing and enjoying of God's promised land was a corporate matter among all God's chosen people. The land could not be possessed by

所取得；乃需要神所有的选民起来，为那地争战，并为彼此争战，好取得并得着那地为业。然后每个人才能进入他特别的一分，而享受安息。

叁 百姓对约书亚的回答

十六至十八节是百姓对约书亚的回答。

一 乐意行约书亚所吩咐的

百姓回答约书亚说，“凡你所吩咐我们的，我们都必行。无论你差遣我们往何处，我们都必去。我们从前在一切事上怎样听从摩西，现在也必照样听从你。”（16～17上。）这指明他们乐意行约书亚所吩咐的。

二 给约书亚祝福

百姓也给约书亚祝福，说，“唯愿耶和华你的神与你同在，象与摩西同在一样。”（17下。）

三 鼓励约书亚

最后，百姓对约书亚的回答乃是鼓励约书亚，对他说，“你只要刚强壮胆。”（18下。）

以色列人同意约书亚接受神的任命。他们的回答含示他们是愿意的，他们是预备好的，并且他们不只与约书亚同心合意，也与耶和华他们的神同心合意；这是显于他们在他们神的名里给约书亚祝福的这件事上。他们在神经纶的大轮上与三一神是一，目的是要得着美地。

an individual nor by a single tribe. Rather, all the elect of God were required to rise up, fight for the land, and gain and possess the land, fighting for one another. Then everyone would be able to enter into his particular portion and be at rest.

III. THE PEOPLE'S RESPONSE TO JOSHUA

Verses 16 through 18 are the people's response to Joshua.

A. Willing to Carry Out Joshua's Charge

The people answered Joshua, saying, "All that you have commanded us we will do, and wherever you send us we will go. As in all things we listened to Moses, so we will listen to you" (vv. 16-17a). This indicates that they were willing to carry out Joshua's charge.

B. Blessing Joshua

The people also blessed Joshua, saying, "Only may Jehovah your God be with you, as He was with Moses" (v. 17b).

C. Encouraging Joshua

Finally, the people responded to Joshua by encouraging him, saying to him, "Be strong and be bold" (v. 18b).

The children of Israel agreed with Joshua in taking God's commission. Their response implied their willingness, their readiness, and their being in one accord not only with Joshua but also with Jehovah their God as expressed by their blessing of Joshua in the name of their God. They were one with the Triune God in the great wheel of His economy for the purpose of gaining the good land.

约书亚记

第三篇

窥探那地

* * * *

经文及注解：书二 1 至 24 及注

纲要：

- 壹 约书亚打发两个探子
- 贰 耶和華预备妓女喇合
 - 一 她信了以色列人的神
 - 二 她转向以色列人和他们的神，并信靠祂和祂的百姓
 - 三 她借着本于信心的行为，乐意接待两个探子，将他们藏起来，又释放他们
- 四 喇合与她全家得救的记号
 - 1 挂在她房子窗户上的一条朱红线绳
 - 2 预表公开承认基督救赎的宝血
 - 3 指明神对外邦罪人的全家救恩
- 五 一个被定罪、只配灭亡的迦南人，成了基督一位主要的先祖
- 叁 两个探子回来并报告

* * * *

读经：约书亚记二章。

约书亚一章是说到取得美地。那么，二章的内在意义是什么？表面看，二章是说到窥探美地，但这是天然的概念。二章真正的内在意义，乃是神得着对的人，以生出基督。

JOSHUA

Message 3

SPYING OUT THE LAND

* * * *

Scripture and Footnotes: Josh. 2:1-24 and footnotes

Outline:

- I. JOSHUA'S SENDING OF THE TWO SPIES
- II. JEHOVAH'S PROVIDING OF RAHAB THE HARLOT
 - A. She Having Believed in the God of Israel
 - B. She Turning to Israel and Their God and Trusting in Him and His People
 - C. She Being Willing to Receive the Spies, Hide Them, and Deliver Them by Her Acts out of Her Faith
 - D. The Sign for Rahab and Her Household to Be Saved
 - 1. A Line of Scarlet Thread Hanging in the Window of Her House
 - 2. Typifying an Open Confession of the Redeeming Blood of Christ
 - 3. Indicating God's Household Salvation to the Gentile Sinners
 - E. A Condemned Canaanite Qualified to Be Destroyed Becoming One of the Main Ancestors of Christ
- III. THE TWO SPIES' RETURN AND REPORT

* * * *

Scripture Reading: Josh. 2

Chapter one of Joshua is on the taking of the good land. What is the intrinsic significance of chapter two? Apparently chapter two is on the spying out of the good land, but this is a natural concept. The real intrinsic significance of chapter two is that God gains the right person to bring forth Christ.

我们研读旧约历史和预言的时候，需要考虑圣经对神永远经纶的全面看法。圣经开始于神的创造，结束于基督作大轮的轮轴以及新耶路撒冷作轮辋，以显出三一神，直到永远。所以，神永远的经纶主要包括两件事—基督和祂的配偶，为着基督的扩大、扩增和开展。基督这配偶至终要终极完成为新耶路撒冷，作三一神完满的彰显，直到永远。约书亚记这卷书的内在意义，就是取得那地，预表我们取得基督；加上得着适当的人，以生出基督，使基督得着开展与扩增。

约书亚一章是说到取得基督，而二章是说到向人开展基督、生出基督。为要取得基督，我们必须作今天的约书亚，去争战取得那地，并享受基督作我们的产业；为要开展基督，我们必须作今天的喇合。因此，我们必须同时是约书亚，也是喇合。

好些圣经教师指出，约书亚一章预表以弗所一章。约书亚一章给我们看见，一切都预备好了。以色列借着神数百年在埃及，以及四十年在旷野，在他们身上的对付，已经预备好了。以色列成了团体的约书亚，蒙神拣选、呼召、救赎、拯救、训练、并预备好，已经合格了。在摩押平原那里，他们没有任何地或产业。他们已经预备好，与神是一，往前去得着迦南地，那地乃是预表丰富、包罗万有的基督。

在以弗所一章，就是约书亚一章所预表的，我们可以看见一切已经完成、完全了，一切在基督里的福分都在诸天界里，等待神所拣选、救赎、并成全的子民，来取用并享受，作他们的基业。根据这一章，我们已经蒙神拣选为着有分于祂的圣别性情，也被神预定为要得着祂的生命，作祂的儿子。（弗一4～5。）不仅如此，基督的救赎已经把我们将带进基督这位三一神的具体化身里，祂乃是那个范围和元素，我们在其中并借此就能被作成神的基业。（7，11。）我们既已蒙救赎，并被摆在基督这范围和元素里，就天天被这元素重组并变化，成为作神基业的珍宝。我们取用基督，并享受祂作我们的基业时，我们就成为神的基

In studying the history and the prophecies in the Old Testament, we need to consider the full scope of the Scriptures concerning God's eternal economy. The Bible begins with God's creation, and it ends with Christ as the hub of the great wheel and with the New Jerusalem as the rim to manifest the Triune God for eternity. God's eternal economy, therefore, consists mainly of two things—Christ and His counterpart for the enlargement, the increase, and the spreading of Christ. This counterpart of Christ will ultimately consummate in the New Jerusalem as the full expression of the Triune God for eternity. The intrinsic significance of the book of Joshua is the taking of the land, which typifies our gaining of Christ, plus the gaining of the proper persons to bring forth Christ that Christ might be spread and increased.

Chapter one of Joshua is concerned with the gaining of Christ, and chapter two, with the spreading of Christ, with the bringing forth of Christ to others. For the gaining of Christ, we need to be today's Joshua, fighting the battle, taking the land, and enjoying Christ as our inheritance. For the spreading of Christ, we need to be today's Rahab. Thus, we need to be both a Joshua and a Rahab.

A number of Bible teachers have pointed out that chapter one of Joshua typifies chapter one of Ephesians. Joshua 1 shows us that everything was ready. Israel had been prepared through God's dealing with them for several hundred years in Egypt and for forty years in the wilderness. Israel had become a corporate Joshua, chosen, called, redeemed, saved, trained, prepared, and qualified by God. There in the plains of Moab they did not have any land or inheritance. They were ready to go on with God as one to take the land of Canaan, which typifies the rich, all-inclusive Christ.

In Ephesians 1, which is typified by Joshua 1, we can see that everything has been finished and completed and that every blessing in Christ is there in the heavenlies, waiting for God's chosen, redeemed, and perfected people to take and enjoy as their inheritance. According to this chapter, we have been chosen by God to partake of His holy nature and we have been predestinated by God to have His life in order to become His sons (vv. 4-5). Furthermore, Christ's redemption has brought us into Christ as the embodiment of the Triune God to be the realm in which and the element by which we can be made God's inheritance (vv. 7, 11). Having been redeemed and having been put into Christ as the realm and the element, we are daily being reconstituted and transformed by this element to be a treasure for God's inheritance. As we take Christ and enjoy Him as our inheritance, we become God's inheritance. In addition, we

业。此外，我们还有那灵的印涂和凭质。（13～14。）那灵的印涂就是那灵来浸润并浸透我们，为要变化我们；那灵作凭质乃是来担保神是我们的基业。一面，我们是神的基业，为祂的灵所印涂；另一面，神是我们的基业，由那灵作凭质来担保。

以弗所二章指明，诸天界里有好几层。基督是在最高的一层，就是三层天上，作我们的一切，就是我们的美地。但诸天界里还有较低的一层，就是空中，在那里撒但是空中掌权者的首领，拦阻地上的人接触神、接受基督。（弗二2。）这就是那些拦阻以色列人进入美地的迦南人所预表的。

以弗所二章也告诉我们，我们原是死了的人，（1，5，）但神使我们这些蒙拣选的喇合，成为享受基督的人。在以弗所一章我们看见约书亚，就是在基督里的信徒，领受了一切在基督里的福分；但在以弗所二章，我们看见喇合，就是一切邪恶的、死了的罪人。然而，神能借着基督的救赎，施行祂大能的救恩，拯救这样的罪人，使这样的喇合成为享受基督的人。

喇合是这样一个将自己卖给罪到极点的外邦妓女，她怎能成为神选民的一分子？又怎能接受基督，然后生出基督给人，使基督得着扩增？唯一的路乃是借着信。信是从听福音来的。今天人需要听见好消息，知道神借着基督成为肉体、钉死十架、复活和升天所作的事。人需要听到一切已经完成了，并且包罗万有的基督就在诸天之上，给他们接受。然而，撒但和他空中的权势却设法拦阻他们接受基督。要胜过这情形，唯一的路乃是借着信。这就是喇合的经历。她听见神在埃及和旷野为以色列人所作的，她也听见神如何击败西宏和噩，这两个看守迦南地入口的强大的王。她听见好消息，就相信了以色列的神，想要成为祂百姓中的一员。

当两个探子来到耶利哥，喇合与他们接触，将他们隐藏，以躲避那些寻索他们的人。探子和喇合必定有很好的交通，借着这次交通，她与他们和谐一致，好为着神的经纶。当她求他们恩待她父家，拯救他们性命不死时，探子告诉她，要把一条朱红线绳系在窗户上。她照着探子的话，在窗户

have the sealing and the pledging of the Spirit (vv. 13-14). The Spirit's sealing is the Spirit's soaking and saturating of us in order to transform us. The Spirit's pledging is the guarantee that God is our inheritance. On the one hand, we are God's inheritance, sealed by His Spirit; on the other hand, God is our inheritance, guaranteed by the pledging of the Spirit.

Ephesians chapter two indicates that in the heavenlies there are different layers. Christ is in the highest layer, the third heaven, to be our everything as our good land. But 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 from receiving Christ (v. 2). This is typified by the Canaanites, who were frustrating Israel from entering into the good land.

Ephesians 2 also tells us that we were once dead persons (vv. 1, 5), but then God made us, the chosen Rahabs, the enjoyers of Christ. In Ephesians 1 we see Joshua, the believers in Christ receiving all the blessings in Christ. But in Ephesians 2 we see Rahab, all the sinners who were wicked, evil, and dead. Nevertheless, God can perform His dynamic salvation through the redemption of Christ to save such sinners, to make such Rahabs the enjoyers of Christ.

How could Rahab, a Gentile harlot who had sold herself to sin to the uttermost, become a member of the chosen people of God? How could she receive Christ and then bring forth Christ to others for His increase? There was no other way but through faith. Faith comes from the hearing of the gospel. Today people need to hear the good news concerning what God has done through the incarnation, crucifixion, resurrection, and ascension of Christ. People need to hear that everything has been finished and completed and that the all-inclusive Christ is in the heavens for them to receive. However, Satan and his powers in the air try to frustrate them from receiving Christ. The only way this situation can be overcome is by faith. This was Rahab's experience. She heard what God had done for Israel in Egypt and in the wilderness, and she heard how God had defeated Sihon and Og, two strong kings who were the gate guards of Canaan. She heard the good news, and then she believed in the very God of Israel, wanting to be one among His people.

When the two spies came to Jericho, Rahab contacted them and hid them from those who were seeking them. There must have been a good communication between the spies and Rahab, and through this communication she became harmonious with them for God's economy. When she asked them to deal kindly with her father's house and deliver their lives from death, the spies told her to tie a line of scarlet thread in the window. According

上挂着朱红线绳，作为她自己和她全家得救的记号，这预表借着基督流血的救赎，所带来全家的救恩。这是个有力的记号，说出约书亚记的历史，是与关于神永远的经纶，与基督借着救赎完成救恩有关。

妓女喇合后来成为基督一位超绝、显著的先祖。这迦南妇人嫁给犹大支派的首领撒门，借着她与这犹大首领婚姻的联结，她成了以色列的一部分，并生出大卫的曾祖波阿斯。马太一章基督的家谱里包括了喇合的名字，这是何等尊荣！这是个有力的记号，说出约书亚记所记载的历史，与神关于基督的永远经纶是一致的。

现在我们要更详细的来看约书亚二章。

壹 约书亚打发两个探子

约书亚打发两个探子去窥探那地，特别是耶利哥。（书二1上。）约书亚打发探子的真正目的，乃是把喇合找出来。

贰 耶和華预备妓女喇合

一节下半至二十二节说到耶和華预备妓女喇合。神为着取得那地预备了约书亚。然而，为着基督的开展需要一个外邦的妇人；为此神预备了妓女喇合。

一 她信了以色列人的神

喇合信了以色列人的神。（书二8～11，来十一31上。）她告诉探子说，她知道耶和華已经把那地赐给以色列人，并且那地的一切居民，在他们面前心都销化了。她接着说，他们听见以色列人出埃及的时候，耶和華怎样在以色列人前面使红海的水干了；并且以色列人怎样待两个亚摩利王西宏和噩，将他们尽行毁灭。然后喇合宣告说，“耶和華你们的神，本是上天下地的神。”（书二11下。）因着她相信神，她“就不与那些不信从的人一同灭亡。”（来十一31下。）

二 她转向以色列人和他们的神，并信靠祂和祂的百姓

to the spies' word, she hung the scarlet thread from her window as a sign for the salvation of herself and her entire household, typifying the household salvation of Christ through His redemption by His blood. This is a strong indication that the history in the book of Joshua is related to God's eternal economy concerning Christ in His salvation through redemption.

Eventually Rahab the harlot became one of the excellent, prominent ancestors of Christ. This Canaanite woman married Salmon, a leader of the tribe of Judah, and through her union with this Jewish leader she became a part of Israel and brought forth Boaz, the great-grandfather of David. What an honor it is that Rahab's name is included in the genealogy of Christ in Matthew 1! This is a strong sign that the history recorded in Joshua is in line with God's eternal economy concerning Christ.

Let us now consider chapter two of Joshua in more detail.

I. JOSHUA'S SENDING OF THE TWO SPIES

Joshua sent the two spies to spy out the good land, especially Jericho (v. 1a). Joshua's real purpose in sending out the spies was to find Rahab.

II. JEHOVAH'S PROVIDING OF RAHAB THE HARLOT

Verses 1b through 22 are concerned with Jehovah's providing of Rahab the harlot. God provided Joshua for the gaining of the land. However, there was the need of a Gentile female for the spreading of Christ, and for this God provided Rahab the harlot.

A. She Having Believed in the God of Israel

Rahab believed in the God of Israel (vv. 8-11; Heb. 11:31a). She told the spies that she knew that Jehovah had given the land to the people of Israel and that all the inhabitants of the land melted before them. She went on to say that they had heard how Jehovah had dried up the water of the Red Sea before Israel when they came out of Egypt and what they did to the two kings of the Amorites, Sihon and Og, whom they utterly destroyed. Then Rahab declared, "Jehovah your God, He is God in heaven above and upon earth beneath" (Josh. 2:11b). Because of her faith in God, she "did not perish with those who were disobedient" (Heb. 11:31a).

B. She Turning to Israel and Their God and Trusting in Him and His People

喇合转向以色列人和他们的神，并信靠祂和祂的百姓。（书二 12 ~ 14。）她求探子恩待她的父家，并给她一个可信靠的凭据，好救活她的父母、弟兄和姊妹，拯救他们的性命不死。她把自己交给他们，恳求他们施怜悯。这指明她不只全人转向神，也转向神的百姓。

三 她借着本于信心的行为，乐意接待两个探子，将他们藏起来，又释放他们

喇合借着本于信心的行为，乐意接待两个探子，将他们藏起来，又释放他们。（书二 1 下 ~ 7, 15 ~ 16, 22, 雅二 25。）她接待、隐藏并释放探子，都是信心的行为。这指明她的信心是积极的。她接待两个探子后，就与他们有很好的交通，说到神所要作的事。

四 喇合与她全家得救的记号

约书亚二章十七至二十一节说到喇合与她全家得救的记号。

1 挂在她房子窗户上的一条朱红线绳

探子告诉喇合，要在她房子窗户上挂一条朱红线绳。（书二 18。）照着他们的话，她“把朱红线绳系在窗户上”。（21。）

2 预表公开承认基督救赎的宝血

系在喇合房子窗户上的朱红线绳，是公开的挂在那里，每一个人都看得见。因此，系在窗户上的朱红线绳，预表公开承认基督救赎的宝血。（彼前一 18 ~ 19。）喇合这样公开的承认，并且相信借着这个记号，她和她一家都要蒙拯救。

3 指明神对外邦罪人的全家救恩

这个给喇合与她全家得救的记号，指明神对外邦罪人的全家救恩。（徒十六 31。）我们赞美主，为着祂拯救全家的奇妙救恩。行传十六章三十至三十一节启示，主的救恩是为着个别信徒的，但祂的救恩却是以家为单位。挪亚全家的事例，（创七 1, 13,）和以色列人全家的事例，（出十二 3 ~

Rahab turned to Israel and their God, and she trusted in Him and His people (Josh. 2:12-13). She asked the spies to deal kindly with her father's house and to give her some token of trust that they would preserve her father, mother, brothers, and sisters and deliver their lives from death. She committed herself to them and was pleading with them for mercy. This indicates that she turned her whole being not only to God but also to God's people.

C. She Being Willing to Receive the Spies, Hide Them, and Deliver Them by Her Acts out of Her Faith

Rahab was willing to receive the spies, hide them, and deliver them by her acts out of her faith (vv. 1b-7, 15-16, 22; James 2:25). Her receiving, hiding, and delivering the spies were acts of faith. This indicates that her faith was active. After receiving the spies, she had good fellowship with them concerning what God intended to do.

D. The Sign for Rahab and Her Household to Be Saved

Joshua 2:17-21 speaks of the sign for Rahab and her household to be saved.

1. A Line of Scarlet Thread Hanging in the Window of Her House

The spies told Rahab to hang a line of scarlet thread in the window of her house (v. 18). According to their word, "she tied the scarlet line in the window" (v. 21).

2. Typifying an Open Confession of the Redeeming Blood of Christ

The scarlet thread tied in the window of Rahab's house was hung out in the open; it was there for everyone to see. Thus, the scarlet thread tied to the window typifies an open confession of the redeeming blood of Christ (1 Pet. 1:18-19). Rahab made such an open confession and believed that by this sign she and her household would be delivered.

3. Indicating God's Household Salvation to the Gentile Sinners

This sign for Rahab and her household to be saved indicates God's household salvation to the Gentile sinners (Acts 16:31). We praise the Lord for His marvelous household salvation. Acts 16:30 and 31 reveal that whereas the Lord's salvation is for the individual believer, the unit of His salvation is the household. This is also illustrated by the cases of the whole house of Noah (Gen. 7:1, 13) and of the houses of Israel (Exo.

4,) 也可说明这点。喇合全家的事例, 印证家乃是神救恩的单位。在新约里, 撒该一家的事例, (路十九 5 ~ 6, 9,) 哥尼流一家的事例, (徒十一 13 ~ 14, 十 24, 44, 48,) 吕底亚一家的事例, (十六 14 ~ 15,) 以及腓立比禁卒一家的事例, (十六 32 ~ 33,) 都说明了全家得救的原则。

五 一个被定罪、只配灭亡的迦南人, 成了基督一位主要的先祖

喇合是一个被定罪、只配灭亡的迦南人, 但她借着转向神和神的子民, 并借着嫁给以色列领头的犹大支派中一个首领的儿子, (代上二 10 ~ 11,) 或许是两个探子之一的撒门, (太一 5 上,) 成了基督的一位主要的先祖, 在基督的成为肉体里与祂联结, 为着完成神永远的经纶。

叁 两个探子回来并报告

约书亚二章结束时说到两个探子回来并报告。(书二 23 ~ 24。) 他们向约书亚述说所遭遇的一切事, 又告诉他说, 耶和华果然将那地交在以色列人手中; 并且那地的一切居民, 在以色列人面前心都销化了。探子的报告是在信心里正确的话, 但以色列人仍然需要借着相信神去取得那地, 为着神的权益牺牲自己, 使他们能有分于神所得着的, 以完成神永远的经纶。

12:3-4). The case of the whole house of Rahab confirms that the family, the household, is the unit of God's salvation. In the New Testament the principle of household salvation is illustrated by the cases of the house of Zaccheus (Luke 19:5-6, 9), the house of Cornelius (Acts 11:13-14; 10:24, 44, 48), the house of Lydia (16:14-15), and the house of the Philippian jailer (16:32-33).

E. A Condemned Canaanite Qualified to Be Destroyed Becoming One of the Main Ancestors of Christ

Rahab was a condemned Canaanite qualified to be destroyed, but she became one of the main ancestors of Christ, associated with Christ in His incarnation for the fulfillment of God's eternal economy, by turning to God and His people and by being married to Salmon (Matt. 1:5a), the son of a leader of Judah, a leading tribe of Israel (1 Chron. 2:10-11), and probably one of the two spies.

III. THE TWO SPIES' RETURN AND REPORT

Joshua 2 concludes with the two spies' return and report (vv. 23-24). They related to Joshua all that had happened to them and told him that Jehovah had given the land into the hand of Israel and that all the inhabitants of the land had melted before Israel. The report of the spies was a right word in faith, yet Israel still needed to take the land by faith in God, sacrificing themselves for God's interest that they might share in what God had gained for the accomplishment of His eternal economy.

约书亚记

第四篇

过约但河

* * * *

经文及注解：书三 1 至四 24 及注

纲要：

壹 神的约柜和抬约柜的祭司领头进到约但河水中，并站定在水中

贰 当抬约柜之祭司的脚踏入水中，水便立起成垒

叁 抬耶和華约柜的祭司在约但河中的干地上站定，直到国民尽都过了约但河

肆 以色列十二支派的十二代表，从约但河中，祭司脚站定的地方，取十二块石头带过去，放在以色列人当夜要住宿的地方

伍 约书亚把十二块石头立在约但河中，在抬约柜的祭司脚站立的地方

陆 抬约柜的祭司站在约但河中，等到约书亚照耶和華所吩咐的，吩咐百姓从约但河里上来

柒 抬约柜的祭司从约但河里上来，约但河的水就流回原处

捌 过约但河乃是要与迦南地的七族争战

玖 从约但河中取来的那十二块石头，约书亚立在吉甲作为纪念，见证耶和華所行的奇事，使以色列人过约但河

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JOSHUA

Message 4

CROSSING THE RIVER JORDAN

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Scripture and Footnotes: Josh. 3:1—4:24 and footnotes

Outline:

I. The Ark Of God With The Bearing Priests Taking The Lead To Go Into The Jordan And Stand Still In The Waters

II. The Feet Of The Priests Who Carried The Ark Dipping Into The Edge Of The Waters, And The Waters Standing And Rising Up In A Heap

III. The Priests Who Carried The Ark Of Jehovah Standing Firmly On Dry Ground In The Middle Of The Jordan Until All The Nation Had Completely Crossed Over The Jordan

IV. Twelve Representatives Of The Twelve Tribes Of Israel Taking Up Twelve Stones From The Place Where The Priests' Feet Stood Firm In The Middle Of The Jordan And Bringing Them Over And Laying Them Down In The Place Where Israel Lodged That Night

V. Joshua Erecting Twelve Stones In The Middle Of The Jordan, In The Place Where The Feet Of The Priests Who Carried The Ark Had Stood

VI. The Priests Who Carried The Ark Standing In The Middle Of The Jordan Until Joshua Commanded Them, According To The Command Of Jehovah, To Come Up Out Of The Jordan

VII. The Priests Who Carried The Ark Coming Up Out Of The Middle Of The Jordan, And The Waters Of The Jordan Returning To Their Place

VIII. The Crossing Over Of The River Jordan Being For War Against The Seven Tribes In Canaan

IX. Joshua Erecting In Gilgal The Twelve Stones Taken From The Jordan As A Memorial Testifying Of Israel's Crossing Over The Jordan By Jehovah's Miraculous Deed

* * * *

读经：约书亚记三至四章。

约书亚三至四章说到以色列人过约但河。以色列人已预备好要进入美地，并取得这地为业；然而，在他们的旧人里，他们无法获得胜利。他们的旧人必须埋葬，使他们成为新人。这与神新约的经纶一致。以色列人在基督的死里埋葬，然后在基督的复活里复活。这指明甚至在旧约的时代，以色列人已经与基督联合，与祂成为一。因着他们与基督成为一，经过基督的经历，祂的历史就成了他们的历史；特别是他们经过基督的死，以埋葬他们的旧人，并成为在基督里的新人，为着打属灵的仗。

我们必须看见，我们天然的人，我们的旧人，是完全不合格为得着基督打属灵的仗。神的心意是要将我们联于基督，使我们与基督之间有生机的联结，使我们与基督成为一，并使祂的历史成为我们的历史。祂的历史就是我们的故事，我们的故事就是祂的历史。我们已经与祂联合，就得以经历祂所经过的。在与基督的联结里，祂的经历成了我们的经历。祂死在十字架上，我们也与祂同死。祂埋葬了，我们也与祂一同埋葬。祂从死里复活，我们也与祂一同复活。现在因着我们是在基督里的人，我们就不再是旧人，乃是新人了。

现在我们来看与以色列人过约但河有关的各项。

壹 神的约柜和抬约柜的祭司领头进到约但河水中，并站定在水中

神的约柜和抬约柜的祭司领头进到约但河水中，并站定在水中。（书三 3, 6, 8, 10 ~ 11, 14, 17 上。）约柜是预表作三一神具体化身的基督。当神的约柜与以色列人一同前行时，就是三一神与他们同行，是三一神在领头，因此是三一神头一个踏入水中。但约柜是在抬约柜之祭司的肩头上，这指明抬约柜的祭司与三一神成为一个实体；二者乃是一个团体人。神在他们的行走里行走，他们在神的行走里行走。今天主恢复的开展，是借着基督与背负着祂的祭司一同行动的。我们和祂一同行走，如同一个团体人。

Scripture Reading: Josh. 3—4

Chapters three and four are on Israel's crossing of the river Jordan. The people of Israel were ready to enter into the good land and to take it as their possession. However, in their old man they could not gain the victory. Their old man had to be buried so that they could become a new man. This corresponds to the New Testament economy of God. The children of Israel were buried in the death of Christ and then they were resurrected in the resurrection of Christ. This indicates that even in the Old Testament time the children of Israel were identified with Christ and were one with Him. Because they were one with Christ, passing through Christ's experiences, His history became their history. In particular, they passed through Christ's death to bury their old man and to become a new man in Christ for the fighting of the spiritual warfare.

We need to realize that our natural man, our old man, is altogether not qualified to fight the spiritual warfare for the gaining of Christ. God's intention is to join us to Christ to have an organic union between us and Christ, making us one with Christ, that His history might become our history. His history is our story, and our story is His history. We have been identified with Christ to experience what He has gone through. In union with Christ, His experiences become ours. He died on the cross, and we died with Him. He was buried, and we were buried with Him. He was resurrected from the dead, and we were resurrected with Him. Now because we are persons in Christ, we are no longer the old man but the new man.

Let us now consider the various matters related to Israel's crossing the river Jordan.

I. THE ARK OF GOD WITH THE BEARING PRIESTS TAKING THE LEAD TO GO INTO THE JORDAN AND STAND STILL IN THE WATERS

The ark of God with the bearing priests took the lead to go into the waters of the Jordan and stood still in the waters (3:3, 6, 8, 11, 14, 17a). The ark was a type of Christ as the embodiment of the Triune God. 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. Yet the ark was on the shoulders of the bearing priests. This indicates that the priests bearing the ark became one entity with the Triune God; they were one corporate person. God walked in their walking, and they walked in God's walking. The spread of the Lord's recovery today is through Christ's move together with His bearing priests. We and He walk together as a corporate man.

貳 当抬约柜之祭司的脚踏入水中，水便立起成垒

当抬约柜之祭司的脚踏入涨过约但河两岸的水中，那从上往下流的水，便在极远之处立起成垒。（13，15～16。）这是人类历史中最大的神迹，是以色列人进入美地时，神为他们所行的第一个神迹。这样的神迹对以色列人来说必然是个记号，说出他们的神是又真又活的，并且是活跃的。

叁 抬耶和华约柜的祭司在约但河中的干地上站定，直到国民尽都过了约但河

抬耶和华约柜的祭司在约但河中的干地上站定，以色列众人都从干地上过去，直到国民尽都过了约但河。（三17，四10～11。）毫无疑问，要大约两百万人，包括小孩、年长的、软弱的，同着他们所携带的一切东西过约但河，必定需要很长的时间。然而，我相信祭司们并不烦躁，而是喜乐的看到神所行的神迹，很高兴的看着所有百姓都过了约但河。

肆 以色列十二支派的十二代表，从约但河中，祭司脚站定的地方，取十二块石头带过去，放在以色列人当夜要住宿的地方

以色列十二支派的十二代表，从约但河中，祭司脚站定的地方，取十二块石头带过去，放在以色列人当夜要住宿的地方。（四1～5，8。）十二块石头表征新以色列的十二支派。这些石头从约但河的水中起来，表征从死里复

II. THE FEET OF THE PRIESTS WHO CARRIED THE ARK DIPPING INTO THE EDGE OF THE WATERS, AND THE WATERS STANDING AND RISING UP IN A HEAP

When the feet of the priests who carried the ark dipped into the edge of the waters that overflowed all the banks of the Jordan, the waters that flowed down from upstream stood and rose up in a heap a great distance away (vv. 13, 15-16). This was the greatest miracle in human history, and the first miracle performed for Israel as they entered the good land. Such a miracle surely was a sign to the children of Israel that their God was real, true, living, and active.

III. THE PRIESTS WHO CARRIED THE ARK OF JEHOVAH STANDING FIRMLY ON DRY GROUND IN THE MIDDLE OF THE JORDAN UNTIL ALL THE NATION HAD COMPLETELY CROSSED OVER THE JORDAN

The priests who carried the ark 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 (v. 17; 4:10-11). No doubt it took a long time for about two million people, including children, older ones, and weaker ones, to cross over the river with all the things that they were carrying. However, I believe that the priests were not bothered but, happy about the miracle God had performed, were glad to watch all the people cross over the Jordan.

IV. TWELVE REPRESENTATIVES OF THE TWELVE TRIBES OF ISRAEL TAKING UP TWELVE STONES FROM THE PLACE WHERE THE PRIESTS' FEET STOOD FIRM IN THE MIDDLE OF THE JORDAN AND BRINGING THEM OVER AND LAYING THEM DOWN IN THE PLACE WHERE ISRAEL LODGED THAT NIGHT

Twelve representatives of the twelve tribes of Israel took up twelve stones from the place where the priests' feet stood firm in the middle of the Jordan and brought them over and laid them down in the place where Israel lodged that night (4:1-5,8). The twelve stones signify the twelve tribes of the new Israel. Their being raised up from

活。从水中被举起的十二块石头乃是记号，表征复活的新以色列人是越过死水的见证。（6～7，21～24。）这预表信徒与基督一同经历从死复活。（罗六3～11。）

伍 约书亚把十二块石头立在约但河中，在抬约柜的祭司脚站立的地方

约书亚把十二块石头立在约但河中，在抬约柜的祭司脚站立的地方。（书四9。）这些乃是另外的十二块石头，表征在旧生活和旧性情里的以色列十二支派。约书亚把十二块石头立在约但河中约柜所在的地方，表征主要把在旧性情里的以色列人留在约但河的死水下。这预表信徒的旧人应当留在基督的死里。（罗六6，西二20。）我们这些在基督的死与复活里与祂联合，与基督一同复活成为新人的人，该将我们的旧人留在祂的死里。我们这些在召会生活中的人都该能宣告说，我们的旧人已经与基督一同埋葬，并留在基督的死里，现今我们乃是新人。

陆 抬约柜的祭司站在约但河中，等到约书亚照耶和华所吩咐的，吩咐百姓从约但河里上来

抬约柜的祭司站在约但河中，等到众百姓尽都过了河，诸事都办完了，并等到约书亚照耶和华所吩咐的，吩咐百姓从约但河里上来。（书四10～11。）这是何等一幅三一神具体化身在基督里之行动的图画！祭司站在约但河中，无须惧怕，因为约柜与他们同在；他们只要仰望约柜，就有平安。

今天对我们来说，原则也是一样。三一神在这里与我们同在。因着我们的旧人已经埋葬，我们的新人正在与三一

the waters of the Jordan signifies resurrection from death. The twelve stones raised up from the water were a sign, signifying that the resurrected new Israel would be a testimony of the crossing of the death water (vv. 6-7, 21-24). This typifies the believers' experience with Christ of the resurrection from death (Rom. 6:3-11).

V. JOSHUA ERECTING TWELVE STONES IN THE MIDDLE OF THE JORDAN, IN THE PLACE WHERE THE FEET OF THE PRIESTS WHO CARRIED THE ARK HAD STOOD

Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the ark had stood (Josh. 4:9). These were another twelve stones, signifying the twelve tribes of Israel in their old life and in their old nature. 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. This typifies that the old man of the believers should remain in the death of Christ (Rom. 6:6; Col. 2:20). We who have been identified with Christ in His death and resurrection, who have been resurrected with Christ to become the new man, should leave our old man under His death. We in the church life should all be able to declare that our old man has been buried with Christ and remains under the death of Christ and that we are the new man.

VI. THE PRIESTS WHO CARRIED THE ARK STANDING IN THE MIDDLE OF THE JORDAN UNTIL JOSHUA COMMANDED THEM, ACCORDING TO THE COMMAND OF JEHOVAH, TO COME UP OUT OF THE JORDAN

The priests who carried the ark stood in the middle of the Jordan until all the people had completely crossed over the river and everything was completed and until Joshua commanded them, according to the command of Jehovah, to come up out of the Jordan (Josh. 4:10-11). What a marvelous picture of the move of the Triune God embodied in Christ! As the priests stood in the middle of the Jordan, there was no need for them to be afraid, for the ark was with them. They simply had to look at the ark and be at peace.

The principle is the same with us today. The Triune God is here with us. Because our old man has been buried and our new man is working with the Triune God, we do not

神一同作工，我们无须受任何临到我们之事的搅扰。三一神与我们同在，祂与我们一同生活，一同作工。

柒 抬约柜的祭司从约但河里上来，约但河的水就流回原处

抬约柜的祭司从约但河里上来，脚掌刚落旱地，约但河的水就流回原处，仍旧涨过两岸。（四 18。）

捌 过约但河乃是要与迦南地的七族争战

过约但河乃是要与迦南地的七族争战。（四 12～13，三 11。）约书亚有分于这个神迹，他就得着加力，能带领以色列人与一切属鬼的迦南人争战。

玖 从约但河中取来的那十二块石头，约书亚立在吉甲作为纪念，见证耶和华所行的奇事，使以色列人过约但河

以色列十二支派的十二代表从约但河中取来的那十二块石头，约书亚立在吉甲作为纪念，见证耶和华所行的奇事，使以色列人过约但河。（四 20～24。）

我们来看约书亚三至四章所记载以色列人的历史时，必须看见同样的事也发生在我们身上。我们与基督同死，与祂一同埋葬，也与祂一同复活，成了新的。以弗所二章告诉我们，那些原来死在罪中的信徒，已经与基督活过来、复活、并坐在诸天界里，（弗二 5～6，）成了一个新人。（15。）这新人乃是神的杰作。（10。）

need to be troubled by anything that may befall us. The Triune God is with us, and He and we are living together and working together.

VII. THE PRIESTS WHO CARRIED THE ARK COMING UP OUT OF THE MIDDLE OF THE JORDAN, AND THE WATERS OF THE JORDAN RETURNING TO THEIR PLACE

When the priests who carried the ark came up out of the middle of the Jordan, and 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 its banks as before (v. 18).

VIII. THE CROSSING OVER OF THE RIVER JORDAN BEING FOR WAR AGAINST THE SEVEN TRIBES IN CANAAN

The crossing over of the river Jordan was for war against the seven tribes in Canaan (vv. 12-13; 3:10b). As Joshua was participating in this miracle, he was strengthened to take the lead to war against the demonic Canaanites.

IX. JOSHUA ERECTING IN GILGAL THE TWELVE STONES TAKEN FROM THE JORDAN AS A MEMORIAL TESTIFYING OF ISRAEL'S CROSSING OVER THE JORDAN BY JEHOVAH'S MIRACULOUS DEED

After the children of Israel crossed over, Joshua erected in Gilgal the twelve stones taken from the Jordan by the twelve representatives of the twelve tribes, as a memorial testifying of Israel's crossing over the Jordan by Jehovah's miraculous deed (4:20-24).

As we consider Israel's history recorded in Joshua 3 and 4, we need to realize that the same things have happened to us. We died with Christ, we were buried with Him, and we were resurrected with Him to become something new. Ephesians 2 tells us that the believers, who were dead in sin, have been made alive, raised, and seated together with Christ (vv. 5-6) to be one new man (v. 15). This new man is God's masterpiece (v. 10).

约书亚记

第五篇

攻击前的预备

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经文及注解：书五 1 至 15 及注

纲要：

- 壹 亚摩利人和迦南人的诸王，
对耶和华使以色列过约但河
所行奇事的反应
- 贰 新以色列人受割礼
 - 一 在吉甲
 - 二 使神的选民成为新的民，
好承受神所应许之地
 - 三 预表基督借着祂的死，在信徒身上行割礼
- 叁 守逾越节
 - 一 纪念耶和华救赎以色列人，
使他们的长子脱离死的审判
 - 二 纪念耶和华拯救以色列人
脱离法老和埃及的权势
 - 三 指明耶和华要毁灭迦南各族，
并拯救以色列人脱离他们
 - 四 预表信徒守主的桌子，
纪念主的救赎和救恩
- 肆 吃应许之地的出产
 - 一 吗哪是以色列人在旷野飘流时
从天上来的食物

JOSHUA

Message 5

THE PREPARATION BEFORE THE ATTACK

* * * *

Scripture and Footnotes: Josh. 5:1-15 and footnotes

Outline:

- I. THE REACTION OF THE KINGS OF THE AMORITES
AND THE CANAANITES TO JEHOVAH'S MIRACULOUS DEED
FOR ISRAEL TO CROSS OVER THE JORDAN
- II. THE CIRCUMCISION OF THE NEW ISRAEL
 - A. At Gilgal
 - B. To Make God's Chosen People a New People
for the Inheritance of God's Promised Land
 - C. Typifying the Circumcision of Christ, by His Death, on the Believers
- III. THE KEEPING OF THE PASSOVER
 - A. To Remember Jehovah's Redemption of Israel
from the Death Judgment on Their Firstborn Sons
 - B. To Remember Jehovah's Salvation of Israel
from the Power of Pharaoh and Egypt
 - C. Indicating That Jehovah Would Destroy the Tribes of Canaan
and Deliver Israel from Them
 - D. Typifying the Believers' Keeping of the Lord's Table
to Remember the Lord's Redemption and Salvation
- IV. THE EATING OF THE PRODUCE OF THE PROMISED LAND
 - A. Manna Having Been the Food from Heaven
in Israel's Wandering in the Wilderness

二 应许之地的出产

是他们在迦南争战时神赐给的食物

伍 约书亚所看见的异象

一 将基督揭示给约书亚

二 基督是耶和华军队的元帅

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读经：约书亚记五章。

在本篇信息中，我们要来看约书亚五章。本章启示诸王因着以色列人神奇的过了约但河而惧怕。以色列人尚未攻击，迦南人已经被击败了；他们不再有胆气。虽然以色列人受了管教、训练、并且合格，但在过约但河以后，他们在攻击前仍需要进一步的预备。

约书亚五章说到四件有内在意义的事。第一项是割礼。割礼是在基督的死里埋葬的继续。借着过约但河，以色列的旧人被埋葬，然后他们出来，成为新人。这是神所作客观的工作，以色列仍需要将其应用于他们的肉体。所以，他们预备了火石刀，割去他们的阳皮。这个割除就是他们应用神在过约但河的事上所作的。借着割除他们的肉体，辊去埃及的羞辱，他们就在实际并实行上被埋葬、得复活。

在新约里，割礼的意思乃是不断的将主的死应用于我们的肉体。罗马六章三至四节说，我们已浸入基督的死，和他一同埋葬；但罗马八章十三节和加拉太五章二十四节告诉我们，我们该凭着灵，将十字架的割礼应用于我们的肉体。在事实上，我们的肉体已经被钉十字架，但在实行上，我们需要天天将肉体钉十字架。这是留在基督之死与埋葬里的实际与实行，这也是割礼的意义。

约书亚五章之内在意义的第二项是逾越节。守逾越节是纪念以色列蒙救赎，使他们的长子脱离死的审判，并纪念他们蒙拯救，脱离埃及和法老的暴政。这预表主的桌子。

B. The Produce of the Promised Land

Being the God-given Food in Their Fighting in Canaan

V. THE VISION SEEN BY JOSHUA

A. Unveiling Christ to Joshua

B. Christ as the Captain of Jehovah's Army

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Scripture Reading: Josh. 5

In this message we will consider chapter five of Joshua. This chapter reveals that all the kings were afraid because of the miraculous crossing of the river Jordan. Before the children of Israel attacked, the Canaanites were already defeated. Their spirit was gone. Although the Israelites had been disciplined, trained, and qualified, after crossing the Jordan they still needed further preparation before the attack.

Joshua 5 covers four matters of intrinsic significance. The first item is circumcision. Circumcision is a continuation of the burial in the death of Christ. By crossing the river Jordan, Israel's old man was buried and they came out to become the new man. This was an objective work done by God. Israel still needed to apply it to their flesh. Therefore, they prepared knives of flint to cut off their foreskins. This cutting was their application of what God had done in the crossing of the river Jordan. By cutting off their flesh to roll away the reproach of Egypt, they were buried and resurrected, both actually and practically.

In the New Testament circumcision means the constant application of the Lord's death to our flesh. Romans 6:3-4 says that we have been baptized into the death of Christ and buried with Him, but Romans 8:13 and Galatians 5:24 tell us that we should apply the circumcision of the cross to our flesh by the Spirit. In fact, our flesh has already been crucified, but in practicality we need to crucify the flesh day by day. This is the reality and practicality of remaining in the death and burial of Christ, and this is the significance of circumcision.

The second item of intrinsic significance in Joshua 5 is the Passover. The feast of the Passover was held to remember Israel's redemption from the death judgment on the firstborn sons and their salvation from Egypt and from the tyranny of Pharaoh. This is a

在主的桌子前，我们纪念祂是救赎主和拯救主。今天我们的分不是死，乃是在基督的桌子前有分于祂并享受祂。

内在意义的第三项是吃美地的出产。四十年之久，以色列人一直吃吗哪，在他们这面没有任何劳苦。但吗哪止住时，他们的食物就只能借着与神合作而产生。迦南地的出产来自耕作。这就是说，那是人劳苦并与神合作的结果。这符合创世记二章五节，这节说，神降雨，人耕地。这指人与神合作。

吗哪和美地的出产都是预表基督。美地出产所预表那一阶段的基督，与吗哪所预表那一阶段的基督不同。约翰六章不是很深的一章，这章说到基督是从天降下喂养我们的吗哪。在书信里，基督不再只是吗哪；祂是美地的出产，是借着我们与神劳苦合作而预备的。这为我们自己和别人带进更多的基督，并有富余献给神作我们的供物。

内在意义的第四项是关于耶和華军队的元帅。以色列人预备好了：他们受了割礼，他们享受了逾越节，他们也享受了美地的出产。然而，他们仍需要元帅。于是约书亚看见异象，基督被揭示为耶和華军队的元帅。约书亚是看得见的元帅，但基督是看不见的元帅。在以色列人攻击迦南人以前，他们完全预备好并够资格，有基督这位神的具体化身作他们的元帅。他们攻击耶利哥时，是在约柜所预表之元帅的吩咐下作这事。约柜预表作他们元帅的基督，领先攻击仇敌。

要预备据有美地，我们需要进入这四项：对付肉体，享受主的桌子，享受包罗万有的基督作美地的出产，并看见异象，就是基督这位神的具体化身作我们的元帅。

我们既看见了本章内在意义的各项，现在我们就可来看与攻击前的预备有关的一些细节。

壹 亚摩利人和迦南人的诸王， 对耶和華使以色列过约但河

type of the Lord's table. At the Lord's table we remember Him as the Redeemer and as the Savior. Our portion today is not death but the partaking and enjoying of Christ at His table.

The third item of intrinsic significance is the eating of the produce of the good land. For forty years the children of Israel had been eating manna without any labor on their part. But when the manna ceased, their food could be produced only by cooperating with God. The produce of the land of Canaan came out of farming. This means that it was the result of man's labor and cooperation with God. This is in keeping with Genesis 2:5, which says that God sends the rain and man tills the ground. This refers to the cooperation of man and God.

Both the manna and the produce of the good land typify Christ. Christ in the stage typified by the produce of the good land is different from Christ in the stage typified by manna. John 6, which is not a deep chapter, speaks of Christ as the manna who came down from heaven to feed us. In the Epistles Christ is no longer just manna; He is the produce of the good land, prepared through our laboring cooperation with God. This brings in more Christ for ourselves and others and provides a surplus to God as our offering.

The fourth item of intrinsic significance concerns the Captain of Jehovah's army. The children of Israel were ready. They had been circumcised, they had enjoyed the Passover, and they had enjoyed the produce of the good land. However, they still needed a Captain. Then Joshua saw a vision in which Christ was unveiled as the Captain of Jehovah's army. Joshua was the visible commander, but Christ was the invisible One. Before the children of Israel attacked the Canaanites, they were fully prepared and qualified with Christ, the embodiment of God, as their Captain. When they attacked Jericho, they did this under the commanding of the Captain typified by the ark. The ark, a type of Christ, who was their Commander-in-chief, took the lead to attack the enemies.

To prepare to possess the good land, we need to enter into these four items. We need to deal with the flesh, enjoy the Lord's table, enjoy the all-inclusive Christ as the produce of the good land, and see a vision of Christ, the embodiment of God, as our Captain.

Now that we have seen the items of intrinsic significance in this chapter, let us consider some of the details concerning the preparation before the attack.

I. THE REACTION OF THE KINGS OF THE AMORITES AND THE CANAANITES TO JEHOVAH'S MIRACULOUS DEED

所行奇事的反应

在一节我们看见，亚摩利人和迦南人的诸王，对耶和华使以色列走干地过约但河所行奇事的反应。他们的心因以色列人的缘故就销化了，不再有灵（胆气）。

贰 新以色列人受割礼

二至九节说到新以色列人受割礼。

一 在吉甲

新以色列人的割礼是在吉甲进行，吉甲的意思是“辍”。关于这点，九节说，“耶和华对约书亚说，我今日将埃及的羞辱从你们身上辍去了。因此那地方名叫吉甲，直到今日。”

二 使神的选民成为新的民，好承受神所应许之地

割礼的目的是使神的选民成为新的民，好承受神所应许之地。（创十七 7～12，书五 6。）

三 预表基督借着祂的死，在信徒身上行割礼

新以色列人的割礼，预表基督借着祂的死，在信徒身上行割礼，使他们脱去属肉体的身体，好在复活里承受基督作神所分给他们的分。（西二 9～12，一 12。）

叁 守逾越节

约书亚五章十节说，以色列人在吉甲安营；正月十四日晚上，他们在耶利哥的平原守逾越节。

一 纪念耶和华救赎以色列人，使他们的长子脱离死的审判

以色列人要守逾越节，纪念耶和华救赎以色列人，使他们的长子脱离死的审判。（出十二 3～7，11～14。）

FOR ISRAEL TO CROSS OVER THE JORDAN

In verse 1 we see the reaction of the kings of the Amorites and the Canaanites to Jehovah's miraculous deed in drying up the waters for Israel to cross over the Jordan. Their hearts melted, and there was no longer any spirit (boldness) in them because of the children of Israel.

II. THE CIRCUMCISION OF THE NEW ISRAEL

Verses 2 through 9 speak of the circumcision of the new Israel.

A. At Gilgal

The circumcision of the new Israel took place at Gilgal, which means “a rolling.” Concerning this, verse 9 says, “Then Jehovah said to Joshua, Today I have rolled away the reproach of Egypt from off you. So the name of this place has been called Gilgal to this day.”

B. To Make God's Chosen People a New People for the Inheritance of God's Promised Land

The purpose of circumcision was to make God's chosen people a new people for the inheritance of God's promised land (Gen. 17:7-12; Josh. 5:6).

C. Typifying the Circumcision of Christ, by His Death, on the Believers

The circumcision of the new Israel typifies the circumcision of Christ, by His death, on the believers in the putting off of the body of the flesh for their inheritance, in resurrection, of Him as the God-allotted portion to them (Col. 2:9-12; 1:12).

III. THE KEEPING OF THE PASSOVER

Joshua 5:10 says that the children of Israel camped in Gilgal, and they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho.

A. To Remember Jehovah's Redemption of Israel from the Death Judgment on Their Firstborn Sons

The children of Israel were to keep the Passover to remember Jehovah's redemption of Israel from the death judgment on their firstborn sons (Exo. 12:3-7, 11-14).

二 纪念耶和华拯救以色列人 脱离法老和埃及的权势

守逾越节也是纪念耶和华拯救以色列人脱离法老和埃及的权势。（出十四 13～30。）

三 指明耶和华要毁灭迦南各族， 并拯救以色列人脱离他们

守逾越节指明耶和华怎样拯救以色列人脱离法老和埃及，祂也照样要毁灭迦南各族，并拯救以色列人脱离他们。因此，守逾越节鼓励以色列人，使他们确信耶和华要铲除邪恶的迦南人。

四 预表信徒守主的桌子， 纪念主的救赎和救恩

以色列人守逾越节，预表信徒守主的桌子，纪念主的救赎和救恩。（太二六 26～28。）主耶稣用饼和杯设立祂的桌子，以顶替逾越节。祂应验了预表，如今祂对我们乃是真逾越节。（林前五 7。）

肆 吃应许之地的出产

约书亚五章十一至十二节说到吃应许之地的出产。

一 吗哪是以色列人在旷野飘流时 从天上来的食物

吗哪是以色列人在旷野飘流时从天上来的食物。吗哪预表基督是神选民那尚未终极完成的属天食物，吃的人不需要在其上劳苦经营。

二 应许之地的出产 是他们在迦南争战时神赐给的食物

应许之地的出产是他们在迦南争战时神赐给的食物。这出产预表基督是神赐给信徒那已经终极完成的食物，需要他们在祂身上劳苦经营。

B. To Remember Jehovah's Salvation of Israel from the Power of Pharaoh and Egypt

The keeping of the Passover was also to remember Jehovah's salvation of Israel from the power of Pharaoh and Egypt (Exo. 14:13-30).

C. Indicating That Jehovah Would Destroy the Tribes of Canaan and Deliver Israel from Them

The keeping of the Passover indicated that just as Jehovah had saved Israel from Pharaoh and Egypt so would He destroy the tribes of Canaan and deliver Israel from them. Thus the keeping of the Passover encouraged the children of Israel and gave them the assurance that Jehovah would displace the evil Canaanites.

D. Typifying the Believers' Keeping of the Lord's Table to Remember the Lord's Redemption and Salvation

Israel's keeping of the Passover typifies the believers' keeping of the Lord's table to remember the Lord's redemption and salvation (Matt. 26:26-28). The Lord Jesus established His table with the bread and the cup to replace the Feast of the Passover. He has fulfilled the type, and now He is the real Passover to us (1 Cor. 5:7).

IV. THE EATING OF THE PRODUCE OF THE PROMISED LAND

Joshua 5:11-12 speaks of Israel's eating of the produce of the promised land.

A. Manna Having Been the Food from Heaven in Israel's Wandering in the Wilderness

Manna was the food from heaven in Israel's wandering in the wilderness. The manna typifies Christ as the unconsummated heavenly food to God's chosen people, not requiring the eaters to labor on it.

B. The Produce of the Promised Land Being the God-given Food in Their Fighting in Canaan

The produce of the promised land was the God-given food in their fighting in Canaan. This produce typifies Christ as the consummated God-given food to the believers, requiring them to labor on Him.

伍 约书亚所看见的异象

约书亚五章十三至十五节记载约书亚所看见的异象。

一 将基督揭示给约书亚

十三节上半说，“约书亚靠近耶利哥的时候举目观看；看哪，有一个人手里有拔出来的刀，对面站立。”这异象是将基督揭示给约书亚。

二 基督是耶和华军队的元帅

十三节下半至十四节上半继续说，“约书亚到祂那里，对祂说，你是帮助我们，还是帮助我们的敌人？祂说，都不是，但我来是要作耶和华军队的元帅。”约书亚是耶和华军队看得见的元帅，而基督是耶和华军队看不见的元帅。基督是这样一位元帅，为以色列人与迦南的七族争战。因此，约书亚需要一直站在圣别的地位上。（书五 15。）

V. THE VISION SEEN BY JOSHUA

Joshua 5:13-15 is a record of the vision seen by Joshua.

A. Unveiling Christ to Joshua

Verse 13a says, “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.” This vision was an unveiling of Christ to Joshua.

B. Christ as the Captain of Jehovah’s Army

Verses 13b and 14a go on to say, “Joshua went to Him and said to Him, Are You for us or for our adversaries? And He said, Neither, but as the Captain of Jehovah’s army have I now come.” Whereas Joshua was the visible captain of Jehovah’s army, Christ was the invisible Captain of Jehovah’s army. Christ was such a captain to fight against the seven tribes of Canaan for Israel. Because of this, Joshua needed to stand on the position of sanctification all the time (v. 15).

约书亚记

第六篇

为着基督据有美地，
并成为祂的产业

* * * *

经文及注解：书一 2 至 6，五 12

纲要：

- 我们为着基督据有美地
 - 神关于美地的应许
 - 我们需要回应神所应许、预备、并赐给的
 - 为基督得着基督
 - 神需要奋力追求基督以得着基督的得胜者
- 基督使我们成为祂的产业
 - 由美地上劳苦所产生的基督这食物所构成，
借此成为生机的
 - 新陈代谢的变化，成为神的产业
 - 生机的事

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读经：约书亚记一章二至六节，腓立比书三章八节，十二节，启示录二章七节下，约书亚记五章十二节，腓立比书一章二十一节，以弗所书一章十一节，十八节。

照着圣经中神圣的启示，我们需要为着基督据有美地，这样基督就能使我们成为祂的产业。我们据有神所应许的美地，乃是为着基督，而基督使我们成为祂的产业，乃是

JOSHUA

Message 6

**TAKING POSSESSION OF THE GOOD LAND
FOR CHRIST AND BEING MADE HIS POSSESSION**

* * * *

Scripture and Footnotes: Josh. 1:2-6; 5:12

Outline:

- OUR TAKING POSSESSION OF THE GOOD LAND FOR CHRIST
 - God's Promise concerning the Good Land
 - The Need for Us to Respond to What God Has Promised, Prepared, and Given
 - Gaining Christ for Christ
 - God's Need for Overcomers Who Struggle to Pursue Christ in Order to Gain Christ
- CHRIST'S MAKING US HIS POSSESSION
 - Becoming Organic by Being Constituted with Christ as the Food
Produced through Our Labor on the Good Land
 - Transformed Metabolically to Become God's Inheritance
 - An Organic Matter

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Scripture Reading: Josh. 1:2-6; Phil. 3:8, 12; Rev. 2:7b; Josh. 5:12; Phil. 1:21; Eph. 1:11, 18

According to the divine revelation in the Scriptures, we need to take possession of the good land for Christ so that Christ can make us His possession. Our taking possession of the God-promised good land is for Christ, and Christ's making us His

为着我们。说我们为着基督据有美地，以及祂为着我们的缘故，使我们成为祂的产业，这是什么意思？我在本篇信息中的负担，是要试着说明这两件令人困惑的事。

我们为着基督据有美地

在这卷生命读经的第一篇信息中，我们指出为着基督据有美地，并预备适当的人，将基督生到人类中，乃是旧约在约书亚记、士师记、路得记这三卷书里这段历史两个主要的点。这两个主要的点一为着基督取得那地，并为着基督预备真实的先祖，乃是约书亚记至路得记之历史的精意。神所应许的地既是基督的预表，为基督得着地，意思就是为基督得着基督。

神关于美地的应许

在创世记神应许亚伯拉罕，祂要将美地赐给亚伯拉罕的后裔。四百多年后，神差遣摩西去拯救以色列人出埃及，告诉他说，祂要差遣他将百姓带进美地。神已将那地赐给以色列人是个事实，但尚未成为实际。这乃是应许，是仍待应验的。甚至以色列人在约书亚的带领下，来到摩押平原的时候，神将美地赐给以色列人，还不是实际的事实，因那地还没有成为以色列的产业。以色列人得着美地，据有美地以后，那地才真正成为他们的，成为实际的事实。

我们需要回应神所应许、预备、并赐给的

美地已应许给以色列人，情况也预备好，使那地能真正赐给以色列人了。神这赐与者作了一切，但仍需要以色列人这接受者作些事，好据有神所赐给的。

今天传福音的原则是一样的。神的救恩已在基督里且凭着基督应许、预备、并完成了。一切都预备好了，使这救恩能赐给罪人。神要将救恩赐给罪人，但他们需要借着接受祂救恩的恩赐来回应祂。借着接受祂的救恩回应神，就是为神作有助益的事。事实上，接受神的救恩就是帮助神。

possession is for us. What does it mean to say that we possess the good land for Christ and that He, for our sake, makes us His possession? My burden in this message is to try to make these two puzzling matters clear.

OUR TAKING POSSESSION OF THE GOOD LAND FOR CHRIST

In the first message of this life-study, we pointed out that to take possession of the God-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. Since the God-promised land is a type of Christ, to gain the land for Christ means to gain Christ for Christ.

God's Promise concerning the Good Land

In Genesis God promised Abraham that He would give the good land to Abraham's descendants. More than four hundred years later, God sent Moses to deliver Israel out of Egypt, telling him that He was sending him to bring the people into the good land. It was a fact that God had given the land to Israel, but this fact was not yet practical. Rather, it was a promise that still needed to be fulfilled. Not even at the time when Israel came to the plains of Moab under the leadership of Joshua was the giving of the good land to Israel a practical fact, for the land had not yet become Israel's possession. Only after Israel had gained the good land and had taken possession of it did the land actually become theirs as a practical fact.

The Need for Us to Respond to What God Has Promised, Prepared, and Given

The good land had been promised to Israel, and the situation was ready for the land to be given to Israel in actuality. God, the Giver, had done everything, but there was still the need for Israel, the receiver, to do something to take possession of what God had given.

The principle is the same with the preaching of the gospel today. God's salvation has been promised, prepared, and completed in Christ and with Christ. Everything is ready for this salvation to be given to sinners. God wants to give salvation to sinners, but they need to respond to Him by receiving His gift of salvation. To respond to God by receiving His salvation is to do something helpful for God. Actually, to receive

你若知道神的心，就会领悟每当罪人悔改并接受基督时，那个罪人就是在帮助神。

在约书亚记的开始，以色列预备好可以往前，取得美地，据有美地，并享受美地。以色列这样作，意思就是他们在为美地所预表的基督作些事。否则，美地就闲置在那里。今天，基督这美地预备好给祂的信徒取得并据有。然而，那些预备好取得祂，据有祂，并享受祂作包罗万有之美地的人在哪里？许多罪人不愿回应基督，甚至祂许多的信徒也不愿借着取得祂，据有祂，并享受祂来回应祂。

为基督得着基督

在这样的光中，我们现在来看为基督得着基督是什么意思。今天基督是神所赐给我们非常丰富的美地。然而，基督的一切丰富，基督的一切所是，大多数的基督徒仍然无分。作为那在诸天宝座上的一位，基督是刚强、大能的，但我们是软弱的；祂是丰富的，但我们是贫穷的。基督是刚强、大能、丰富的，而我们是软弱、无能、贫穷的。造成这光景的原因，是我们没有竭力得着基督。然而，当我们得着基督，祂就成为我们的经历。然后基督在我们里面就成为祂所该是的。这就是说，我们得着基督，不但是为着我们的享受，也是为着使基督成为祂所该是的。

照着新约的启示，基督是完美、完全、丰富、并大能的。不但如此，神将这样一位基督赐给我们，乃是一个事实。虽然祂是美妙的，但我们是可怜的。我们若看见这点，就会领悟我们需要作些事，使基督对我们，甚至对不信者是实际的，使祂成为祂所该是的。基督如何能成为祂所该是的？唯有借着我们得着基督，基督才能成为祂所该是的。我们若得着基督，并经历基督，基督对我们就成为实际的。这不但是为着我们——也是为着基督。这就是为基督得着基督。

今天我们的需要是得着更多的基督，据有更多的基督，经历更多的基督。我们得着、据有、并经历基督，会使祂对我们成为实际。这不但是为着我们的享受，也是为着使基督成为祂所该是的。现今，我们中间的基督比诸天之上

God's salvation is to do God a favor. If you know the heart of God, you will realize that whenever a sinner repents and receives Christ, that sinner is doing God a favor.

At the beginning of the book of Joshua, Israel was ready to go forward, to take the good land, to possess it, and to enjoy it. For Israel to do this meant that they were doing something for Christ, who is typified by the good land. Otherwise, the good land would have lain there idle. Today, Christ as the good land is ready to be taken and possessed by His believers. However, where are those who are ready to take Him, possess Him, and enjoy Him as the all-inclusive good land? Many sinners are not willing to respond to Christ, and even many of His believers are not willing to respond to Him by taking Him, possessing Him, and enjoying Him.

Gaining Christ for Christ

In light of this, let us now consider what it means to gain Christ for Christ. Christ today is the good land given to us by God in a very rich way. Nevertheless, all the riches of Christ, all that Christ is, remain separate from most Christians. As the One on the throne in the heavens, Christ is strong and powerful, but we are weak. He is rich, but we are poor. Whereas Christ is strong, powerful, and rich, we are weak, impotent, and poor. The reason for this situation is that we have not endeavored to gain Christ. However, when we gain Christ, He becomes our experience. Then Christ becomes in us what He should be. This means that our gaining Christ is not only for our enjoyment but also for Christ to be what He should be.

According to the New Testament revelation, Christ is perfect, complete, rich, and powerful. Furthermore, it is a fact that God has given such a Christ to us. Although He is wonderful, we are pitiful. If we see this, we will realize that there is a need for us to do something that will make Christ real to us and even to the unbelievers so that He will be what He should be. How can Christ be what He should be? Christ can be what He should be only by our gaining Him. If we gain Christ and experience Christ, Christ will become real to us. This is not only for us—it is also for Christ. This is to gain Christ for Christ.

Our need today is to gain more of Christ, to possess more of Christ, and to experience more of Christ. Our gaining, possessing, and experiencing Christ will make Him real to us. This is not only for our enjoyment but also for Christ to be what He should be. At present, the Christ among us is much less than the Christ in

的基督少多了。我们中间的基督与诸天之上的基督不同。这就是说，在我们中间，基督还不是祂所该是的。基督在我们中间要成为祂所该是的，我们就需要得着祂。我们越得着基督，据有基督，经历基督，并享受基督，祂在我们中间就越成为祂所该是的。为此，我们得着基督乃是为着基督。我们为基督得着基督，祂就能得着团体的彰显。这就是使美地成为以马内利的地。（赛八 8。）

神需要奋力追求基督 以得着基督的得胜者

保罗是奋力追求基督以得着基督的人。（腓三 8，12。）然而，今天很少基督徒和保罗一样，包括我们在内。我们也许是追求的基督徒，但我们也许只追求基督到某个程度，满足于例行的召会生活，和为着基督例行的工作和事奉。遵守这样的例行公事，无法使我们竭力得着基督。因为许多基督徒没有追求基督以得着基督，神就需要得胜者。

圣经给我们看见，首先，神试着在亚当族类身上做工，但亚当族类失败了。然后神对另一个族类——以色列，亚伯拉罕的族类，有新的起头。至终，以色列也使神失望。于是神到另一班人——召会——那里。然而，虽然神在召会身上做工将近二千年，神还是没有得着祂所愿望的。因此，早在第一世纪，主就进来呼召得胜者，（启二 7，11，17，26～28，三 5，12，20～21，二一 7，）今天祂仍对得胜者发出呼召。然而，甚至在奉献的基督徒中间，也很难找到一些得胜者，一些追求基督以得着基督的人。

在约书亚的时代，有二、三百万以色列人，但少有约书亚和迦勒。少有竭力的人，真实追求神的人。没有这样的人，美地和赐地者都会闲站。那地和赐地者需要一些人取得那地，据有那地，并享受那地。那些据有那地的人，乃是帮助将那地赐与他们的一位。

今天我们需要为着基督取得并据有那地。我们需要为基督得着基督。我们若这样作，就会帮助基督。然而，我

the heavens. The Christ among us is different from the Christ in the heavens. This means that among us Christ is not yet what He should be. In order for Christ to be what He should be among us, we need to gain Him. The more we gain Christ, possess Christ, experience Christ, and enjoy Christ, the more He becomes among us what He should be. In this way our gaining of Christ is for Christ. We gain Christ for Christ so that He may have His corporate expression. This is to make the good land the land of Immanuel (Isa. 8:8).

God's Need for Overcomers Who Struggle to Pursue Christ in Order to Gain Christ

Paul was one who struggled to pursue Christ in order to gain Christ (Phil. 3:8, 12). However, very few of today's Christians, including us, are like Paul. We may be seeking Christians, but we may pursue Christ only to a certain extent, being content with a routine church life and routine work and service for Christ. Following such a routine does not enable us to endeavor to gain Christ. Because so many Christians do not pursue Christ in order to gain Him, God needs the overcomers.

The Bible shows us that, first, God tried to work with the race of Adam, but the Adamic race was a failure. Then God had a new start with another race, with Israel, the race of Abraham. Eventually, Israel also failed God. Then God went to another people—the church. However, although God has been working with the church for nearly two thousand years, God has not yet gained what He desires. Thus, as early as the first century, the Lord came in to call for overcomers (Rev. 2:7, 11, 17, 26-28; 3:5, 12, 20-21; 21:7), and today He is still sounding out the call for the overcomers. Nevertheless, even among devoted Christians it is hard to find some overcomers, some who are pursuing Christ in order to gain Him.

At the time of Joshua, there were two or three million Israelites, but there were not many Joshuas and Calebs. There were not many endeavoring ones, genuine pursuers of God. Without such ones both the good land and the Giver of the land would have been idle. Both the land and the Giver of the land needed certain ones to take the land, possess the land, and enjoy the land. Those who possessed the land did a favor to the One who gave them the land.

We today need to take and possess the land for Christ. We need to gain Christ for Christ. If we do this, we will do Christ a favor. However, if we go on living a

们若继续过例行的基督徒生活和召会生活，就无法为着基督得着那地。为此，神需要一些得胜者。今天地上有数以百万计的真基督徒，但得胜者在哪里？神正在呼召得胜者，但谁愿意答应祂的呼召？谁愿意回应神的呼召，追求基督以得着基督？我盼望我们中间有许多人会帮助基督，回应神对得胜者的呼召。

基督使我们成为祂的产业

我们享受基督，祂就使我们成为祂的产业。这是一件生机的事。我们若取得基督，据有基督，并享受基督作我们包罗万有的美地，那地就成为我们的供应。那地所供应我们的，会使我们成为生机的。

由美地上劳苦所产生的基督这食物所构成，借此成为生机的

那地给我们的主要东西是食物。我们若没有食物，就无法是生机的。我们在那地上劳苦，那地就会产生食物。然后我们吃在那地上劳苦所产生的食物，结果就成为生机的。

我们接受到里面作食物的任何东西，都生机的变化我们。以色列人在埃及时，吃埃及的食物，这食物使他们有了埃及的构成。以后，神将他们带出埃及，进到旷野，在那里停留四十年。他们在旷野时，每天都吃属天的东西——吗哪。吗哪将他们构成属天的子民。至终，吗哪止住了。关于这点，约书亚五章十二节说，“他们吃了那地出产的当日，吗哪就止住了；以色列人也不再有吗哪了，那一年他们却吃迦南地的出产。”从那时起，他们开始有不同的构成，因他们开始由美地的出产所构成。因此，以色列人的构成有三方面：首先，在埃及由埃及的食物来构成；其次，在旷野由吗哪所构成；第三，在迦南由那地的出产所构成。在每一事例中，他们都不是由教训或规条所构成，而是由他们所吃的食物所构成。

今天我们在基督里的信徒，也照着我们所吃的被构成。我们若要成为属天的子民，就需要吃基督作我们属天的吗

routine Christian life and church life, we will not be able to gain the land for Christ. For this, God needs some overcomers. There are millions of real Christians on earth today, but where are the overcomers? God is calling for overcomers, but who will answer His call? Who will respond to God's call by pursuing Christ in order to gain Christ? I hope that many among us will do Christ a favor by responding to God's call for overcomers.

CHRIST'S MAKING US HIS POSSESSION

When we enjoy Christ, He makes us His possession. This is something organic. If we take Christ, possess Christ, and enjoy Christ as our all-inclusive good land, the land will become our supply. What the land supplies us will cause us to become organic.

Becoming Organic by Being Constituted with Christ as the Food Produced through Our Labor on the Good Land

The main thing that the land affords us is food. If we do not have food, we cannot be organic. When we labor on the land, the land will produce food. Then we eat the food that is produced by our labor on the land, and as a result we become organic.

Anything that we take into us as food transforms us organically. When the Israelites were in Egypt, they ate Egyptian food, and this food caused them to have an Egyptian constitution. Eventually, God brought them out of Egypt and into the wilderness, where they remained for forty years. Every day while they were in the wilderness they ate something heavenly—manna. The manna constituted them into a heavenly people. Eventually, the manna ceased. Regarding this, Joshua 5:12 says, “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.” From that time onward, their constitution began to be different, for they began to be constituted with the produce of the good land. Thus, the children of Israel were constituted in three ways: first, in Egypt with Egyptian food; second, in the wilderness with manna; and third, in Canaan with the produce of the land. In each case they were constituted not by teachings or regulations but by what they ate.

As believers in Christ today, we also are constituted according to what we eat. If we want to be a heavenly people, we need to eat Christ as our heavenly manna. If we

哪。我们若要成为得胜者，就需要在作美地的基督身上劳苦。在基督身上劳苦，意思就是得着基督作我们的享受。当然，首先我们需要取得那地。这需要我们赶出“迦南人”。据有基督作那地以后，我们需要在那地上劳苦。借着我们的劳苦，有些东西就会产生，那出产要成为我们的食物，我们的供应。我们吃基督作这食物，并享受祂，我们就由祂所构成，在生命和性情上与基督一样。这就是保罗所说“因为在我，活着就是基督”（腓一 21）的意思。

新陈代谢的变化，成为神的产业

这种对基督的享受要新陈代谢的变化我们，使我们成为基督的奇珍，祂的产业。保罗在以弗所一章说到这点。这一章首先有神的拣选和预定，然后有基督的救赎。借着基督的救赎，我们进入基督这一种特别的元素里；这元素要成为我们的享受，将我们构成神的产业。

首先，神进入我们里面作我们的产业。我们享受基督，祂就将我们构成神的产业。一面，有基督作我们的美地，作我们的产业。另一面，对这产业的享受使我们由基督所构成，因此我们就成为神的产业。

生机的事

由基督构成神的产业，这过程全然是生机的。这就是说，我们需要取得包罗万有的基督作我们的美地，并在祂身上劳苦，得着一些出产，这出产要成为我们生机、变化的食物。我们吃这食物，就在神圣的生命里长大，并逐渐成熟。我们会生机的由基督所构成，被基督这新的元素所变化。然后我们就会生机的成为神的基业，祂的奇珍和产业。

want to be overcomers, we need to labor on Christ as our good land. To labor on Christ means to gain Christ as our enjoyment. First, of course, we need to take the land. This requires that we dispossess the “Canaanites.” After possessing Christ as the land, we need to labor on the land. Through our labor something will be produced, and that produce will become our food, our supply. As we eat Christ as this food and enjoy Him, we will be constituted with Him, being made the same as Christ in life and nature. This is what Paul meant when he said, “For to me, to live is Christ” (Phil. 1:21).

Transformed Metabolically to Become God's Inheritance

This enjoyment of Christ will transform us metabolically and cause us to become Christ's treasure, His possession. Paul speaks of this in Ephesians 1. In this chapter we first have God's choosing and predestinating, and then we have Christ's redeeming. Through the redemption of Christ, we enter into Christ as a particular kind of element, and this element becomes our enjoyment that constitutes us into God's inheritance.

First, God comes into us to be our inheritance. When we enjoy Christ, He constitutes us to be God's inheritance. On the one hand, we have Christ as our good land, as our possession. On the other hand, the enjoyment of this possession constitutes us with Christ, and we thereby become God's inheritance.

An Organic Matter

The process of being constituted with Christ to become God's inheritance is altogether organic. This means that we need to take the all-inclusive Christ as our good land and labor on Him to gain some produce, which will be our organic, transforming food. As we eat this food, we will grow and gradually mature in the divine life. We will be constituted with Christ organically, transformed by Christ as a new element. Then in an organic way we will become God's inheritance, His treasure and possession.

约书亚记

第七篇

耶利哥的毁灭

* * * *

经文及注解：书六 1 至 27 及注

纲要：

- 壹 耶利哥对以色列的反应
- 贰 耶和华对约书亚的应许
- 叁 耶和华，祂军队的元帅，给约书亚的指示
 - 一 一切兵丁要围绕这城
 - 二 六日每日绕城一次
 - 三 七个祭司拿七个羊角号走在约柜前
 - 四 在第七日要绕城七次，
祭司也要吹号
- 五 众百姓听见号声的时候，要大声呼喊
- 六 城墙就必倒塌，各人要往前直上
- 肆 约书亚照着耶和华的指示吩咐百姓，
百姓就照着约书亚的吩咐行
 - 一 绕城
 - 二 百姓不可呼喊，等到约书亚叫他们呼喊的那日
 - 三 耶和华的约柜六日每日绕城一次，
第七日绕城七次
 - 四 百姓大声呼喊，城墙就倒塌
 - 五 以色列胜过耶利哥，
是凭他们吹号并呼喊赢得的

JOSHUA

Message 7

THE DESTRUCTION OF JERICHO

* * * *

Scripture and Footnotes: Josh. 6:1-27 and footnotes

Outline:

- I. THE REACTION OF JERICHO TO ISRAEL
- II. JEHOVAH'S PROMISE TO JOSHUA
- III. THE INSTRUCTION OF JEHOVAH, THE CAPTAIN OF HIS ARMY, TO JOSHUA
 - A. To Circle the City by All the Men of War
 - B. Going around the City Once a Day for Six Days
 - C. Seven Priests Carrying Seven Trumpets of Rams' Horns before the Ark
 - D. On the Seventh Day Circling the City Seven Times,
and the Priests Blowing the Trumpets
 - E. At the Hearing of the Trumpet Sound, All the People Shouting with a Great Shout
 - F. The Wall of the City Falling Down Flat, and the People Going Up
- IV. JOSHUA'S CHARGE TO THE PEOPLE ACCORDING TO JEHOVAH'S INSTRUCTION
AND THE PEOPLE'S ACTION ACCORDING TO JEHOVAH'S CHARGE
 - A. In Circling the City
 - B. The People Not Shouting until the Day Joshua Told Them to Shout
 - C. The Ark of Jehovah Circling the City Once a Day for Six Days
and Seven Times on the Seventh Day
 - D. The People Shouting with a Great Shout, and the Wall Falling Down Flat
 - E. The Victory over Jericho Being Won
by Israel's Blowing of the Trumpets and Shouting

六 他们未取那当灭的物，
唯保留金子、银子、和铜铁的器皿
伍 给与喇合和她全家的救恩
陆 百姓起誓咒诅耶利哥

* * * *

读经：约书亚记六章。

约书亚六章记载以色列在迦南地的第一场争战和摧毁。以色列人要得着美地，就必须击败仇敌，赶出邪恶的权势。然而，以色列人实际上不需要争战。他们过约但河时，神作了一切。同样的原则，为着毁灭耶利哥，神的百姓不需要作任何事。他们只需要相信、信靠神，听从以色列军队元帅的指示，抬着约柜高举基督。由此我们看见，在属灵的争战中，我们所该作的第一件事，就是高举基督。

耶利哥城非常坚固。但耶利哥王听见耶和華為祂百姓所作的，他的心就销化，失去胆气。他不知道怎么办，就关了城门，用城墙保护自己和他的百姓。没有交通，没有往来。这指明黑暗的权势受了捆绑，在诸天界里邪恶的属灵权势真正受到捆绑。王信靠城墙，他知道以色列人没有什么武器来攻破城墙。即使以色列人过了约但河，他也不认为他们能越过城墙。他想不到神会作什么事。神要毁坏城墙是件容易的事。

在二节耶和華告诉约书亚，祂已经把耶利哥、它的王、和大能的勇士，都交在约书亚手中了。然后神指示约书亚，叫一切兵丁同着抬约柜的祭司围绕这城，每日围绕一次。六日都要这样行。又嘱咐另外七个祭司，要拿七个羊角号走在约柜前。祭司不是照着自己的意思吹号，乃是等候元帅发命令。他们需要指示和引导，正如今天我们需要那灵的引导和带领。

F. Not Taking Anything from the Destruction but Saving
All the Silver, the Gold, and the Vessels of Bronze and Iron
V. THE SALVATION RENDERED TO RAHAB AND HER HOUSEHOLD
VI. THE OATH MADE BY THE PEOPLE FOR THE CURSING OF JERICHO

* * * *

Scripture Reading: Josh. 6

Joshua 6 is a record of the first warfare and destruction by Israel in the land of Canaan. In order for the children of Israel to gain the good land, they had to defeat the enemy and drive out the evil forces. Nevertheless, the children of Israel actually did not need to fight. When they crossed the Jordan, God did everything. In the same principle, God's people did not need to do anything to destroy Jericho. 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. From this we see that in the spiritual warfare the first thing we should do is exalt Christ.

Jericho was strongly fortified. But when the king heard what Jehovah had done for His people, his heart melted and he lost his spirit, his boldness. Not knowing what to do, he shut the gates of the city and used the walls to protect himself and his people. There was no traffic, no coming in or going out. This indicates that the powers of darkness were bound, that there was a real binding of the spiritual forces of wickedness in the heavenly places. The king trusted in the wall, knowing that the Israelites did not have any weapons to breach the wall. Even though the Israelites had crossed the Jordan, he did not think that they would be able to cross the wall. He did not have any thought concerning what God would do. It was an easy matter for God to destroy the wall.

In verse 2 Jehovah told Joshua that He had given Jericho, its king, and the mighty men of war into Joshua's hand. Then God instructed Joshua to have the men of war with the priests bearing the ark circle the city, going around it one time. This they were to do for six days. Seven other priests were charged to carry seven trumpets of rams' horns before the ark of Jehovah. The priests did not blow their trumpets according to their own will. Instead, they waited for the captain to give the command. They needed instructions and leading, just as we today need the leading and guiding of the Spirit.

前六日，以色列军队只是同着约柜绕城；约柜预表基督是神的具体化身。我信许多耶利哥人在城墙上观看，希奇以色列人所作的。第七日，就是安息日，情况就不同了。以色列人实际上不必争战，只要享受安息日，就是享受安息。他们绕城七次，然后那看得见的元帅发令：“呼喊吧！”于是祭司吹号，百姓呼喊，城墙就倒塌了。城被彻底毁坏，任何要兴起重修这城的人，必受咒诅。以色列人征服耶利哥的作法，有力的见证：以色列的神耶和华，是又真又活的神。

我们可将耶利哥遭摧毁的记载应用于传福音。我们接受负担探访罪人时，需要领悟每个罪人都是受咒诅的“坚固之城”。要对付这样一座坚固的城，我们必须有耐心，考虑我们何时该安静，何时该说话。这就是说，我们该跟随主的引导。在适当的时候，正确的宣告会非常有效。会有一个“安息日”，我们能在其中呼喊：“赞美主！耶稣是主！基督得胜！”“城墙”会倒塌，我们要击败一切的鬼，并为基督得着罪人。

现在让我们看约书亚六章里所描述各种与耶利哥遭毁灭有关的事。

壹 耶利哥对以色列的反应

在一节我们看见耶利哥对以色列的反应。耶利哥城因以色列人就关得严紧，无人出入。耶利哥人被限制，无法作什么。这指明甚至在以色列上去攻取那城以前，耶利哥已经被击败了。

贰 耶和华对约书亚的应许

照着二节，耶和华应许约书亚，祂已经把耶利哥和它的王，并大能的勇士，都交在他手中了。

叁 耶和华，祂军队的元帅， 给约书亚的指示

For the first six days, the army of Israel just walked around the city with the ark, which typified Christ as the embodiment of God. I believe that many of the people of Jericho were on the wall watching, wondering what the people of Israel were doing. On the seventh day, the Sabbath day, the situation was different. Israel actually did not have to fight but enjoyed the Sabbath, that is, enjoyed the rest. They walked around the city seven times, and then the visible captain gave the command: "Shout!" The priests trumpeted, the people shouted, and the wall fell down. The city was utterly destroyed, and a curse was placed on anyone who would rise up and build it. The way that Israel conquered Jericho was a strong testimony that Israel's God, Jehovah, is a true and living God.

We may apply this account of the destruction of Jericho to the matter of preaching the gospel. As we take up the burden to visit sinners, we need to realize that every sinner is a "fortified city" that has been cursed. In dealing with such a fortified city, we must exercise patience, considering when we should be silent and when we should speak. This means that we should follow the Lord's leading. At the right time, the proper declaration will be very effective, and there will be a Sabbath day in which we can shout, "Praise the Lord! Jesus is Lord! Christ is Victor!" The "wall" will fall, and we will be able to defeat all the demons and possess that sinner for Christ.

Let us now look at the various matters involved in the destruction of Jericho as described in Joshua 6.

I. THE REACTION OF JERICHO TO ISRAEL

In verse 1 we see the reaction of Jericho to Israel. Jericho was shut up tight because of the children of Israel. No one went out and no one went in. The people of Jericho were limited, unable to do anything. This indicates that even before Israel went up to take the city, Jericho was already defeated.

II. JEHOVAH'S PROMISE TO JOSHUA

According to verse 2 Jehovah promised Joshua that He had given Jericho and its king and its mighty men of war into his hand.

III. THE INSTRUCTION OF JEHOVAH, THE CAPTAIN OF HIS ARMY, TO JOSHUA

三至五节记载耶和华，祂军队的元帅，给约书亚的指示。

一 一切兵丁要围绕这城

首先，耶和华嘱咐约书亚，叫一切兵丁围绕这城。（书六3上。）

二 六日每日绕城一次

耶和华指示约书亚，兵丁要六日每日绕城一次。（3下。）

三 七个祭司拿七个羊角号 走在约柜前

耶和华进一步指示约书亚，七个祭司要拿七个羊角号走在约柜前。（4上。）

四 在第七日要绕城七次， 祭司也要吹号

在第七日所有的兵丁要绕城七次，祭司也要吹号。（4下。）这表征宣告、宣扬基督。

五 众百姓听见号声的时候， 要大声呼喊

照着五节上半，祭司吹羊角，众百姓听见号声的时候，要大声呼喊。

六 城墙就必倒塌，各人要往前直上

耶和华继续指示约书亚，百姓大声呼喊，城墙就必倒塌，然后各人都要往前直上。（5下。）

肆 约书亚照着耶和华的指示
吩咐百姓，
百姓就照着约书亚的吩咐行

Verses 3 through 5 are a record of the instruction of Jehovah, the Captain of His army, to Joshua.

A. To Circle the City by All the Men of War

First, Jehovah charged Joshua to have all the men of war circle the city (v. 3a).

B. Going around the City Once a Day for Six Days

Jehovah instructed Joshua that the men of war were to go around the city once a day for six days (v. 3b).

C. Seven Priests Carrying Seven Trumpets of Rams' Horns before the Ark

Jehovah further instructed Joshua that seven priests were to carry seven trumpets of rams' horns before the ark (v. 4a).

D. On the Seventh Day Circling the City Seven Times, and the Priests Blowing the Trumpets

On the seventh day all the men of war were to circle the city seven times, and all the priests were to blow the trumpets (v. 4b). This signifies the declaring, the proclaiming, of Christ.

E. At the Hearing of the Trumpet Sound, All the People Shouting with a Great Shout

According to verse 5a, when the priests gave off the blast of the ram's horn and the people heard the trumpet sound, all the people were to shout with a great shout.

F. The Wall of the City Falling Down Flat, and the People Going Up

Jehovah went on to instruct Joshua that when the people shouted with a great shout, the wall of the city would fall down flat. Then they were to go up, each straight ahead (v. 5b).

IV. JOSHUA'S CHARGE TO THE PEOPLE
ACCORDING TO JEHOVAH'S INSTRUCTION AND
THE PEOPLE'S ACTION ACCORDING TO JEHOVAH'S CHARGE

其次，本章给我们看见，约书亚照着耶和华的指示吩咐百姓，百姓就照着约书亚的吩咐行。（6～17上，18～21，24。）

一 绕城

绕城的时候，带兵器的人走在耶和华的约柜前。七个祭司走在耶和华面前吹号，耶和华的约柜在他们后面跟随。带兵器的人走在吹号的祭司前面；后队随着约柜而行，号角不住的吹响。（6～9。）

二 百姓不可呼喊，等到约书亚叫他们呼喊的那日

约书亚吩咐百姓，不可呼喊，不可出声，连一句话也不可出他们的口，等到他对他们说，“呼喊！”的那日，他们才可以呼喊。（10。）有安静的时候，也有呼喊的时候。这里安静的意思，乃是与主是一，以主的方式完成事情，而不表达任何思想、意见或感觉。

三 耶和华的约柜六日每日绕城一次，第七日绕城七次

耶和华的约柜绕城，把城绕了一次。次日又照样行，绕城一次。六日都是这样行。到第七日他们照样绕城七次。（11～15。）

四 百姓大声呼喊，城墙就倒塌

第七日，他们绕城第七次。祭司吹号的时候，约书亚对百姓说，“呼喊吧！”百姓便大声呼喊，城墙就倒塌。百姓便上去进城，各人往前直上，将城夺取，将城中所有的，都用刀杀尽，并放火烧城。（16，20～21，24上。）

五 以色列胜过耶利哥，是凭他们吹号并呼喊赢得的

Next, this chapter shows us Joshua's charge to the people according to Jehovah's instruction and the people's action according to Jehovah's charge (vv. 6-17a, 18-21, 24).

A. In Circling the City

In circling the city, the armed men passed on before the ark of Jehovah. The seven priests passed on before Jehovah and blew the trumpets, and the ark of Jehovah went after them. The armed men went before the priests who blew the trumpets, and the rear guard went after the ark, the trumpets continually blowing (vv. 6-9).

B. The People Not Shouting until the Day Joshua Told Them to Shout

Joshua commanded the people not to shout, nor to let their voice be heard, nor to let a word go forth from their mouth until the day he would say to them, "Shout!" Then they would shout (v. 10). There was a time to be silent, and there was a time to shout. Here, to be silent means to be one with the Lord to carry out the matter in the Lord's way without the expression of any thought, opinion, or feeling.

C. The Ark of Jehovah Circling the City Once a Day for Six Days and Seven Times on the Seventh Day

The ark of Jehovah circled the city, going around it one time, and did the same on the second day, circling the city one time. This they did for six days. Then on the seventh day they circled the city in the same manner seven times (vv. 11-15).

D. The People Shouting with a Great Shout, and the Wall Falling Down Flat

The seventh time they circled the city on the seventh day, the priests blew the trumpets, and Joshua said to the people, "Shout!" The people shouted with a great shout, and the wall fell down flat. Then the people went up into the city, each straight ahead, and they captured the city, utterly destroyed it with the edge of the sword, and burned it with fire (vv. 16, 20-21, 24a).

E. The Victory over Jericho Being Won by Israel's Blowing of the Trumpets and Shouting

以色列过约但河以后，在第一次争战中胜过耶利哥，不是凭以色列争战赢得的，乃是借着他们信神指示的话，凭他们吹号并呼喊，就是凭他们见证并宣扬神和神的约柜，而赢得的。（2～5。）这些是使他们能赢得胜利的重要因素。

六 他们未取那当灭的物， 唯保留金子、银子、和铜铁的器皿

他们未取那当灭的物，唯有金子、银子、和铜铁的器皿，都要归耶和華為圣，放入耶和華的库中。（18～19，24下。）

伍 给与喇合 和她全家的救恩

本章不但说到耶利哥的毁灭，也说到给与喇合和她全家的救恩。（17下，22～23，25。）这样作是要信守向她的应许。（22。）约书亚让喇合与她父家，并她一切所有的都存活，她就住在以色列中。（25。）

陆 百姓起誓 咒诅耶利哥

最终，本章告诉我们百姓起誓咒诅耶利哥。“当时约书亚叫众人起誓说，有兴起重修这耶利哥城的人，必在耶和華面前受咒诅！他立根基的时候，必丧长子，安门的时候，必丧幼子。”（26。）这话应验于王上十六章三十四节的希伊勒。

The victory over Jericho in Israel's first battle after crossing the Jordan was won not by Israel's fighting but by their blowing of the trumpets and shouting, by their testifying and proclaiming of God with His ark, through their faith in God's word of instruction (vv. 2-5). These were the vital factors that enabled them to win the victory.

F. Not Taking Anything from the Destruction but Saving All the Silver, the Gold, and the Vessels of Bronze and Iron

They did not take anything from the destruction but saved all the silver, the gold, and the vessels of bronze and iron, sanctified them to Jehovah, and put them into the treasury of the house of Jehovah (vv. 18-19, 24b).

V. THE SALVATION RENDERED TO RAHAB AND HER HOUSEHOLD

This chapter speaks not only of the destruction of Jericho but also of the salvation rendered to Rahab and her household (vv. 17b, 22-23, 25). This was done in order to keep the promise that had been made to her (v. 22). Joshua preserved Rahab and her father's house and all that she had, and she remained within Israel (v. 25).

VI. THE OATH MADE BY THE PEOPLE FOR THE CURSING OF JERICHO

Finally, this chapter tells us of the oath made by the people for the cursing of Jericho. "At that time Joshua charged the people with an oath, saying, Cursed be the man before Jehovah who raises up and builds 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" (v. 26). This word was fulfilled with Hiel in 1 Kings 16:34.

约书亚记

第八篇

艾城的毁灭

* * * *

经文及注解：书七 1 至八 35 及注

纲要：

壹 在艾城的失败

一 以色列人在当灭的物上
有了过犯

二 以色列人凭自己行动，没有寻求主的指引，
也没有主的同在

三 以色列人被艾城的人击败赶逐

四 约书亚和以色列长老的悲痛及向耶和华的呼喊

五 耶和华的吩咐

六 以色列人对付他们的罪

1 找出犯罪的人

2 借着用石头打死，对这罪执行死的审判

贰 胜过艾城

一 耶和华的指示

二 征服并毁灭艾城

叁 约书亚抄记律法，
并向以色列人宣读律法

一 筑坛并向耶和华献上燔祭和平安祭

二 将摩西所写的律法抄写在石头上

三 照着摩西所吩咐的，为以色列民祝福

四 向以色列会众宣读全部的律法

JOSHUA

Message 8

THE DESTRUCTION OF AI

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Scripture and Footnotes: Josh. 7:1—8:35 and footnotes

Outline:

I. THE DEFEAT AT AI

A. The Children of Israel Committing a Trespass
in the Thing Devoted to Destruction

B. Israel Acting on Their Own, without Seeking the Lord's Direction
and without Having the Lord's Presence

C. Israel Being Defeated and Driven Away by the Men of Ai

D. The Anguish and Cry of Joshua and the Elders of Israel to Jehovah

E. Jehovah's Charge

F. Israel's Dealing with Their Sin

1. Finding Out the One Who Committed the Sin

2. The Death Judgment on the Sin by Stoning

II. THE VICTORY OVER AI

A. Jehovah's Instruction

B. The Conquest and Destruction of Ai

III. JOSHUA'S RECORDING AND READING OF THE LAW

TO THE PEOPLE OF ISRAEL

A. Building an Altar and Offering Burnt Offerings and Peace Offerings to Jehovah

B. Writing the Law of Moses upon the Stones

C. Blessing the People of Israel according to What Moses Had Commanded

D. Reading the Entire Law to the Congregation of Israel

读经：约书亚记七至八章。

在本篇信息中，我们要来看约书亚七、八章。这两章记载艾城的毁灭。

以色列人头一次上去毁灭艾城时遭遇失败。这次失败有四个原因。第一，以色列人犯了罪。神的百姓要圣别、成圣，尤其是在争战期间。但犹大支派中一个兵丁，因着偷窃当灭的物犯了罪。第二，他们失去主的同在。第三，他们信靠自己。第四，他们失去与神的一。

神没有人也能作一切事，但照着约书亚记的记载，祂要人与祂是一。神守住成为肉体的原则，要借着人、同着人、甚至在人里面作一切事。在耶利哥，以色列同着祭司扛抬的约柜（预表基督作三一神的具体化身）绕城。这景象的属灵意义乃是一幅团体神人的图画，神与人，人与神一同行走，如同一人。这是以色列人过约但河的方式，也是他们毁灭耶利哥城的方式。神与以色列人争战在一起。然而，实际上是神争战，以色列人不过呼喊、宣扬、见证，然后占有那城。

这景象该持续下去，直至取得那地。但耶利哥毁灭以后，以色列人因着从耶利哥取了一件当灭的物，（书六 18～19，）就犯了罪。虽然这罪是亚干个人所犯，却影响了神全体的百姓。为这缘故，神对约书亚说，“以色列人犯了罪。”（七 11 上。）因着这罪，神离开他们，从他们收回祂的同在。这是约书亚和所有以色列人在攻击艾城时，变得愚昧、骄傲、和盲目的原因。

在耶利哥，约书亚照着神的经纶打发探子，不是为着争战，乃是要得着喇合。在毁灭耶利哥的事上，不需要争战。但在艾城，因为他们失去了主的同在，约书亚就为着争战打发探子。（2。）探子回到约书亚那里说，因为仇敌很少，不必劳累众民都去。他们提议只要差遣二三千人去攻击艾城。因着他们的愚昧、骄傲和盲目，他们就轻视仇敌。约

Scripture Reading: Josh. 7—8

In this message we will consider Joshua 7 and 8. These chapters give the account of the destruction of Ai.

The first time the children of Israel went up to destroy Ai they suffered a defeat. There were four reasons for this defeat. First, Israel sinned. God's people were to be holy, sanctified, especially during the time of war. But one of the men of war from the tribe of Judah sinned by stealing something that was devoted to destruction. Second, they lost the presence of the Lord. Third, they trusted in themselves. Fourth, they lost their oneness with God.

God can do everything without man, but according to the record of the book of Joshua He wants man to be one with Him. In keeping with the principle of incarnation, God wants to do everything through man, with man, and even in man. At Jericho Israel marched around the city with the ark, a type of Christ as the embodiment of the Triune God, on the shoulders of the priests. The spiritual significance of this scene is that it is a picture of a corporate God-man, God and man, man and God, walking together as one person. This was the way the children of Israel crossed the river Jordan, and this was the way they destroyed the city of Jericho. God and Israel were fighting together. Actually, however, God did the fighting, and Israel simply shouted, proclaimed, and testified and then occupied the city.

This scene should have continued through all the taking of the land. But after the destruction of Jericho, Israel sinned by taking something from Jericho that was devoted to destruction (6:18-19). Although this sin was committed by an individual, Achan, it affected the entire body of God's people. For this reason God said to Joshua, "Israel has sinned" (7:11a). Because of this sin God stayed away from them, withdrawing His presence from them. This was the reason that Joshua and all the children of Israel became foolish, proud, and blind in attacking Ai.

At Jericho, according to God's economy, Joshua sent out spies, not for fighting but to gain Rahab. In the destruction of Jericho, no fighting was needed. But at Ai, because they lost the presence of the Lord, Joshua sent out spies for fighting (v. 2). The spies returned to Joshua and said that because the enemies were few, not all the people needed go up. They suggested that about two or three thousand men go up and strike Ai. Because of their foolishness, pride, and blindness, they despised their enemy.

书亚接到探子的报告，就差遣三千兵丁去攻击艾城。但以色列人被艾城的人击败，有三十六人被杀。这时，约书亚就领悟事情不对了。他在耶和华的约柜前俯伏在地，直到晚上。（6～9。）

神对约书亚说话，告诉他，他们若不审判那罪，祂就不再与他们同在了。（12。）约书亚召聚百姓，借着乌陵和土明找出（犹大）支派、（谢拉）家族、和犯罪的人（亚干）。（16～18。）于是以色列人用石头打死亚干，又用火焚烧他和他所有的。这样，以色列人得了清理，被带回归神，再次与神成为一。

我们都需要从这记载学功课。我们这班神的子民该一直与我们的神是一。今天，尤其在新约里，我们的神不但在我们中间，也在我们各人里面。所以，我们每个人都不是孤独、单独的人。反之，我们是有神的人，我们是神人。你领悟你这在基督里的信徒是神人，神是你的一部分，你也是神的一部分么？我们来自许多不同的国家，但我们都是同样的人。我们都是神人。为这缘故，我们必须领悟，无论我们作什么，无论我们去哪里，无论我们是什么，都不该凭着自己。我们不该凭着自己，乃该同着神行动、为人或行事。

探子对约书亚的报告，指明以色列人把神放在一边。他们忘记神，只知道自己。那时他们没有与神是一，只关心自己。因此，神离开他们，祂对约书亚说，“你们若不把当灭的物，从你们中间除灭，我就不再与你们同在了。”（12下。）神不再与我们同在，是一件非常严重的事。没有什么能顶替祂。我能见证，没有神，我就不能活。离了祂，我就无法生存。

以色列人因着他们的罪与神分开。这罪使他们变得愚昧。以色列人该求问神，祂要他们作什么来攻击艾城。这是他们得胜的秘诀。约书亚该对百姓说，“不要忘记我们在耶利哥所经历的。我们没有争战；我们乃是与神同行，如同一人。让我们在艾城作同样的事，同着约柜绕城。”约书亚若这样说，他就是智慧的人，以色列人也会跟从他智慧的劝告。

Nevertheless, Joshua received the report from the spies and sent three thousand men of war against Ai. But when Israel was defeated by the people of Ai and thirty-six men were slaughtered, Joshua realized that something was wrong. He then fell to the ground upon his face before the ark of Jehovah until evening (vv. 6-9).

God spoke to Joshua, telling him that unless they judged the sin, He would not be with them anymore (v. 12). Joshua called the people together, and through the Urim and Thummim he found the tribe (Judah), the family (Zerah), and the person (Achan) who had sinned (vv. 16-18). The children of Israel then stoned and burned Achan and all that he had. In this way Israel was cleared up and brought back to God to be one with God again.

We all need to learn a lesson from this account. We, the people of God, should always be one with our God. Today, especially in the New Testament, our God is not only among us but also within each one of us. Therefore, every one of us is not a solitary individual, a person alone. On the contrary, we are men with God, God-men. Do you realize that, as a believer in Christ, you are a God-man, that God is a part of your being and that you are a part of God's being? We come from many different countries, but we all are the same kind of person. We all are God-men. For this reason, we must realize that whatever we do, wherever we go, and whatever we are should not be by ourselves. We should not act, behave, or do things by ourselves but with God.

The report of the spies to Joshua indicates that Israel had set God aside. They forgot God and knew only themselves. At that time they were not one with God but cared only for themselves. Thus, God stayed away from them, and He said to Joshua, "I will not be with you anymore unless you destroy that which was devoted to destruction from among you" (v. 12c). It is a very serious matter for God no longer to be with us. Nothing can replace Him. I can testify that without God I cannot live. Apart from Him I cannot have any being.

Israel was separated from God because of their sin. This sin caused them to become foolish. Israel should have asked God what He wanted them to do against Ai. This was the secret for their victory. Joshua should have said to the people, "Do not forget what we experienced at Jericho. We did not fight, but instead we walked with God as one. Let us do the same thing at Ai, walking around the city with the ark." If Joshua had said this, he would have been a wise man, and the children of Israel would have followed his wise counsel.

以色列在艾城失败的关键，乃是他们失去神的同在，不再与祂是一。这次失败以后，约书亚学了功课，要在约柜前与主同在。至终，主进来对他说话，告诉他要作什么。今天对我们原则是一样的。我们若有神的同在，就有智慧、眼光、先见、以及对事物内里的知识。

我们研读这段以色列历史的内在意义时，需要学习与主同行的秘诀。今天我们不该仅仅跟随主，乃该与祂同行，与祂同活，并与祂一同行事为人。这是基督徒行事为人，神的儿女争战、并建造基督身体的路。

我们需要记得我们是神人，并要实行与主是一。关于这点，主耶稣说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”（约十四 20。）这话启示我们是“在里面”的人：我们在基督里面，祂也在我们里面。（十五 4。）所以，我们无论作什么，都不该凭着自己作，乃该同着且凭着另一位作。

我年轻时，人教导我各种得胜、圣别、并属灵的方法。然而，这些方法没有一样管用。至终，经过六十八年多的经历，我发现除了主的同在以外，没有一样管用。祂与我们同在，就是一切。

现在让我们比较专一的来看约书亚七、八章。

壹 在艾城的失败

七章描述在艾城的失败。

一 以色列人在当灭的物上有了过犯

以色列人行事不忠信，在当灭的物上有了过犯，因为亚干取了当灭的物。因着这事，耶和华的怒气，就向以色列人发作。（书七 1。）

二 以色列人凭自己行动，没有寻求主的指引，也没有主的同在

The secret of Israel's defeat at Ai was that they lost God's presence and were no longer one with Him. After this defeat, Joshua learned the lesson of staying with the Lord before the ark. Eventually, the Lord came in to speak to him and to tell him what to do. The principle is the same with us today. If we have God's presence, we have wisdom, insight, foresight, and the inner knowledge concerning things.

As we study the intrinsic significance of this part of Israel's history, we need to learn the secret of walking with the Lord. Today we should not merely follow the Lord but walk with Him, living with Him and having our 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.

We need to remember that we are God-men and to practice being one with the Lord. Concerning this, the Lord Jesus said, "In that day you will know that I am in My Father, and you in Me, and I in you" (John 14:20). This word reveals that we are a people of "ins": we are in Christ and He is in us (15:4). Therefore, whatever we do should not be done by ourselves but should be done with and by another One.

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.

Let us now consider Joshua 7 and 8 in a more particular way.

I. THE DEFEAT AT AI

The defeat at Ai is described in chapter seven.

A. The Children of Israel Committing a Trespass in the Thing Devoted to Destruction

The children of Israel acted unfaithfully and committed a trespass in that which was devoted to destruction, for Achan took of that which was devoted to destruction. Concerning this, the anger of Jehovah was kindled against the children of Israel (v. 1).

B. Israel Acting on Their Own, without Seeking the Lord's Direction and without Having the Lord's Presence

约书亚从耶利哥打发人往艾城去，吩咐他们窥探那地。他们窥探艾城以后，回到约书亚那里，对他说，“众民不必都上去；只要二三千人上去攻打艾城。不必劳累众民都去，因为仇敌很少。”（2～3。）所以民中只有约三千人上那里去。（4上。）这指明以色列人凭自己行动，没有寻求主的指引，也没有主的同在。

三 以色列人被艾城的人击败赶逐

以色列人被艾城的人击败赶逐。（4下～5。）结果，“众民的心就销化如水。”（5下。）

四 约书亚和以色列长老的悲痛及向耶和华的呼喊

六至九节描述约书亚和以色列长老的悲痛及向耶和华的呼喊。约书亚撕裂衣服，在耶和华的约柜前，俯伏在地，直到晚上。以色列的长老也照样行。约书亚说，“哎，主耶和華啊！你为什么竟领这百姓过约但河，将我们交在亚摩利人手中，使我们灭亡？唯愿我们甘心住在约但河那边！主啊，以色列人既在仇敌面前转背逃跑，我还有什么可说的呢？”（7～8。）约书亚继续求问耶和華：祂为祂的大名要怎样。

五 耶和華的吩咐

十至十五节记载耶和華的吩咐——对付偷窃当灭的物。耶和華告诉约书亚，以色列人犯了罪，违背祂的约，取了当灭的物，并且把那当灭的物放在自己的物件里。那就是以色列人在仇敌面前站立不住，反倒在他们面前转背逃跑的原因。耶和華接着说，他们若不把当灭的物，从他们中间除去，他们在仇敌面前，必站立不住。耶和華吩咐，那偷窃当灭之物的人，和他的一切所有的，要用火焚烧。

六 以色列人对付他们的罪

十六至二十六节描述以色列人对付他们的罪。

Joshua sent men from Jericho to Ai, telling them to spy out the land. After they spied out Ai, 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” (vv. 2-3). So only about three thousand men from the people went up there (v. 4a). This indicates that Israel acted on their own, without seeking the Lord’s direction and without having the Lord’s presence.

C. Israel Being Defeated and Driven Away by the Men of Ai

Israel was defeated and driven away by the men of Ai (vv. 4b-5). As a result, “the heart of the people melted and became like water” (v. 5b).

D. The Anguish and Cry of Joshua and the Elders of Israel to Jehovah

In verses 6 through 9 we have the anguished cry of Joshua and the elders of Israel to Jehovah. Joshua rent his clothes and fell to the ground upon his face before the ark of Jehovah until the evening. The elders of Israel did likewise. Joshua said, “Ah, Lord Jehovah! Why have You brought this people over the Jordan at all, to give us over into the hand of the Amorites and cause us to perish? If only we had been content to dwell across the Jordan! Oh, Lord, what can I say after Israel has turned its back before its enemies?” (vv. 7-8). Joshua continued by asking Jehovah what He would do for His great name.

E. Jehovah’s Charge

Verses 10 through 15 are a record of Jehovah’s charge—to deal with the stealing of the thing devoted to destruction. Jehovah told Joshua that Israel had sinned, trespassing His covenant by taking that which had been devoted to destruction and putting it among their goods. That was the reason the children of Israel were not able to stand before their enemies but instead turned their backs before them. Jehovah went on to say that they would not be able to stand before their enemies until they removed from among them that which had been devoted to destruction. Jehovah charged that he who had stolen what was devoted to destruction was to be burned with fire, he and all that belonged to him.

F. Israel’s Dealing with Their Sin

Verses 16 through 26 describe Israel’s dealing with their sin.

1 找出犯罪的人

首先，以色列人找出犯罪的人。（16～21。）他们是借着大祭司决断胸牌上的乌陵和土明（出二八30）作这事。犯罪的人是犹大支派的亚干。约书亚吩咐他说出他所作的事，亚干就回答说，“我实在得罪了耶和华以色列的神，我所作的事，是这样的：我在所夺的财物中，看见一件美好的示拿衣服，二百舍客勒银子，一条金子，重五十舍客勒，我就贪爱这些物件，便拿去了。现今藏在我帐棚内的地里，银子在衣服底下。”（书七20～21。）

2 借着用石头打死，对这罪执行死的审判

以色列人对付亚干，把他和他的儿女，以及他所有的，都用石头打死，又用火焚烧。众人在亚干身上堆成一大堆石头；于是耶和华转意，不发祂的烈怒。（22～26。）

贰 胜过艾城

在第八章一至二十九节我们看见胜过艾城。

一 耶和华的指示

一至二节是耶和华对约书亚关于艾城的指示。耶和华吩咐约书亚不要惧怕，也不要惊惶，乃要率领一切兵丁去攻击艾城。耶和华应许约书亚，祂已经把艾城的王、民、城和地，都交在约书亚手里了。然后耶和华吩咐约书亚怎样待耶利哥和它的王，也当照样待艾城和它的王，并且将艾城内所夺的财物和牲畜，取为自己的掠物。最后，耶和华指示约书亚在艾城后设下伏兵。

二 征服并毁灭艾城

在三至二十九节，我们看见艾城被征服并毁灭。约书亚照着耶和华的指示，完成攻击。（八3～26，28～29。）然后以色列人将艾城的牲口和财物取为自己的掠物，是照耶和华所吩咐约书亚的话。（27。）

1. Finding Out the One Who Committed the Sin

First, Israel found out the one who committed the sin (vv. 16-21). They did this by the Urim and the Thummim on the high priest's breastplate of judgment (Exo. 28:30). The one who committed the sin was Achan, of the tribe of Judah. When Joshua commanded him to say what he had done, Achan replied, "It is true; I have sinned against Jehovah, the God of Israel; and this is what I did: 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. 7:20-21).

2. The Death Judgment on the Sin by Stoning

Israel dealt with Achan by taking him, his sons and his daughters, and all that he had and stoning them with stones and burning them with fire. Then they erected over him a great heap of stones, and Jehovah turned from the fierceness of His anger (vv. 22-26).

II. THE VICTORY OVER AI

In 8:1-29 we see the victory over Ai.

A. Jehovah's Instruction

Verses 1 and 2 are Jehovah's instruction to Joshua regarding Ai. Jehovah charged Joshua not to be afraid or dismayed but to take all the people of war with him to attack Ai. Jehovah promised Joshua that He had given the king, the people, the city, and the land of Ai into his hand. Then Jehovah charged Joshua to do to Ai and its king as he had done to Jericho and its king and to take the spoil and cattle of Ai for Israel's plunder. Finally, Jehovah instructed Joshua to set an ambush for the city of Ai behind it.

B. The Conquest and Destruction of Ai

In verses 3 through 29 we see the conquest and destruction of Ai. Joshua accomplished the attack according to Jehovah's instruction (vv. 3-26, 28-29). Then Israel took the cattle and the spoil of the city of Ai for themselves as plunder according to what Jehovah had commanded Joshua (v. 27).

叁 约书亚抄记律法， 并向以色列人宣读律法

三十至三十五节说到约书亚抄记律法，并向以色列人宣读律法。

一 筑坛并向耶和华献上 燔祭和平安祭

约书亚在以巴路山上，为耶和华以色列的神筑了一座坛；他们在这坛上向耶和华献上燔祭和平安祭。（30～31。）

二 将摩西所写的律法抄写在石头上

约书亚在以巴路山那里，当着以色列人面前，将摩西所写的律法抄写在石头上。（32。）

三 照着摩西所吩咐的， 为以色列民祝福

三十三节说到照着摩西所吩咐的，为以色列民祝福。（申十一 29～30，二七 11～13。）

四 向以色列会众宣读全部的律法

最终，约书亚将摩西全部的律法，无论是祝福或咒诅的话，都向以色列会众宣读。（书八 34。）因此，三十五节总结说，“摩西所吩咐的一切话，约书亚在以色列全会众、和妇女孩子、并他们中间寄居的外人面前，没有一句不宣读的。”

III. JOSHUA'S RECORDING AND READING OF THE LAW TO THE PEOPLE OF ISRAEL

Verses 30 through 35 are concerned with Joshua's recording and reading of the law to the people of Israel.

A. Building an Altar and Offering Burnt Offerings and Peace Offerings to Jehovah

Joshua built an altar to Jehovah, the God of Israel, on Mount Ebal, and they offered upon it burnt offerings to Jehovah and sacrificed peace offerings (vv. 30-31).

B. Writing the Law of Moses upon the Stones

There at Mount Ebal, in the presence of the children of Israel, Joshua wrote upon the stones a copy of the law of Moses (v. 32).

C. Blessing the People of Israel according to What Moses Had Commanded

Verse 33 speaks of the blessing of the people of Israel according to what Moses had commanded (Deut. 11:29-30; 27:11-13).

D. Reading the Entire Law to the Congregation of Israel

Finally, Joshua read the entire law of Moses, both the blessing and the curse, to the congregation of Israel (Josh. 8:34). Thus, verse 35 concludes, "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."

约书亚记

第九篇

基遍人的得救

* * * *

经文及注解：书九 1 至 27 及注

纲要：

- 壹 约但河西的诸王受到威胁，
就都聚集，要与以色列人争战
- 贰 基遍人的诡计
 - 一 狡猾的欺骗以色列人
 - 二 以色列人与他们讲和立约，
容他们活着，并没有求问耶和华
- 叁 以色列人发现诡计
 - 一 因着耶和华的信实，仍然守住他们的誓言
 - 二 以他们为奴仆
- 肆 指明耶和华使祂的选民以色列
在一切迦南人眼前大有能力

* * * *

读经：约书亚记九章。

我们研读旧约的历史和预言，需要对全本圣经，关于神为着基督与召会终极完成于新耶路撒冷的经纶，有全面的视野，完全的看见。我在本篇信息中的负担，是要将这原则应用于约书亚九章，使我们看见本章的内在意义。

JOSHUA

Message 9

THE SAVING OF GIBEON

* * * *

Scripture and Footnotes: Josh. 9:1-27 and footnotes

Outline:

- I. THE KINGS ACROSS THE JORDAN BEING THREATENED
AND GATHERING TOGETHER TO FIGHT WITH ISRAEL
- II. THE TRICK OF THE GIBEONITES
 - A. Deceiving Israel with Craftiness
 - B. Israel Making Peace and a Covenant with Them
to Let Them Live, without Asking the Counsel of Jehovah
- III. ISRAEL UNCOVERING THE TRICK
 - A. Still Keeping Their Oath because of the Faithfulness of Jehovah
 - B. Taking Them as Slaves
- IV. INDICATING THAT JEHOVAH HAD MADE HIS ELECT, ISRAEL,
POWERFUL BEFORE THE EYES OF ALL THE CANAANITES

* * * *

Scripture Reading: Josh. 9

To study the Old Testament histories and prophecies we need a full scope, a full view, of the entire Scriptures concerning God's economy for Christ and the church which consummates in the New Jerusalem. My burden in this message is to apply this principle to Joshua 9 so that we may see the intrinsic significance of this chapter.

约书亚九章记载以色列人如何受基遍人的欺骗。他们受欺骗，因为他们好象一个忘记丈夫的妻子。他们在这里所作的，与夏娃在创世记三章所作的完全相同。狡猾的蛇要试诱、引诱亚当，但他不敢直接去找亚当。撒但乃是去找亚当的配偶，一个女人，因为他知道欺骗女人比较容易。（林后十一3，提前二14。）

圣经启示，在宇宙中，在神与祂的选民之间，有神圣的罗曼史。圣经在最纯洁、圣别的意义上，记载宇宙配偶的罗曼史。这对配偶的男方是神自己，女方是神所救赎的人，是团体的人。圣经给我们看见，我们这班神的选民是祂的妻子，在祂与我们之间，必有基于相互之爱的婚姻联结。所以，宇宙是结婚礼堂，就是丈夫一那经过过程并终极完成之三一神，与蒙救赎、得重生、被圣别、被变化、并得荣耀之三部分人，结为婚配的地方。丈夫是三一的，妻子是三部分的，因此他们彼此非常相配，一同活着，在整个宇宙中作独一的配偶。这罗曼史，这婚姻生活的终极完成，见于启示录二十一至二十二章，这两章我们需要一读再读，直到我们清楚看见这对宇宙配偶的婚姻生活。

这神圣的罗曼史一再启示在全本圣经中。人堕落以后，神拣选一个人，就是亚伯拉罕。这人同着祂一切的后裔，（包括犹太人和外邦人，）成了神的妻子。在旧约里，神常说祂自己是丈夫，祂的子民是妻子。（赛五四5，六二5，耶二2，三1，14，三一32，结十六8，二三5，何二7，19。）至终，圣经结束于新耶路撒冷，就是神选民在新天新地里的终极完成，作宇宙的妻子，直到永远。（启二一9～10。）

在耶利米二章二节，耶和华对以色列说，“你…订亲时的爱情，…我都记得。”（另译。）这里有一段“订亲”的时期，就是神追求以色列的时候。神将以色列从埃及领到西乃的时候，以色列必定“爱上”了这宇宙的男人，这独一的英雄。无论以色列想要什么，祂都能作。他们所需要的，祂都有。祂有智慧、才干、才能、力量、权能、能力和权柄，作一切事。祂似乎对以色列说，“我对你是独一的，我对你也是丰足的。我既是上好的一位，你就不该

Joshua 9 is a record of how the children of Israel were deceived by the Gibeonites. They were deceived because they were like a wife who forgot her husband. What they did here was exactly the same as what Eve did in Genesis 3. The subtle serpent wanted to tempt, to seduce, Adam, yet he did not dare to go to him directly. Instead, Satan went to Adam's counterpart, a female, because he knows that it is easier to deceive a female (2 Cor. 11:3; 1 Tim. 2:14).

The Bible reveals that in the universe there is a divine romance between God and His elect. The Bible is the record of a romance, in the most pure and holy sense, of a universal couple. The male of this couple is God Himself, and the female is God's redeemed people as a corporate being. 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 based upon 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, transformed, and glorified tripartite man. The Husband is triune and the wife is tripartite, and thus they match each other very well to live together as the unique couple in the entire universe. The consummation of this romance, of this married life, is seen in Revelation 21 and 22, two chapters that we need to read again and again until we have a clear view of the married life of this universal couple.

This divine romance is revealed repeatedly throughout the Bible. After man fell, God selected one man, Abraham. This one with all of his descendants, both Jewish and Gentile, became God's wife. In the Old Testament God often refers to Himself as the Husband and to His people as the wife (Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7,19). 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 (Rev. 21:9-10).

In Jeremiah 2:2 Jehovah said to Israel, "I remember concerning you... / The love of your bridal days." There were some "bridal days," a period of time in which God "courted" Israel. By the time God had brought Israel out of Egypt to Sinai, surely she had "fallen in love" with this universal Man, this unique Hero. Whatever Israel wanted, He could do. What they needed, He had. He had the wisdom, the capacity, the ability, the strength, the might, the power, and the authority to do everything. He seemed to say to Israel, "I am the unique One for you, and I am sufficient for you. Since I am the best One, you should not go to anyone else but just take Me. I am the loving One, and you are My

去找别人，只要接受我。我是爱的一位，你是我所爱的。”我信当以色列到达西乃山，就定意要“嫁给”这一位。

他们在西乃山结婚，成为配偶，一同往前。无论他们往哪里去，他们都是同行的配偶——丈夫与妻子，三一神与祂的选民，行走如同一人。那是一幅神人的图画，部分是神，部分是人。神的那部分是丈夫，人的那部分是妻子。

妻子绝不该离开她的丈夫；她该一直依赖他，并与他是一。撒但来引诱夏娃时，她若守住这原则，就会跑开，到她丈夫那里去。那是她的保护，她的防卫。

假定我是妻子，一个贫穷的女人到我这里来求些帮助，我这妻子可否凭自己为这贫穷的女人直接作什么？因着这是微不足道的事，所以我可能给她一点钱或食物，而没有为这事问我的丈夫。这就是约书亚九章所发生的事。基遍人到以色列这里，好象贫穷的女人来到富有、高尚之家的贵妇这里。以色列这妻子该到她丈夫那里去，问问祂这件事。但以色列“并没有求问耶和华”。（书九 14。）以色列受基遍人的欺骗，就与他们立了约。一旦以色列人立了这约，指着耶和华的名向基遍人起誓，约就无法改变，以色列人就无法害基遍人。

真实的婚姻生活，乃是妻子与她的丈夫同活，一直与他是一。这就是说，要有美好的婚姻生活，唯一的路是妻子与丈夫是一。然而，以色列这亲爱的妻子，从未学习在这事上养成习惯。他们在艾城遭遇失败，就学了与主是一的功课，但他们仍没有完全学会。在九章基遍人以不同的方式到他们这里来。艾城的人猛烈的与以色列争战，而基遍人乃是到他们这里来，乞求作他们的仆人。结果以色列这独立、个人主义的妻子就受了欺骗。她没有保护，没有防卫。由本章我们需要学习，我们作主的妻子，该一直与祂是一。这是约书亚九章的内在意义。

我们既看见了本章的内在意义，就可继续来看本章所说关于基遍人的得救。

beloved.” I believe that when Israel arrived at Sinai they made a definite determination to “marry” this One.

At Sinai they were married, and they went on together as a couple. Wherever they went, they were a couple walking together—the husband and the wife, the Triune God and His elect, walking as one. That was a picture of the God-man, partly God and partly man. The part that is God is the Husband, and the part that is man is the wife.

A wife should never leave her husband. Rather, she should always rely upon him and be one with him. If Eve had kept this principle when Satan came to seduce her, she would have run away to her husband. That would have been her protection, her safeguard.

Suppose I am a wife and a poor woman comes to me asking for some help. As a wife, should I do something directly, on my own, for this poor woman? Since this seems to be an insignificant matter, I might just give her a little money or some bread without asking my husband about it. This is what happened in Joshua 9. The Gibeonites came to Israel like a poor woman coming to a rich lady from a strong, high-ranking family. Israel, the wife, should have gone to her Husband and checked with Him. But Israel “did not ask for the counsel of Jehovah” (v. 14). Instead, Israel was deceived by the Gibeonites and made a covenant with them. Once the people of Israel had made this covenant, swearing to the Gibeonites by the name of Jehovah, the covenant could not be altered, and the Israelites could not touch the Gibeonites.

The real married life is when the wife is co-living with her husband, always one with him. This means that the only way to have a pleasant married life is for the wife to be one with her husband. However, this dear wife, Israel, never learned to be habitual in this matter. At Ai they suffered a defeat and learned the lesson to be one with the Lord, but they did not learn it fully. In chapter nine the Gibeonites came to them in a different way. Whereas the people of Ai fought against Israel strongly, the Gibeonites came to them begging to be their servants. The result was that Israel, this independent, individualistic wife, was deceived. She had no protection, no safeguard. From this chapter we need to learn that, as the Lord’s wife, we should be one with Him all the time. This is the intrinsic significance of Joshua chapter nine.

Now that we have seen the intrinsic significance of this chapter, let us go on to consider what it says concerning the saving of Gibeon.

壹 约但河西的诸王受到威胁， 就都聚集，要与以色列人争战

约但河西住山地、低原、并对着利巴嫩山沿大海一带的诸王，受到威胁，就都聚集，要与以色列人争战。（1～2。）

贰 基遍人的诡计

三至十五节给我们看见基遍人的诡计。

一 狡猾的欺骗以色列人

基遍人狡猾的欺骗以色列人。（3～13。）他们假充使者，拿旧口袋和破裂缝补的旧皮酒袋，驮在驴上，将补过的旧鞋穿在脚上，把旧衣服穿在身上；他们所带的饼都是干的、长了霉的。他们到吉甲营中见约书亚，对他和以色列人说，“我们是从远方来的；现在求你与我们立约。”（6。）以色列人对这些希未人说，“只怕你们是住在我们中间的。我们怎能和你们立约？”（7。）他们对约书亚说，他们愿作以色列人的仆人。约书亚问他们是什么人，是从哪里来的；他们就回答说，他们从极远之地而来，他们听见了耶和華的名声，和祂在埃及，并祂向两个亚摩利王，就是希实本王西宏，和巴珊王噩，所行的一切事。他们继续说，他们的长老和他们那地的一切居民对他们说，要带着食物，去迎接以色列人，对他们说，“我们愿作你们的仆人。现在求你们与我们立约。”（11。）他们声称，他们的饼原是热的，现在都长了霉；他们的皮酒袋原是新的，现在都已经破裂；他们的衣服和鞋，因为道路甚远，也都穿旧了。由此我们看见，基遍人非常狡猾的行事。

二 以色列人与他们讲和立约， 容他们活着，并没有求问耶和華

以色列人受了他们些食物，并没有求问耶和華。于是约书亚与他们讲和，与他们立约，容他们活着。不但如此，会众的首领，也向他们起誓。（14～15。）

I. THE KINGS ACROSS THE JORDAN BEING THREATENED AND GATHERING TOGETHER TO FIGHT WITH ISRAEL

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 were threatened and gathered together to fight with Israel (vv. 1-2).

II. THE TRICK OF THE GIBEONITES

Verses 3 through 15 show us the trick of the Gibeonites.

A. Deceiving Israel with Craftiness

The Gibeonites deceived Israel with craftiness (vv. 3-13). They went out as though they were envoys, taking old sacks upon their donkeys, old torn up and bound up wineskins, old patched sandals on their feet, and old garments upon themselves. All the bread of their provisions was dry and had become moldy. 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" (v. 6). The men of Israel said to these Hivites, "Perhaps you dwell among us. How then can we make a covenant with you?" (v. 7). They told Joshua that they would be their servants. When Joshua asked them who they were and where they came from, they answered that they came from a very far land, having heard reports of Jehovah and of all that He had done in Egypt and to the two kings of the Amorites, Sihon king of Heshbon and Og king of Bashan. They went on to say that their elders and the inhabitants of their land told them to take provisions, go to meet the people of Israel, and say to them, "We will be your servants; make then a covenant with us" (v. 11). They claimed that their bread had been hot but was now moldy, that their wineskins were new but were now torn up, and that their clothes and sandals had become old because of the very long journey. From this we see that the Gibeonites acted craftily.

B. Israel Making Peace and a Covenant with Them to Let Them Live, without Asking the Counsel of Jehovah

The men of Israel took some of their provisions, but they did not ask for the counsel of Jehovah. Joshua then made peace with them and made a covenant with them to let them live. Furthermore, the leaders of the assembly swore an oath to them (vv. 14-15).

叁 以色列人发现诡计

至终以色列人发现基遍人的诡计。（16～27。）以色列人与他们立约之后，过了三天，才听说他们是近邻，住在以色列人中间的。（16。）

一 因着耶和華的信实， 仍然守住他们的誓言

以色列人因着耶和華的信实，仍然守住他们的誓言。（16～20，22～25。）以色列人到了基遍的城邑，因为会众的首领，已经指着耶和華以色列的神向他们起誓，因此以色列人不击杀他们。会众向以色列首领发怨言，他们就告诉会众，因为他们已经指着耶和華向基遍人起誓，所以就不能害他们。他们容基遍人活着，免得有忿怒因他们向基遍人所起的誓，临到他们身上。

约书亚召了基遍人来，问他们为什么欺哄以色列说，他们离以色列甚远，其实他们住在以色列中间。基遍人告诉约书亚，他们知道耶和華以色列的神曾吩咐祂的仆人摩西，把这全地赐给以色列，并灭绝这地的一切居民。他们说，“所以我们为你们的缘故，甚怕丧命，就行了这事。现在我们在你手中，你以怎样待我们为善为正，就怎样作吧。”（24下～25。）

二 以他们为奴仆

约书亚救基遍人脱离以色列人的手，以色列人就没有杀他们。约书亚以基遍人为奴仆—为全会众、为神的殿、并为耶和華的坛，作劈柴挑水的人。（21，23，26～27。）

肆 指明耶和華使祂的选民以色列 在一切迦南人眼前大有能力

这段基遍人得救的记载，指明耶和華已使祂的选民以色列在一切迦南人眼前大有能力。

III. ISRAEL UNCOVERING THE TRICK

Eventually Israel uncovered the Gibeonites' trick (vv. 16-27). At the end of three days, after Israel had made a covenant with them, they heard that they were their neighbors and that they dwelt among them (v. 16).

A. Still Keeping Their Oath because of the Faithfulness of Jehovah

Israel still kept their oath because of the faithfulness of Jehovah (vv. 16-20, 22-25). The children of Israel came to the cities of Gibeon, but they did not strike them, for the leaders of the assembly had sworn to them by Jehovah the God of Israel. When the assembly murmured against the leaders, they told the assembly that because they had sworn to the Gibeonites by Jehovah, they could not touch them. They let them live so that wrath would not come upon Israel because of the oath that they had sworn to the Gibeonites.

Joshua called for the Gibeonites and asked them why they had deceived Israel by saying that they were far from them when they actually dwelt among them. The Gibeonites told Joshua that they knew that Jehovah the God of Israel had commanded Moses His servant to give all the land to Israel and to destroy all the inhabitants of the land. Then they said, "Therefore we were very afraid for our lives because of you, and we did this thing. And now here we are in your hand: Do as it seems good and upright in your sight to do to us" (vv. 24b-25).

B. Taking Them as Slaves

Joshua delivered the Gibeonites from the hand of the children of Israel, and they did not slay them. Instead, Joshua took the Gibeonites as slaves—woodcutters and drawers of water for all the assembly and for the house of God and for the altar of Jehovah (vv. 21, 23, 26-27).

IV. INDICATING THAT JEHOVAH HAD MADE HIS ELECT, ISRAEL, POWERFUL BEFORE THE EYES OF ALL THE CANAANITES

This account of the saving of Gibeon indicates that Jehovah had made His elect, Israel, powerful before the eyes of all the Canaanites.

约但河西山地、低原、
并沿着大海一带，
其余一切列国的毁灭

* * * *

经文及注解：书十 1 至十二 24 及注

纲要：

- 壹 毁灭耶路撒冷、希伯仑、耶末、拉吉和伊矶伦
 - 一 耶路撒冷王因着以色列人毁灭了耶利哥和艾城，并与基遍人讲和，而受到惊吓
 - 二 五国的王组成联盟，攻打基遍
 - 三 以色列投入战事，与五国争战
 - 1 基遍人求以色列人为他们与五国争战
 - 2 耶和华鼓励约书亚击败他们
 - 3 耶和华降大冰雹毁灭他们
 - 4 耶和华使日头和月亮停住，约有一日之久
 - 5 约书亚和以色列人毁灭五国的民，杀死他们的王
- 贰 毁灭在约但河西山地、低原三十一国的三十一个王
 - 一 耶和华以色列的神，为以色列争战

THE DESTRUCTION OF ALL THE REST OF THE NATIONS IN THE HILL COUNTRY AND THE LOWLAND WEST OF THE JORDAN AND ON ALL THE SHORE OF THE GREAT SEA

* * * *

Scripture and Footnotes: Josh. 10:1—12:24 and footnotes

Outline:

- I. THE DESTRUCTION OF JERUSALEM, HEBRON, JARMUTH, LACHISH, AND EGLON
 - A. The King of Jerusalem Being Threatened by Israel's Destruction of Jericho and Ai and Their Peaceful Agreement with Gibeon
 - B. The Kings of the Five Nations Forming an Alliance to Fight against Gibeon
 - C. Israel Engaging in War against the Five Nations
 - 1. The Gibeonites Begging Israel to Fight for Them against the Five Nations
 - 2. Jehovah Encouraging Joshua to Defeat Them
 - 3. Jehovah Sending Hailstones to Destroy Them
 - 4. Jehovah Causing the Sun and the Moon to Stay Still for about a Whole Day
 - 5. Joshua and the Children of Israel
 - Destroying the People of the Five Nations and Killing Their Kings
- II. THE DESTRUCTION OF THE THIRTY-ONE KINGS OF THE THIRTY-ONE NATIONS IN THE HILL COUNTRY AND THE LOWLAND WEST OF JORDAN
 - A. Jehovah, the God of Israel, Fighting for Israel

- 二 照着耶和華仆摩西所吩咐的
- 三 照着神的意思
- 1 造在山崗上的城，除了夏琐以外，
以色列人沒有焚燒
- 2 還留下一些亞納族人在迦薩、迦特和亞實突
- 叁 毀滅約但河東
希實本王西宏和巴珊王噩
- 一 是摩西和以色列人所毀滅的
- 二 在以色列過約但河以前
- 三 摩西將二王的地賜給流便人、
迦得人、和瑪拿西半支派的人

* * * *

讀經：約書亞記十至十二章。

我們都需要學習如何研讀聖經。我們研讀聖經時，不該僅僅照着字句，照着天然的方式，凭着天然的心思來領會。聖經有它的靈、實際和中心。所以，我們需要學習如何認識神話語的中心、實際、路線和原則。我們來到約書亞十至十二章時，該記住這點。我在本篇信息中的負擔，是我們要看見這幾章的內在意義。

約書亞十至十二章表明，約書亞毀滅約但河西山地、低原、並沿着大海一帶，其餘一切列國。迦南最強的人，是在地中海到約但河之間，從北邊的利巴嫩到南邊的埃及，這塊狹長的地上。這些人包括亞納族人，就是偉人族。照着民數記十三章三十三節，亞納族人是出於拿非林人。創世記六章啟示，拿非林人是人的女兒與墮落天使之間邪惡聯合所產生的。因着拿非林人，神囑咐祂的選民要殺盡那地一切的人。神是恩慈、慈愛、並有憐憫的，但祂也是嚴厲的，因為在地上有祂的仇敵。

神在祂的經綸裡造了地，祂特意在約但河與地中海之間創造一塊狹長的土地。神應許將這地賜給亞伯拉罕和他的

- B. According to the Command of Moses the Servant of Jehovah
- C. According to God's Intention
- 1. Israel Burning None of the Cities
That Stood on Their Mounds except Hazor
- 2. Some of the Anakim Being Left in Gaza, Gath, and Ashdod
- III. THE DESTRUCTION OF HESHBON UNDER KING SIHON
AND BASHAN UNDER KING OG EAST OF THE JORDAN
- A. By Moses and the Children of Israel
- B. Before Israel's Crossing of Jordan
- C. Given by Moses to the Tribes
of Reuben and Gad and the Half-tribe of Manasseh

* * * *

Scripture Reading: Josh. 10 —12

We all need to learn how to study the Bible. In studying the Bible, we should not understand it merely according to letters nor according to the natural way by the natural mind. The Bible has its spirit, reality, and center. Therefore, we need to learn how to know the center, reality, lines, and principles of the Word of God. We should keep this in mind as we come to Joshua 10 through 12. My burden in this message is that we would see the intrinsic significance of these chapters.

Joshua 10 through 12 show Joshua's destruction of all the rest of the nations in the hill country and the lowland west of the Jordan and on all the shore of the great sea. The strongest people in Canaan were in a strip of land from Lebanon in the north to Egypt in the south and from the Mediterranean Sea to the river Jordan. These people included the Anakim, a race of giants. According to Numbers 13:33, the sons of Anak were from the Nephilim. Genesis 6 reveals that the Nephilim were the issue of the evil union between the daughters of men and fallen angels. Because of the Nephilim, God charged His elect to slaughter everyone in the land. God is kind, loving, and merciful, but He is also severe because He has an enemy on earth.

God made the earth in His economy, and He purposely created a strip of land between the River Jordan and the Mediterranean Sea. God promised this land to

后裔。至终，这地要成为基督的地，以马内利的地。（赛八8。）但是当以色列预备好要据有迦南地时，这地却满了鬼附的人、拜偶像的人、和拿非林人。约书亚杀了他们，（书十一21～22，）但山上还有一部分人相当强盛，所以迦勒就进来，征服他们。（十四6～14。）

这事的意义是，若没有约书亚记，我们就无法完全领会以弗所六章里属灵的争战。在那看得见的景象背后，那看不见的景象中，有属灵的争战。这就是说，除了在地上的争战以外，在空中还有神与撒但之间的争战。在诸天界里满了撒但的权势。基督是我们的美地，神要我们得着基督，但在我们与美地之间，有一层属鬼魔的权势。我们若要根据有美地作我们的享受，就必须击败这些撒但的权势。

约书亚征服了许多国家，杀了许多王，但他只征服了一块狭长的土地。照着约书亚一章，那地该从地中海伸展到幼发拉底河。美地是广大、宽阔的；然而，以色列的领域从未伸展到幼发拉底河。在约书亚时代以后，因有许多争战和背叛，神的百姓就没有机会建造殿。等到大卫得着更多的土地，国内太平的时候，大卫的儿子所罗门才能建造神的殿，在地上建立神的国。

原则上，今天我们在主恢复里的情况是一样的。我们站住召会的立场，就废掉一切公会的立场，这激起了反对。我们是神的以色列，我们也有我们的元帅，但主的恢复仍在奋斗之中。每天我们都需要打属灵的仗。

在美国有二百五十多处召会，但几乎每一处都很小，很难得着扩增。我们在美国需要奋斗，因为这是一个重要的国家，影响整个与主的行动有关的世界局势。我们的仇敌不是地上的人，乃是空中邪恶的权势；这邪恶的权势拦阻人信入主耶稣的名，并阻挠得救的人竭力追求基督。

我们都需要认识什么是恢复，这恢复在哪里，怎样的人能带这恢复往前。我们都需要看见，今天在主恢复里，我们是在战场上。我们该是今日的约书亚和迦勒，与撒但空中的权势争战，使我们得着更多的基督以建造基督的身

Abraham and his descendants. Eventually, this land became the land of Christ, the land of Immanuel (Isa. 8:8). But when Israel was ready to take possession of Canaan, it was filled with demon-possessed people, idol worshippers, and Nephilim. Joshua slaughtered them (Josh. 11:21-22), but some on the mountain were quite strong, so Caleb came in and conquered them (14:6-14).

The significance of this is that without Joshua we cannot fully understand the spiritual warfare in Ephesians 6. There is spiritual warfare in the invisible scene behind the visible scene. This means that in addition to war on the earth, there is a war between God and Satan in the air. The heavenlies are full of Satan's forces. 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 have to defeat these satanic forces.

Joshua conquered many nations and killed many kings, but he conquered only a narrow strip of land. According to Joshua 1, the land stretched from the Mediterranean to the Euphrates. The good land was wide and spacious; however, Israel's territory never spread to the Euphrates. Since there was much fighting and rebellion after the time of Joshua, there was not the opportunity for God's people to build a temple. When David gained more land and there was a time of peace, Solomon, David's son, was able to build the temple of God to set up God's kingdom on earth.

In principle, our situation is the same in the Lord's recovery today. Our standing on the church ground annuls the standing of all the denominations, and this stirs up opposition. We are God's Israel, and we have our Captain, but the Lord's recovery is still involved in a struggle. Every day we need to engage in spiritual warfare.

In the United States there are more than two hundred and fifty churches, but nearly all of them are small. It is hard to get an increase. There is a struggle in the United States because it is a crucial country, affecting the entire world situation related to the Lord's move. Our enemies are not humans on the earth but evil forces in the air, who hinder people from believing into the name of the Lord Jesus and who frustrate the saved ones from pursuing Christ to the uttermost.

We all need to know what the recovery is, where the recovery is, and what kind of persons can take the recovery on. We all need to see that in the Lord's recovery today we are on a battlefield. We should be today's Joshua and Caleb, fighting against Satan's aerial forces so that we can gain more of Christ for the building up of the Body of Christ,

体，建立并扩展神的国，使基督能回来承受地。我们仅仅属灵、圣别并不够。我们需要向约书亚和迦勒学习，代表神今时代的权益，击败仇敌，使基督给人得着，并使基督借祂的追求者得着扩增。

现在我们来看约书亚十至十二章里的一些细节。

壹 毁灭耶路撒冷、希伯仑、耶末、拉吉和伊矶伦

约书亚十章一至二十七节记载毁灭耶路撒冷、希伯仑、耶末、拉吉和伊矶伦。

一 耶路撒冷王因着以色列人毁灭了耶利哥和艾城，并与基遍人讲和，而受到惊吓

耶路撒冷王因着以色列人毁灭了耶利哥和艾城，并与基遍人讲和，而受到惊吓。（十1～2。）他听见约书亚夺了艾城，尽行毁灭，正如先前待耶利哥一样，又听见基遍的居民与以色列人讲和，并住在他们中间，就甚惧怕，因为他知道基遍是一座大城，并且城内的人都是勇士。

二 五国的王组成联盟，攻打基遍

于是五国的王组成联盟，攻打基遍。耶路撒冷王打发人去见希伯仑王、耶末王、拉吉王、和伊矶伦王，说，“求你们上来帮助我，我们好攻打基遍；因为他们与约书亚和以色列人讲和。”（4。）于是五个亚摩利王上去，攻打基遍。

三 以色列投入战事，与五国争战

在六至二十七节，我们看见以色列投入战事，与五国争战。

1 基遍人求以色列人为他们与五国争战

基遍人求以色列人为他们与五国争战。（6。）

setting up and spreading the kingdom of God so that Christ can come back to inherit the earth. It is not adequate for us simply to be spiritual and holy. We need to learn of Joshua and Caleb to represent God's interest in this age to fight down the enemies that Christ can be gained by people and that Christ can be increased by His pursuers.

Let us now consider a number of the details in Joshua 10 through 12.

I. THE DESTRUCTION OF JERUSALEM, HEBRON, JARMUTH, LACHISH, AND EGLON

Joshua 10:1-27 records the destruction of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon.

A. The King of Jerusalem Being Threatened by Israel's Destruction of Jericho and Ai and Their Peaceful Agreement with Gibeon

The king of Jerusalem was threatened by Israel's destruction of Jericho and Ai and their peaceful agreement with Gibeon (vv. 1-2). When he heard that Joshua had taken Ai and had utterly destroyed it as he had done to Jericho and that the inhabitants of Gibeon had made peace with Israel and were among them, he was afraid, knowing that Gibeon was a great city and that all its men were mighty men.

B. The Kings of the Five Nations Forming an Alliance to Fight against Gibeon

The kings of the five nations formed an alliance to fight against Gibeon. The king of Jerusalem sent word to the kings of Hebron, Jarmuth, Lachish, and Eglon, saying to them, "Come up to me and help me, and let us strike Gibeon; for they have made peace with Joshua and the children of Israel" (v. 4). Thus the five kings of the Amorites went up to Gibeon and fought against it.

C. Israel Engaging in War against the Five Nations

In verses 6 through 27 we see that Israel engaged in war against the five nations.

1. The Gibeonites Begging Israel to Fight for Them against the Five Nations

The Gibeonites begged Israel to fight for them against the five nations (v. 6).

2 耶和华鼓励约书亚击败他们

耶和华鼓励约书亚击败这些国，对他说，“不要怕他们，因为我已将他们交在你手里。他们无一人能在你面前站得住。”（8。）约书亚猛然临到他们，耶和华使他们在以色列人面前溃乱，在基遍大大的杀败他们，并追赶他们。

3 耶和华降大冰雹毁灭他们

五国在以色列人面前逃跑，“耶和华从天上降大冰雹在他们身上，直降到亚西加，打死他们。被冰雹打死的，比以色列人用刀杀死的还多。”（11。）

4 耶和华使日头和月亮停住， 约有一日之久

耶和华使日头和月亮停住，约有一日之久。（12～14。）耶和华所行的这两个神迹，是凭着自然界的力量。

5 约书亚和以色列人毁灭五国的民， 杀死他们的王

约书亚和以色列人毁灭五国的民，杀死他们的王（15～27。）五王被带出他们所逃进的洞里，约书亚告诉那些和他同去的军长，把脚踏在这些王的颈项上。他们就这样作；约书亚对他们说，“你们不要惧怕，也不要惊惶，应当刚强壮胆，因为耶和华必这样待你们所要攻打的一切仇敌。”（25。）

貳 毁灭在约但河西山地、 低原三十一国的 三十一个王

约书亚十章二十八节至十二章二十四节记载毁灭在约但河西山地、低原，从利巴嫩山谷的巴力迦得，直达上到西珥的哈拉山三十一国的三十一个王。

一 耶和华以色列的神，为以色列争战

2. Jehovah Encouraging Joshua to Defeat Them

Jehovah encouraged Joshua to defeat these nations, saying to him, “Do not be afraid of them, for I have given them into your hand. No man among them will stand before you” (v. 8). Joshua came upon them suddenly, and Jehovah threw them into a panic before Israel, struck them with a great stroke, and pursued them.

3. Jehovah Sending Hailstones to Destroy Them

While the five nations fled from before Israel, “Jehovah sent large stones upon them from heaven as far as Azekah, and they died. There were more who died because of the hailstones than the children of Israel slew with the sword” (v. 11).

4. Jehovah Causing the Sun and the Moon to Stay Still for about a Whole Day

Jehovah caused the sun and the moon to stay still for about a whole day (vv. 12-14). These two miracles by Jehovah were by natural forces.

5. Joshua and the Children of Israel Destroying the People of the Five Nations and Killing Their Kings

Joshua and the children of Israel destroyed the people of the five nations and killed their kings (vv. 15-27). The five kings were brought out of the cave into which they had fled, and Joshua told the chiefs of the men of war who were with him to put their feet on the necks of these kings. They did so, and Joshua said to them, “Do not be afraid or dismayed; be strong and be bold, for thus will Jehovah do to all your enemies against whom you fight” (v. 25).

II. THE DESTRUCTION OF THE THIRTY-ONE KINGS OF THE THIRTY-ONE NATIONS IN THE HILL COUNTRY AND THE LOWLAND WEST OF JORDAN

Joshua 10:28 —12:24 is a record of the destruction of the thirty-one kings of the thirty-one nations in the hill country and the lowland west of the Jordan, from Baal-gad in the valley of Lebanon unto Mount Halak going up to Seir.

A. Jehovah, the God of Israel, Fighting for Israel

约书亚十章四十二节说，约书亚一时杀败了这些王，夺了他们的地；“因为耶和华以色列的神，为以色列争战。”又有一些别的王会合，要与以色列人争战。耶和华对约书亚说，“你不要因他们惧怕，因为明日这时，我必将他们全都交付以色列人杀灭。”（十一6上。）

二 照着耶和华仆人摩西所吩咐的

约书亚夺了这些王的一切城邑，擒获其中的诸王，用刀击杀他们，将他们尽行杀灭。他乃是照着耶和华仆人摩西的吩咐这样作。（12。）十五节说，“耶和华怎样吩咐祂仆人摩西，摩西就照样吩咐约书亚，约书亚也照样行；凡耶和华所吩咐摩西的，约书亚没有一件懈怠不行的。”这样，约书亚照着耶和华所吩咐摩西的一切话，夺了那全地。（23。）

三 照着神的意思

毁灭三十一国的三十一个王，是照着神的意思。关于这点，二十节说，“耶和华的意思，是要使他们心里刚硬，来与以色列人争战，好叫他们尽被杀灭，不蒙怜悯，正如耶和华所吩咐摩西的。”由此我们看见，神的意思是不怜悯这些王，乃要杀灭他们。

1 造在山岗上的城，除了夏琐以外，以色列人都没有焚烧

十三节说，造在山岗上的城，除了夏琐以外，以色列人都没有焚烧。

2 还留下一些亚纳族人在迦萨、迦特和亚实突

还有一些亚纳族人留在迦萨、迦特和亚实突。（书十一22，参民十三33。）

叁 毁灭约但河东

希实本王西宏和巴珊王噩

约书亚十二章一至六节说到毁灭约但河东希实本王西宏和巴珊王噩。

Joshua 10:42 says that Joshua took all these kings and their lands at one time, “for Jehovah, the God of Israel, fought for Israel.” When certain other kings came together to fight with Israel, Jehovah said to Joshua, “Do not be afraid because of them, for tomorrow at this time I will deliver all of them up slain before Israel” (11:6a).

B. According to the Command of Moses the Servant of Jehovah

Joshua took all the cities of these kings with their kings, struck them with the edge of the sword, and utterly destroyed them. This he did according to the command of Moses the servant of Jehovah (v. 12). Verse 15 says, “As Jehovah had commanded Moses His servant, so Moses commanded Joshua, and so Joshua did; he left nothing undone of all that Jehovah had commanded Moses.” Therefore, Joshua took the whole land according to all that Jehovah had spoken to Moses (v. 23).

C. According to God’s Intention

The destruction of the thirty-one kings of the thirty-one nations was according to God’s intention. Concerning this, verse 20 says, “It was of Jehovah to harden their heart to meet Israel in battle so that He might utterly destroy them and that they might not receive mercy but be destroyed as Jehovah commanded Moses.” From this we see that God’s intention was not to have mercy on these kings but to destroy them.

1. Israel Burning None of the Cities That Stood on Their Mounds except Hazor

Verse 13 says that Israel burned none of the cities that stood on their mounds except Hazor.

2. Some of the Anakim Being Left in Gaza, Gath, and Ashdod

Some of the Anakim were left in Gaza, Gath, and Ashdod (v. 22; cf. Num. 13:33).

III. THE DESTRUCTION OF HESHBON UNDER KING SIHON AND BASHAN UNDER KING OG EAST OF THE JORDAN

Joshua 12:1-6 speaks of the destruction of Heshbon under King Sihon and Bashan under King Og east of the Jordan.

一 是摩西和以色列人所毁灭的

希实本和巴珊是摩西和以色列人所毁灭的。（书十二6上。）

二 在以色列过约但河以前

这个毁灭是在以色列过约但河以前发生的。（1上。）

三 摩西将二王的地赐给流便人、迦得人、和玛拿西半支派的人

摩西将希实本王西宏和巴珊王噩的地，赐给流便人、迦得人、和玛拿西半支派的人。（6下。）

A. By Moses and the Children of Israel

The destruction of Heshbon and Bashan was by Moses and the children of Israel (v. 6a).

B. Before Israel's Crossing of Jordan

This destruction took place before Israel's crossing of Jordan (v. 1a).

C. Given by Moses to the Tribes of Reuben and Gad and the Half-tribe of Manasseh

The land of Heshbon under King Sihon and of Bashan under King Og was given by Moses to the tribes of Reuben and Gad and the half-tribe of Manasseh (v. 6b).

拈阄分地（一）

* * * *

经文及注解：书十三 1 至十七 18 及注

纲要：

- 壹 尚未得为业之地
 - 一 尚未得为业的地区
 - 二 耶和华的应许
 - 三 约书亚受吩咐，拈阄分约但河西未得之地
- 贰 约但河东之地
 - 已由摩西分给两个半支派
- 叁 利未支派没有分得土地
- 肆 犹大支派分得之地
 - 一 迦勒的要求
 - 二 美地的尽南边
 - 三 一百一十二座城和属城的镇市村庄
 - 四 犹大人不能赶出耶布斯人
- 伍 约瑟支派分得之地
 - 一 从耶利哥到伯特利，又到海为止
 - 二 约瑟次子以法莲子孙分得之地
 - 1 从耶利哥经过约但河，到海为止
 - 2 在玛拿西人的产业中，得了一些城
 - 3 没有赶出住基色的迦南人
 - 三 约瑟长子玛拿西分得之地
 - 1 玛拿西的长子玛吉分得了基列和巴珊

THE ALLOTMENT OF THE LAND (1)

* * * *

Scripture and Footnotes: Josh. 13:1—17:18 and footnotes

Outline:

- I. THE LAND REMAINING TO BE POSSESSED
 - A. The Regions of the Land That Remained to Be Possessed
 - B. Jehovah's Promise
 - C. Joshua Being Charged to Allot the Remaining Land West of the Jordan
- II. THE LAND EAST OF THE JORDAN
 - ALLOTTED TO THE TWO AND A HALF TRIBES BY MOSES
- III. NO LAND ALLOTTED TO THE TRIBE OF LEVI
- IV. THE LAND ALLOTTED TO THE TRIBE OF JUDAH
 - A. The Claim of Caleb
 - B. The Extreme Southern Part of the Good Land
 - C. One Hundred Twelve Cities with Their Towns and Villages
 - D. The Children of Judah Being Unable to Dispossess the Jebusites
- V. THE LAND ALLOTTED TO THE TRIBE OF JOSEPH
 - A. From Jericho to Bethel and to the Sea
 - B. The Land Allotted to the Children of Ephraim, the Second Son of Joseph
 - 1. From Jericho through the River Jordan to the Sea
 - 2. With the Cities in the Midst of the Inheritance of the Children of Manasseh
 - 3. Not Dispossessing the Canaanites Who Dwelt in Gezer
 - C. The Land Allotted to Manasseh, the Firstborn of Joseph
 - 1. Gilead and Bashan Having Been Allotted to Machir, the Firstborn of Manasseh

- 2 玛拿西其余的人分得之地
- 3 玛拿西在以萨迦和亚设支派的境内
得了一些城和属城的乡镇
- 4 西罗非哈的女儿要求在她们的弟兄中得产业
- 5 玛拿西人不能赶出在他们地上邑城的居民
- 6 约瑟的子孙要求更多的地

* * * *

读经：约书亚记十三至十七章。

在神的经纶里，有拈阄分地这样一件事。约书亚据有美地以后，神就吩咐他拈阄分配已据有的地，甚至分配还未据有的地，因为在神眼中，所有的地都是以色列人的。在本篇信息中，我们要开始来看拈阄分地。我们特别要尽力来看拈阄分美地的内在意义。

神在祂的智慧里，不是把美地整个的赐给所有的以色列人。祂乃是将那地，就是基督，分给不同的支派。所有的支派都不相同；他们各有不同的特点。

在创世记四十九章，十二支派的父亲雅各，以预言的形式祝福每一个儿子。（见创世记生命读经第九十八至一百零七篇。）雅各对犹大的祝福启示，神看犹大是三重的狮子：小狮子、成熟的公狮和母狮。（创四九9。）作为小狮子，犹大能长大并刚强；作为公狮，他能争战；作为母狮，他能生产。便雅悯是撕掠的狼，（27，）但是道上的蛇，咬伤马蹄，阻挠神的子民往前。（17。）西布伦是停船的海口，（13，）拿弗他利是被释放的母鹿。（21。）

因为各支派有所不同，神就无法以相同的方式将相同的地分给每一支派。所有的支派都是那地的据有者，但各支派照着他们的所是，分别据有那地特别的部分。那地拔尖的部分分给了犹大。但也分得一分，他们却没有赶出霸占的迦南人。他们是神的百姓，但他们在行动上，却是按着神仇敌的原则。

2. The Land Allotted to the Rest of the Children of Manasseh
3. Manasseh Having Some Cities with Their Towns
in the Land of the Tribes of Issachar and Asher
4. The Daughters of Zelophehad Claiming an Inheritance among Their Brothers
5. The Children of Manasseh Being Unable to Dispossess the Cities in Their Land
6. The Children of Joseph Requesting More Land

* * * *

Scripture Reading: Josh. 13—17

Within God's economy there is such a thing as the allotment of the land. 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. In this message we will begin to consider the allotment of the land. In particular, we will endeavor to see the intrinsic significance of the allotment of the good land.

In His wisdom, God did not allot the good land as a whole to all the children of Israel. Rather, He allotted the land, that is, Christ, to the different tribes. All the tribes were not the same; they were different.

In Genesis 49 Jacob, the father of the twelve tribes, blessed each of his sons in the form of a prophecy (see Life-study of Genesis, Messages 98-107). Jacob's blessing of Judah reveals that God considered Judah a threefold lion: a lion's whelp, a mature lion, and a lioness (v. 9). As a whelp he could grow and become strong, as a lion he could fight, and as a lioness he could produce. Benjamin was a ravenous wolf (v. 27), and Dan was a serpent on the way, biting the horses' heels to frustrate God's people from going on (v. 17). Zebulun was a haven of ships (v. 13), and Naphtali was a hind let loose (v. 21).

Because the tribes were different, God could not give the same land in the same way to every tribe. All the tribes were possessors of the land, but the tribes possessed particular portions of the land according to what they were. The top portion of the land was allotted to Judah. Dan was allotted a portion, but they did not dispossess the occupying Canaanites. They were God's people, yet in their actions they were in the principle of God's enemy.

这个拈阄分地的预表，今天应验在我们中间。我们都有相同的基督，但我们对基督的经历各有不同。我们所据有的那地（基督），乃是照着我们的所是。

利未记一章揭示基督是五种形式的燔祭：公牛、绵羊、山羊、斑鸠和雏鸽。这些项目只预表一位基督，但它们是照着奉献者的能力献上的，指明我们对基督的经历，在大小和种类上各有不同。大小和种类不在于基督，乃在于我们对基督的经历和享受。保罗所经历的基督可由公牛来预表，而今天许多信徒所经历的基督只能由鸽子来预表。

利未记二章也用三种素祭来揭示基督：细面、薄饼和新穗子。我们若是软弱的，不能吃薄饼，就可以吃细面。我们长大后，就能经历基督作薄饼。使徒保罗完全成熟，且满了力量。他是吃新穗子的人。我们再次看见只有一位基督，却有许多的形式和不同的大小。我们可能用不同的方式，并在不同的程度上经历祂作细面、薄饼和新穗子。

拈阄分地的内在意义乃是：那地的据有者各有不同。这指明在神子民中间，对基督的经历不是相同的。在神的命定里，美地是以不同的程度分给祂的百姓。新约清楚告诉我们：“神所分给各人信心的度量。”（罗十二3。）新约也告诉我们：“肢体不都有一样的功用。”（4。）所以，神将恩典赐给各肢体，是照着各肢体在身体里的功用。（弗四7。）这是神的命定，和神圣的分配。

我们在一九六三至一九六四年整编的诗歌，说明了这分配。我要请你们比较达秘（John Nelson Darby）关于基督之高举的诗歌，（诗歌一一〇首，）和卫斯理查理（Charles Wesley）关于基督之成为肉体的诗歌。（诗歌七四首。）以下是达秘诗歌的内文：

- 一 听哪，千万声音雷鸣，同声高举神羔羊；
万万千千立即响应，和声爆发同颂扬。
- 二 “赞美羔羊！”声音四合，全天会集来歌颂，
万口莫不响亮协和，宇宙充满救主颂。
- 三 这样感激心香如缕，永向父的宝座去；
万膝莫不向子屈曲，天上心意真一律。

The fulfillment of this type of the allotment of the land is among us today. We all have the same Christ, but we experience Christ in different ways. The land (Christ) we possess is according to what we are.

In Leviticus 1 Christ is unveiled as burnt offerings in five types: a bullock, a sheep from the flock, a goat, a turtledove, and a young pigeon. These items typify just one Christ, but they were offered according to the offerer's ability, indicating that our experiences of Christ differ in both size and kind. The size and kind do not depend on Christ but on our experience and enjoyment of Christ. Whereas the Christ experienced by Paul was typified by a bullock, the Christ experienced by many believers today is typified by a pigeon.

Christ is also unveiled by the three kinds of meal offerings in Leviticus 2: fine flour, a wafer, and grain that remains in the ears. If we are weak and cannot eat the wafer, we can eat the fine flour. As we grow we can experience Christ as the wafer. The apostle Paul was fully mature and full of energy. He was one who ate the grain. Once again we see that there is only one Christ—one Christ in many types and sizes—but we may experience Him in different ways and in different degrees as fine flour, a wafer, and grain.

The intrinsic significance of the allotment of the land is that the possessors of the land are different. This indicates that the experience of Christ among God's people is not the same. In God's ordination the good land is allotted to His people in different degrees. The New Testament clearly tells us that "God has apportioned to each a measure of faith" (Rom. 12:3). We are also told that "all the members do not have the same function" (v. 4). Therefore, God gives grace to each member according to its function in the Body (Eph. 4:7). This is God's ordination and the divine allotment.

Our hymnal, which was compiled in 1963 and 1964, illustrates this allotment. I would ask you to compare John Nelson Darby's hymn on the exaltation of Christ (Hymns, #127) with Charles Wesley's hymn on the incarnation of Christ (#84). Here is the text of Darby's hymn:

- 1 Hark! ten thousand voices crying, "Lamb of God!" with one accord;
Thousand thousand saints replying, Wake at once the echo'ng chord.
- 2 "Praise the Lamb!" the chorus waking, All in heav'n together throng;
Loud and far each tongue partaking Rolls around the endless song.
- 3 Grateful incense this, ascending Ever to the Father's throne;
Every knee to Jesus bending, All the mind in heav'n is one.

- 四 子所有的一切光辉，使父荣耀得发挥；
父所有的一切智慧，宣告子是同尊贵。
- 五 借着圣灵无往不透，天人无数都无求，
围着羔羊俯伏拜叩，称颂祂作“自永有”。
- 六 现今新造何等满足、安息、喜乐并稳固，
因着祂的救恩受福，不再受缚，不再苦。
- 七 听哪，天上又发歌声，赞美声音又四震，
穹苍之中满了阿们！“阿们”因是同蒙恩。

现在让我们看卫斯理诗歌的内文：

- 一 听啊，天使赞高声，颂扬救主今诞生！
“荣耀在天归与神，平安在地临及人。”
兴起！地上众生灵，响应天上赞美声；
天唱地和乐欢腾，基督诞生大卫城。
天唱地和乐欢腾，基督诞生大卫城。
- 二 基督本有神形像，基督原居神荣光，
竟在末世从天降，生于童女成人状；
神性穿上血肉体，道成肉身何奥秘，
甘愿作人同人住，以马内利是耶稣。
甘愿作人同人住，以马内利是耶稣。
- 三 欢迎，天来和平王！欢迎，公义的太阳！
带来生命与亮光，使人复活，医人伤；
虚己，撇下祂荣光，降生救人免死亡，
降生使人得重生，降生使人能高升。
降生使人得重生，降生使人能高升。
- 四 万国“羡慕”，万民“望”，愿你安家我心房；
女人后裔一得胜者，在我里面毁古蛇；
亚当旧样全除尽，你的形像将我印；
末后亚当的丰盛，使我变成你荣形。
末后亚当的丰盛，使我变成你荣形。

- 4 All the Father's counsels claiming Equal honors to the Son,
All the Son's effulgence beaming, Makes the Father's glory known.
- 5 By the Spirit all pervading, Hosts unnumbered round the Lamb,
Crowned with light and joy unfading, Hail Him as the great "I AM."
- 6 Joyful now the new creation Rests in undisturbed repose,
Blest in Jesus' full salvation, Sorrow now nor thralldom knows.
- 7 Hark! the heavenly notes again! Loudly swells the song of praise;
Through creation's vault, Amen! Amen! responsive joy doth raise.

Let us now consider the text of Wesley's hymn:

- 1 Hark! the herald angels sing, "Glory to the new-born King;
Peace on earth and mercy mild; God and sinners reconciled."
Joyful, all ye nations, rise, Join the triumph of the skies;
With angelic hosts proclaim, "Christ is born in Bethlehem."
With angelic hosts proclaim, "Christ is born in Bethlehem."
- 2 Christ, by highest heav'n adored, Christ, the everlasting Lord:
Late in time behold Him come, Offspring of a virgin's womb b.
Veiled in flesh the Godhead see, Hail th' incarnate Deity!
Pleased as man with man to dwell, Jesus our Immanuel.
Pleased as man with man to dwell, Jesus our Immanuel.
- 3 Hail the heav'n-born Prince of Peace! Hail the Sun of righteousness!
Light and life to all He brings, Ris'n with healing in His wings:
Mild He lays His glory by, Born that man no more may die;
Born to raise the sons of earth; Born to give them second birth.
Born to raise the sons of earth; Born to give them second birth.
- 4 Come, Desire of nations, come! Fix in us Thy humble home:
Rise, the woman's conqu'ring seed, Bruise in us the serpent's head;
Adam's likeness now efface, Stamp Thine image in its place:
Final Adam from above, Reinstate us in Thy love.
Final Adam from above, Reinstate us in Thy love.

我们比较这两首诗歌，就看见达秘的诗歌比卫斯理的更高。这指明这首诗歌里所发表达秘对基督的经历，比卫斯理在他的诗歌里所发表的更高。虽然达秘和卫斯理都经历基督作公牛，但达秘的公牛比卫斯理的更大。

我们若继续将他们对基督的经历，与诗歌第四百一十六首比较，就会看见这首诗歌所表达对基督的经历比前面两首诗歌低得多：

一 我已相信真事实，我已接受主的死，
我已经过外院子，阿利路亚，赞美主！
借主赎罪的宝血，我得归神成圣洁，
不再有分于罪孽，阿利路亚，赞美主！

(副) 阿利路亚！阿利路亚！

裂开幔子我已过，这里荣耀不败落！

阿利路亚！阿利路亚！

我今在我王的面前过生活。

二 外层幔子我已过，进入头层的圣所，
神圣供应全得着，阿利路亚，赞美主！
我今与神已和谐，经过祭坛全圣别，
神外世界永弃绝，阿利路亚，赞美主！

三 内层幔子我也过，进入二层至圣所，
来到神的施恩座，阿利路亚，赞美主！
今在神前过生活，以神作我的居所，
不再有己的间隔，阿利路亚，赞美主！

四 我今是神的祭司，经过救赎才如此，
身分地位何确实，阿利路亚，赞美主！
我今是在灵里面，活在神的荣耀前，
夜以继昼不间断，阿利路亚，赞美主！

我们诗歌本里的诗歌，是照着神学的次序，并照着属灵的经历排列的。在我们英文诗歌本原有的一千零八十首诗歌里，大约七百首是选自许多不同的诗歌本。在这些诗歌中，关于包罗万有、延展无限的基督，基督那复合、赐生

As we compare these two hymns, we see that Darby's hymn is higher than Wesley's. This indicates that Darby's experience of Christ as expressed in his hymn was higher than Wesley's as expressed in his hymn. Although both Darby and Wesley experienced Christ as a bullock, Darby's bullock was larger than Wesley's.

If we go on to compare their experiences of Christ with the experience expressed in Hymns, #551, we will see that this hymn expresses a much lower experience of Christ:

1 I've believed the true report, Hallelujah to the Lamb!

I have passed the outer court, O glory be to God!

I am all on Jesus' side, On the altar sanctified,

To the world and sin I've died, Hallelujah to the Lamb!

(chorus) Hallelujah! Hallelujah!

I have passed the riven veil, Here the glories never fail,

Hallelujah! Hallelujah!

I am living in the presence of the King.

2 I'm a king and priest to God, Hallelujah to the Lamb!

By the cleansing of the blood, O glory be to God!

By the Spirit's pow'r and light, I am living day and night,

In the holiest place so bright, Hallelujah to the Lamb!

3 I have passed the outer veil, Hallelujah to the Lamb!

Which did once God's light conceal, O glory be to God!

But the blood has brought me in To God's holiness so clean,

Where there's death to self and sin, Hallelujah to the Lamb!

4 I'm within the holiest pale, Hallelujah to the Lamb!

I have passed the inner veil, O glory be to God!

I am sanctified to God By the power of the blood,

Now the Lord is my abode, Hallelujah to the Lamb!

The hymns in our hymnal are arranged according to theological order and according to spiritual experience. Of the original 1080 hymns in our hymnal, approximately 700 were selected from many different hymnals. Among these hymns there was something lacking concerning the all-inclusive and all-extensive Christ, the compound life-giving

命的灵，神圣的生命，和召会，都有所缺欠。为了补上这缺欠，我们写了二百多首关于基督、那灵、生命、和召会的新诗歌。例如，请看看诗歌第三百七十八首：

- 一 何等生命！何等平安！基督活在我的里面！
我已与祂同钉十字架，荣耀事实、奇妙救法！
现在活着不再是我，乃是基督在我活着！
现在活着不再是我，乃是基督在我活着！
- 二 何等快乐！何等安息！基督成形在我心里！
祂的生命、祂的性情，在我全人都已组成；
我的一切全都了结，祂的成分作我一切！
我的一切全都了结，祂的成分作我一切！
- 三 何等荣耀！何等可夸！总叫基督照常显大！
无论祸、福，无论生、死，并无一事叫我羞耻；
任何境遇、一切事故，都是叫我彰显基督！
任何境遇、一切事故，都是叫我彰显基督！
- 四 何等结果！何等有福！我能活着就是基督！
祂的心意是我爱好，祂的荣耀是我发表；
无何可要、无何可宝，唯有基督是我目标！
无何可要、无何可宝，唯有基督是我目标！

这首诗歌的歌辞很简单，但关于基督作生命的经历却非常丰富。这表明主恢复里的诗歌满了真理，并且丰富的说到对基督的经历，指明我们丰富的神圣业分。

诗歌是诗，每首诗都是作者情绪的发表。情绪一辞，意思不只是感觉，更含示领悟、领会和珍赏。我们越考量我们的情绪，就越有负担写诗。在某首诗歌里所发表的那种情绪，就是作者对基督享受的度量，指明那位作者所经历并享受之基督的“大小”。因此，卫斯理照着他的情绪写了关于基督之成为肉体的诗歌，达秘也照着他的情绪写了关于基督之高举的诗歌。两首诗歌都是照着作者所享受基督的度量而写成的。

Spirit of Christ, the divine life, and the church. To fill this lack, we composed more than 200 new hymns on Christ, the Spirit, life, and the church. Consider, for example, Hymns, #499:

- 1 Oh, what a life! Oh, what a peace! The Christ who's all within me lives.
With Him I have been crucified; This glorious fact to me He gives.
Now it's no longer I that live, But Christ the Lord within me lives.
Now it's no longer I that live, But Christ the Lord within me lives.
- 2 Oh, what a joy! Oh, what a rest! Christ now is being formed in me.
His very nature and life divine In my whole being inwrought shall be.
All that I am came to an end, And all of Christ is all to me.
All that I am came to an end, And all of Christ is all to me.
- 3 Oh, what a thought! Oh, what a boast! Christ shall in me be magnified.
In nothing shall I be ashamed, For He in all shall be applied.
In woe or blessing, death or life, Through me shall Christ be testified.
In woe or blessing, death or life, Through me shall Christ be testified.
- 4 Oh, what a prize! Oh, what a gain! Christ is the goal toward which I press.
Nothing I treasure, nor aught desire, But Christ of all-inclusiveness.
My hope, my glory, and my crown Is Christ, the One of peerlessness.
My hope, my glory, and my crown Is Christ, the One of peerlessness.

The words of this hymn are simple, but they are very rich concerning the experience of Christ as life. This shows that the hymns in the Lord's recovery are full of truth and touch the experience of Christ in a rich way, indicating our rich divine allotment.

Hymns are poetry, and every poem is an expression of the writer's sentiment. The word sentiment means more than just a feeling. This word implies feeling, realization, understanding, and appreciation. The more we consider our sentiment, the more we will have the burden to write poetry. The kind of sentiment expressed in a particular hymn is a measure of that writer's enjoyment of Christ; it indicates the "size" of the Christ experienced and enjoyed by that writer. Thus, Wesley wrote his hymn on the incarnation of Christ according to his sentiment, and Darby wrote his hymn on the exaltation of Christ according to his sentiment. Both hymns were written according to the measure of the Christ enjoyed by the writers.

在这点上，我要说到诗歌第一百一十五首，这是照着我的情绪所写关于基督之高举的诗歌：

- 一 看哪，耶稣天上坐着！我主基督登宝座！
祂是那人神所高举，荣耀、尊贵已得着。
- 二 祂曾穿上人的性情，照神计划且死过，
带着身体从死复活，仍然是人升天坐。
- 三 在祂里面神降为卑，神来地上同人处；
在祂里面人升为高，人到天上同神住。
- 四 祂是真神与人调和，神在人里被宣告；
祂是真人与神联合，人在神里得荣耀。
- 五 从那升天得荣耶稣，降下包罗万有灵；
耶稣身位和祂工作，全由这灵来证明。
- 六 和那升天得荣耶稣，今天教会能联合；
借着这位耶稣的灵，基督肢体能同活。
- 七 看哪，一人天上坐着！万有之主在宝座！
这是救主耶稣基督，荣耀、尊贵永得着！

我们若思想这首诗歌所说关于基督是神与人调和，祂穿上人的性情，祂照着神的计划死过，祂带着身体从死复活，祂是人升天坐，祂坐在诸天之上，并且祂得着神的荣耀为冠冕，我们就会看见，这首诗歌满了真理和光照。这首诗歌是我圣别、属天、和属灵情绪的发表；是我所认识，我所得着、经历、并享受之基督的发表。

我们看过拈阄分美地的内在意义，乃是我们这些据有那地的人，对这一位基督各有不同的经历。现在让我们看十三至十七章里所描述关于拈阄分地的细节。

壹 尚未得为业之地

约书亚十三章一至七节说到尚未得为业之地。约书亚年纪老迈；耶和华对他说，“你年纪老迈了，还有许多未得之地。”（书十三 1。）

At this point I would like to say a word concerning Hymns, #132, a hymn on the exaltation of Christ written by me according to my sentiment:

- 1 Lo! in heaven Jesus sitting, Christ the Lord is there enthroned;
As the man by God exalted, With God's glory He is crowned.
- 2 He hath put on human nature, Died according to God's plan,
Resurrected with a body, And ascended as a man.
- 3 God in Him on earth was humbled, God with man was domiciled;
Man in Him in heav'n exalted, Man with God is reconciled.
- 4 He as God with man is mingled, God in man is testified;
He as man with God is blended, Man in God is glorified.
- 5 From the Glorified in heaven The inclusive Spirit came;
All of Jesus' work and Person Doth this Spirit here proclaim.
- 6 With the Glorified in heaven Is the Church identified;
By the Spirit of this Jesus Are His members edified.
- 7 Lo! a man is now in heaven As the Lord of all enthroned;
This is Jesus Christ our Savior, With God's glory ever crowned!

If we consider what this hymn says regarding Christ's being God mingled with man, His putting on human nature, His dying according to God's plan, His resurrecting with a body, His ascending as a man, His sitting in the heavens, and His being crowned with God's glory, we will realize that this hymn is full of truth and enlightenment. This hymn is an expression of my holy, heavenly, and spiritual sentiment; it is an expression of the Christ whom I know and whom I have gained, experienced, and enjoyed.

We have seen that 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. Let us now consider the details concerning the allotment of the land described in chapters thirteen through seventeen.

I. THE LAND REMAINING TO BE POSSESSED

Joshua 13:1-7 speaks of the land that remained to be possessed. When Joshua was old, Jehovah said to him, "You are old and advanced in age, and very much of the land remains to be possessed" (v. 1).

一 尚未得为业的地区

尚未得为业的地区，包括非利士人、基述人、迦南人、和迦巴勒人并全利巴嫩之地。（2～6上。）

二 耶和华的应许

六节下半有耶和华的应许：祂必在以色列人面前赶出未得之地的一切居民。

三 约书亚受吩咐， 拈阄分约但河西未得之地

耶和华嘱咐约书亚，照祂所吩咐的，将未得之地分给以色列人为业。耶和华告诉约书亚，把这地分给九个支派，和玛拿西半个支派为业。（十三 6 下～7，十四 1～2。）

贰 约但河东之地

已由摩西分给两个半支派

约但河东之地已由摩西分给两个半支派。（十三 8～13，15～32，十四 3 上。）

叁 利未支派没有分得土地

利未支派没有分得土地，因为献与耶和华以色列神的火祭，是他们的产业。（十三 14。）三十三节接着说，以色列的神是利未支派的产业。因此，以色列人照着耶和华所吩咐摩西的分地为业。他们没有把地分给利未人，但给他们城邑居住，并城邑的郊野，可以牧养他们的牲畜，安置他们的财物。（十四 4～5。）

肆 犹大支派分得之地

约书亚十四章六节至十五章六十三节描述犹大支派分得之地。

一 迦勒的要求

A. The Regions of the Land That Remained to Be Possessed

The regions of the land that remained to be possessed included that of the Philistines, the Geshurites, the Canaanites, and the Gebalites and all of Lebanon (vv. 2-6a).

B. Jehovah's Promise

In verse 6b we have Jehovah's promise that He would drive out all the inhabitants of the remaining land before the children of Israel.

C. Joshua Being Charged to Allot the Remaining Land West of the Jordan

Jehovah charged Joshua to allot the remaining land to Israel as an inheritance as He had commanded him. Jehovah told Joshua to divide this land as an inheritance to the nine tribes and the half-tribe of Manasseh (vv. 6c-7; 14:1-2).

II. THE LAND EAST OF THE JORDAN

ALLOTTED TO THE TWO AND A HALF TRIBES BY MOSES

The land east of the Jordan had been allotted to the two and a half tribes by Moses (13:8-13, 15-32; 14:3a).

III. NO LAND ALLOTTED TO THE TRIBE OF LEVI

No land was allotted to the tribe of Levi because the offerings of Jehovah, the God of Israel, were their inheritance (13:14). Verse 33 goes on to say that the God of Israel would be the inheritance of the tribe of Levi. Thus, the children of Israel divided the land as Jehovah had commanded Moses. They gave no portion to the Levites in the land, but only cities to dwell in with their pasture lands for cattle and their substance (14:4-5).

IV. THE LAND ALLOTTED TO THE TRIBE OF JUDAH

Joshua 14:6—15:63 describes the land allotted to the tribe of Judah.

A. The Claim of Caleb

这里说到的第一件事是迦勒的要求。（十四 6～15，十五 13～19。）迦勒要求得着希伯伦与山地。（十四 10～15。）他的要求是照着摩西的誓言和耶和华的应许。（书十四 6～9 上，民十四 24，三二 12，申一 36。）这地应许给迦勒，因为他专心跟从耶和华他的神。（书十四 9 下。）迦勒得着摩西和耶和华应许给他的地为业，（十五 13～15，）然后迦勒的女婿得着那地区的水泉。（16～19。）

二 美地的尽南边

犹大支派拈阄所得之地，延伸至以东的交界，向南直到寻的旷野，就是美地的尽南边。（十五 1。）

三 一百一十二座城和属城的镇市村庄

拈阄分给犹大支派的地，包括一百一十二座城和属城的镇市村庄。（21～62。）

四 犹大人不能赶出耶布斯人

犹大人不能赶出住耶路撒冷的耶布斯人，耶布斯人在耶路撒冷与犹大人同住。（63。）

伍 约瑟支派分得之地

十六至十七章描述约瑟支派分得之地。

一 从耶利哥到伯特利，又到海为止

约瑟的子孙拈阄所得之地，是从耶利哥到伯特利，又到海为止。（十六 1～4。）

二 约瑟次子以法莲子孙分得之地

1 从耶利哥经过约但河，到海为止

约瑟次子以法莲子孙分得之地，是从耶利哥经过约但河，到海为止。（5～8。）

The first matter covered here was the claim of Caleb (14:6-15; 15:13-19). Caleb claimed Hebron with the hill country (14:10-15). His claim was according to the oath of Moses and the promise of Jehovah (14:6-9a; Num. 14:24; 32:12; Deut. 1:36). This land was promised to Caleb because he had fully followed Jehovah his God (Josh. 14:9b). Caleb took possession of the land promised to him by Moses and Jehovah (15:13-15), and then Caleb's son-in-law gained the springs in the region of the land (vv. 16-19).

B. The Extreme Southern Part of the Good Land

The lot for the tribe of the children of Judah extended to the border of Edom, to the wilderness of Zin at the south, the extreme southern part of the good land (15:1).

C. One Hundred Twelve Cities with Their Towns and Villages

The land allotted to the tribe of Judah included one hundred twelve cities with their towns and villages (vv. 21-62).

D. The Children of Judah Being Unable to Dispossess the Jebusites

The children of Judah were unable to dispossess the Jebusites, the inhabitants of Jerusalem, who dwelt with the children of Judah in Jerusalem (v. 63).

V. THE LAND ALLOTTED TO THE TRIBE OF JOSEPH

Chapters sixteen and seventeen describe the land allotted to the tribe of Joseph.

A. From Jericho to Bethel and to the Sea

The lot for the children of Joseph went from Jericho to Bethel and to the sea (16:1-4).

B. The Land Allotted to the Children of Ephraim, the Second Son of Joseph

1. From Jericho through the River Jordan to the Sea

The land allotted to the children of Ephraim, the second son of Joseph, went from Jericho through the river Jordan to the sea (vv. 5-8).

2 在玛拿西人的产业中， 得了一些城

另外在玛拿西人产业中，有些城邑和属城的村庄，也分给了以法莲的子孙。（9。）

3 没有赶出住基色的迦南人

以法莲人没有赶出住基色的迦南人。因此，迦南人住在以法莲人中间，成为作苦工的仆人。（10。）

三 约瑟长子玛拿西分得之地

十七章一至十八节记载约瑟长子玛拿西分得之地。

1 玛拿西的长子玛吉 分得了基列和巴珊

玛拿西的长子玛吉分得了约但河东的基列和巴珊。（十七 1 下，5 下，6 下。）

2 玛拿西其余的人分得之地

玛拿西其余的人分得之地，南边到以法莲，西边到海，北边到亚设，东边到以萨迦。（1 上，2，5 下，7～10。）

3 玛拿西在以萨迦和亚设支派的境内 得了一些城和属城的乡镇

玛拿西在以萨迦和亚设二支派的境内也得了一些城和属城的乡镇。（11。）

4 西罗非哈的女儿 要求在她们的弟兄中得产业

玛拿西的元孙西罗非哈没有儿子，只有女儿。他的女儿要求照着耶和华所吩咐摩西的，在她们的弟兄中得产业。（书十七 3～5 上，6 上，民二七 1～11。）

5 玛拿西人不能赶出 在他们地上邑城的居民

2. With the Cities in the Midst of the Inheritance of the Children of Manasseh

This allotted land was together with the cities with their villages set apart for the children of Ephraim in the midst of the inheritance of the children of Manasseh (v. 9).

3. Not Dispossessing the Canaanites Who Dwelt in Gezer

The children of Ephraim did not dispossess the Canaanites who dwelt in Gezer. Thus, the Canaanites dwelt in the midst of Ephraim and became forced labor (v. 10).

C. The Land Allotted to Manasseh, the Firstborn of Joseph

In 17:1-18 we have an account of the land allotted to Manasseh, the firstborn of Joseph.

1. Gilead and Bashan Having Been Allotted to Machir, the Firstborn of Manasseh

Gilead and Bashan, east of the Jordan, were allotted to Machir, the firstborn of Manasseh (vv. 1b, 5b, 6b).

2. The Land Allotted to the Rest of the Children of Manasseh

The land allotted to the rest of the children of Manasseh went south to Ephraim, west to the sea, north to Asher, and east to Issachar (vv. 1a, 2, 5a, 7-10).

3. Manasseh Having Some Cities with Their Towns in the Land of the Tribes of Issachar and Asher

Manasseh also had some cities with their towns in the land of the two tribes of Issachar and Asher (v. 11).

4. The Daughters of Zelophehad Claiming an Inheritance among Their Brothers

Zelophehad, the fourth generation of Manasseh, had no sons but daughters. His daughters claimed an inheritance among their brothers according to Jehovah's command to Moses (vv. 3-5a, 6a; Num. 27:1-11).

5. The Children of Manasseh Being Unable to Dispossess the Cities in Their Land

玛拿西人不能赶出在他们地上城邑的居民，迦南人偏要住在那地。及至玛拿西人强盛了，就使迦南人作苦工，没有把他们全然赶出。（书十七 12 ~ 13。）

6 约瑟的子孙要求更多的地

约瑟的子孙因为族大人多，要求更多的地。约书亚鼓励他们赶出山地和其山谷的人，即使迦南人有铁车并且强盛。（14 ~ 18。）

The children of Manasseh were unable to dispossess the cities in their land, but the Canaanites persisted in dwelling in the land. When the children of Manasseh became strong, they made the Canaanites forced labor, but they did not utterly dispossess them (Josh. 17:12-13).

6. The Children of Joseph Requesting More Land

The children of Joseph requested more land because they were a numerous people. Joshua encouraged them to dispossess the hill country with its valley, though the Canaanites had chariots of iron and were strong (vv. 14-18).

* * * *

经文及注解：书十八 1 至二十二 34 及注

纲要：

陆 其余七个支派分得之地

一 便雅悯支派分得之地

二 西缅支派分得之地

三 西布伦支派分得之地

四 以萨迦支派分得之地

五 亚设支派分得之地

六 拿弗他利支派分得之地

七 但支派分得之地

八 约书亚所得的产业

柒 逃城

一 为无心误杀人者设立的

二 三座在约但河西的迦南

三 三座在约但河东的境内

四 利未人所分得的

捌 利未人所分得的城和属城的郊野，
是他们在示罗所要求的

一 哥辖家族和祭司亚伦的子孙所得的

二 哥辖其余的子孙所得的

三 革顺的子孙所得的

四 米拉利的子孙所得的

* * * *

Scripture and Footnotes: Josh. 18:1—22:34 and footnotes

Outline:

VI. THE LAND TO BE ALLOTTED TO THE REST OF THE SEVEN TRIBES

A. The Land Allotted to the Tribe of Benjamin

B. The Land Allotted to the Tribe of Simeon

C. The Land Allotted to the Tribe of Zebulun

D. The Land Allotted to the Tribe of Issachar

E. The Land Allotted to the Tribe of Asher

F. The Land Allotted to the Tribe of Naphtali

G. The Land Allotted to the Tribe of Dan

H. The Inheritance Given to Joshua

VII. THE CITIES OF REFUGE

A. Designated for the Manslayer

B. Three in Canaan, West of the Jordan

C. Three in the Land East of the Jordan

D. Allotted to the Levites

VIII. THE CITIES WITH THEIR PASTURE LANDS

ALLOTTED TO THE LEVITES, CLAIMED BY THEM AT SHILOH

A. To the Families of the Kohathites and the Children of Aaron the Priest

B. To the Rest of the Children of Kohath

C. To the Children of Gershon

D. To the Children of Merari

- 玖 应验了耶和华向以色列列祖的应许
(要将美地赐给他们)
- 拾 流便、迦得、和玛拿西半支派
回到他们在约但河东的地去
- 一 约书亚打发他们去，为他们祝福
- 二 他们在约但河边，在迦南地筑一座坛
- 三 以色列人要上去攻打他们
- 四 流便、迦得、和玛拿西半个支派解释，
所筑的坛不是为献祭给神，乃是为着作见证
- 五 祭司非尼哈和以色列十个首领，
对他们的解释满意
- 六 他们给坛起名

* * * *

读经：约书亚记十八至二十二章。

新约启示了许多关于基督与召会的属灵项目，不过都是在原则上，不是在细节上。在得着基督、经历基督、并享受基督的事上，更是如此。

以弗所书启示基督是包罗万有的，因为祂是那在万有中充满万有者。（弗一 23。）祂不但是包罗万有的，也是延展无限的，因为祂的爱在其阔、长、高、深上是无法测度的。（三 18～19 上。）基督的爱就是祂自己。祂的爱既是不可测度的，祂就是不可测度的。在以弗所三章八节，保罗说到基督追溯不尽的丰富。祂的丰富是如此充足、广大，以致无法测透。虽然以弗所书启示一位包罗万有、延展无限、其丰富追溯不尽的基督，但在该书里我们无法找到得着这位基督的细节。

得着基督、经历基督、并享受基督的细节不在新约里。然而，约书亚十三至二十二章提供了据有并享受那地（预表包罗万有的基督）的细节。

- IX. THE FULFILLMENT OF JEHOVAH'S PROMISE TO THE FATHERS OF ISRAEL
THAT HE WOULD GIVE THEM THE GOOD LAND
- X. THE RETURN OF THE TRIBES OF REUBEN, GAD,
AND THE HALF-TRIBE OF MANASSEH TO THEIR LAND EAST OF THE JORDAN
- A. Joshua Sending Them with Blessing
- B. They Building an Altar at the River Jordan in the Land of Canaan
- C. The Children of Israel Wanting to Go Up in Battle against Them
- D. The Tribes of Reuben, Gad, and the Half-tribe of Manasseh
Explaining That the Altar Was Built Not for Offerings to God but for a Witness
- E. Phinehas the Priest and the Ten Leaders of Israel
Being Satisfied with Their Explanation
- F. They Naming the Alta

* * * *

Scripture Reading: Josh. 18—22

Many spiritual items concerning Christ and the church are revealed in the New Testament in principle but not in detail. This is especially true in the matter of gaining Christ, experiencing Christ, and enjoying Christ.

In the book of Ephesians Christ is revealed as being all-inclusive because He is the One who fills all in all (Eph. 1:23). He is not only all-inclusive but also all-extensive because His love is immeasurable in its breadth, length, height, and depth (3:18-19a). Christ's love is just Himself. If His love is immeasurable, He is immeasurable. In Ephesians 3:8 Paul speaks of the unsearchable riches of Christ. His riches are so plentiful and vast that they are untraceable. Although Ephesians reveals a Christ who is all-inclusive, all-extensive, and unsearchably rich, in this book we cannot find the detailed ways to gain this Christ.

The detailed ways to gain Christ, experience Christ, and enjoy Christ are not in the New Testament. However, Joshua 13—22 provides the detailed way to possess and enjoy the land, which is a type of the all-inclusive Christ.

美地是宽阔的，从地中海延伸到幼发拉底河，但以色列人并未据有那全地。甚至对他们所据有的，他们仍需要有细节的方法来分地，以得着并享受那地。这方法是拈阄。按人来说，我们知道拈阄是在于运气，但神就是我们的运气，拈阄的结果乃是照着祂所命定的。神创造地时，关于美地的情形，祂有清楚的看见。比如，祂很清楚，耶路撒冷和周围地区是为着犹大，基督要从其中而出。这是预先命定的，但仍必须借着拈阄而得以实现。神命定的手在拈阄上指引其结果。这就是说，分地不在于约书亚、大祭司、或神以外的任何人。结果，各支派没有理由埋怨所给他们那地的分。拈阄分地的方法是公平的，这使每个人服气。

值此时刻，我要强调一个事实：基督本身是独一的，是始终一样的。在祂自己没有改变；祂昨日、今日、直到永远，是一样的。（来十三8。）然而，在我们的经历和享受中，基督有多许种的大小和形式，如不同种类的燔祭和素祭所指明的。在我们的经历中，基督之于我们的所是不在于祂一乃在于我们。我们乃是照着我们的所是来得着基督、经历基督、并享受基督。所以，在追求基督上殷勤的人，要比在这事上懒惰的人，经历更大的基督。

最近我一直思想，我们可将以色列十二支派看作从第一世纪直到今日之信徒的一幅图画。加拉太六章十六节说，我们是“神的以色列”。这指明在神新约的选民中间，该有十二“支派”。第一支派是带进新约启示的早期使徒。第二支派是教父。第三支派是罗马帝国的殉道者。第四支派是在教皇制度建立以前，罗马教里的改革者。第五支派是更正教。第六是奥秘派。更正教变得肤浅、死沉，所以有奥秘派的反应；奥秘派包括盖恩夫人、芬乃伦神父、和劳伦斯弟兄。第七支派是在新生铎夫伯爵带领下的摩尔维亚弟兄们。第八支派是在达秘带领之下的英国弟兄们。弟兄们满了死的知识，就产生了三方面的反应。第一，有内里生命派的反应，包括慕安得烈、宾路易师母和史百克。这是第九支派。第二，有福音派

The good land was spacious, stretching from the Mediterranean Sea to the Euphrates, but the children of Israel did not possess all the land. Even with what they possessed, they still needed a detailed way to allot the land in order to gain and enjoy it. The way was by casting lots. In the book of Joshua the word lot is used in the sense of casting lots (18:8, 10). Humanly speaking, we know that casting lots depends on fortune, but God is our fortune, and the outcome of the casting of lots was according to what He had ordained. When God created the earth, He had a clear view concerning the situation of the good land. He was clear, for instance, that Jerusalem and the surrounding district were for Judah, out of whom Christ would come. This was foreordained, but it still had to be realized by casting lots. God's ordaining hand was present in the casting of lots to direct the result. This means that the division of the land did not depend upon Joshua, upon the high priest, or upon anyone other than God. As a result, there was no ground for the tribes to complain about the portion of the land allotted to them. The way of allotting the land was fair, and it caused everyone to be subdued.

At this juncture, I would like to emphasize the fact that Christ in Himself is uniquely one and always the same. As to Himself there is no change; He is the same yesterday, today, and forever (Heb. 13:8). However, in our experience and enjoyment Christ is of many sizes and types, as indicated by the different kinds of burnt offerings and meal offerings. What Christ is to us in our experience does not depend upon Him—it depends upon us. We gain Christ, experience Christ, and enjoy Christ according to what we are. Therefore, someone who is diligent in pursuing Christ will experience a larger Christ than someone who is lazy in this matter.

Recently I have been considering that we may regard the twelve tribes of Israel as a picture of the believers from the first century until today. Galatians 6:16 says that we are “the Israel of God.” This indicates that among God's New Testament elect there should be twelve “tribes.” The first tribe was the early apostles, who brought in the New Testament revelation. The second tribe was the church fathers. The third tribe was the martyrs in the Roman Empire. The fourth tribe was the reformers in the Roman Church, before the papal system was established. The fifth tribe was the Protestants, and the sixth was the mystics. The Protestants became shallow and dead, so there was a reaction from the mystics, including Madame Guyon, Father Fenelon, and Brother Lawrence. The seventh tribe was the Moravian brothers under Count Zinzendorf. The eighth tribe was the British Brethren under John Nelson Darby. When the Brethren became full of dead knowledge, there was a three-way reaction. First, there was a reaction from the inner life Christians, including Andrew Murray, Jessie Penn-Lewis, and T. Austin-Sparks. This was the ninth tribe. Second, there was

的反应，包括司布真、慕迪、斐尼、戴德生、凯勒威廉、和李文斯敦。这是第十支派。第三，有灵恩派的反应。这是第十一支派。第十二支派是主的恢复，将新约的启示恢复到早期使徒们所看见的。

在这恢复里，主恢复了马太福音至启示录的真理。主特别恢复了关于包罗万有的基督和新耶路撒冷的真理。在主恢复里的真理，是已过十九个世纪终极完成的真理。我们乃是站在以前所有支派的肩头上。因此，我们得着的是真理的精华、浓缩和结晶。

现在让我们从十八至二十二章来看更多关于拈阄分地的细节。

陆 其余七个支派 分得之地

十八章一节至十九章五十一节记载其余七个支派分得之地。约书亚吩咐以色列人去得尚未得着的地为业。（书十八1～3。）然后他从七个支派的每支派打发三个人，走遍那地，按着各支派应得的产业画图写明。（4～6，8～9。）此后，约书亚为七个支派拈阄，将地分给他们。（10。）利未人没有分得土地，因为供耶和華祭司的职任就是他们的产业。（7。）

一 便雅悯支派分得之地

便雅悯支派分得之地（11～28）是在犹大支派和约瑟支派中间。（11～20。）那地有二十六座城，和属城的村庄，包括耶路撒冷。（21～28。）耶路撒冷位于便雅悯境内，却为犹大人承受为业。（十五63。）

二 西缅支派分得之地

西缅支派分得之地（十九1～9）是在犹大人产业中间，（1，9，）包括十七座城，和属城的村庄。（2～8。）

三 西布伦支派分得之地

西布伦支派分得之地（10～16）有十二座城，和属城的村庄，包括伯利恒。（15。）

a reaction from evangelical Christians, including C. H. Spurgeon, D. L. Moody, Charles Finney, Hudson Taylor, William Carey, and David Livingstone. This was the tenth tribe. Third, there was a reaction from Pentecostal Christians. This was the eleventh tribe. The twelfth tribe is the recovery, which has recovered the New Testament revelation back to the early apostles.

In the recovery the truths from Matthew to Revelation have been recovered by the Lord. In particular, the Lord has recovered the truths concerning the all-inclusive Christ and the New Jerusalem. The truth in the recovery is the consummate truth of the past nineteen centuries. We are standing on the shoulders of all the tribes that have gone before us. Thus, the truth has been extracted, condensed, and crystallized for us.

Let us now consider from chapters eighteen through twenty-two more of the details concerning the allotment of the land.

VI. THE LAND TO BE ALLOTTED TO THE REST OF THE SEVEN TRIBES

In 18:1 through 19:51 we have the record of the land to be allotted to the rest of the seven tribes. Joshua charged the children of Israel to take possession of the land not yet possessed by them (18:1-3). Then he sent three men from each of the seven tribes to go through the land and write a description of it with a view to it being their inheritance (vv. 4-6, 8-9). After this, Joshua allotted and divided the land unto the seven tribes (v. 10). No land was allotted to the Levites, for the priesthood of Jehovah was their inheritance (v. 7).

A. The Land Allotted to the Tribe of Benjamin

The land allotted to the tribe of Benjamin (vv. 11-28) was between the tribe of Judah and the tribe of Joseph (vv. 11-20). The land had twenty-six cities with their villages, including Jerusalem (vv. 21-28). Jerusalem was located in the land of Benjamin but was inherited by the children of Judah (15:63).

B. The Land Allotted to the Tribe of Simeon

The land allotted to the tribe of Simeon (19:1-9) was in the midst of the inheritance of the children of Judah (vv. 1, 9) and included seventeen cities with their villages (vv. 2-8).

C. The Land Allotted to the Tribe of Zebulun

The land allotted to the tribe of Zebulun (vv. 10-16) consisted of twelve cities with their villages, including Bethlehem (v. 15).

四 以萨迦支派分得之地

以萨迦支派分得之地是从耶斯列到约但河，包括十六座城，和属城的村庄。（17～23。）

五 亚设支派分得之地

亚设支派分得之地是从黑甲到海。（24～31。）有二十二座城，和属城的村庄，包括西顿大城和坚固城推罗。（28～29。）

六 拿弗他利支派分得之地

拿弗他利支派分得之地（32～39）南边达到西布伦中间，西边达到亚设，朝日出方向达到约但河那里的犹大。这地包括十九座城，和属城的村庄。

七 但支派分得之地

但支派分得之地（40～48）与约帕相对。（书十九 46，徒十 5。）但人既失去他们的地界，就上去攻取利善（即拉亿—士十八 29，在美地的极北边），得了那城，以他们先祖但的名，将利善改名为但。（书十九 47。）

八 约书亚所得的产业

约书亚所得的产业（49～50）是以法莲山地的亭拿西拉城。他求这座城，以色列人就照耶和华的吩咐将这城给了他。

柒 逃城

二十章的记载与逃城有关。（出二一 13，民三五 6 上，10～15。）

一 为无心误杀人者设立的

耶和華囑咐約書亞，吩咐以色列人設立逃城，使無心誤殺人的，可以逃到那里，逃避報血仇的人。（書二十 1～6。）

二 三座在約但河西的迦南

D. The Land Allotted to the Tribe of Issachar

The land allotted to the tribe of Issachar went from Jezreel to the river Jordan and included sixteen cities with their villages (vv. 17-23).

E. The Land Allotted to the Tribe of Asher

The land allotted to the tribe of Asher went from Helkath to the sea (vv. 24-31). It had twenty-two cities with their villages, including Great Sidon and the fortified city of Tyre (vv. 28-29).

F. The Land Allotted to the Tribe of Naphtali

The land allotted to the tribe of Naphtali (vv. 32-39) was in the midst of Zebulun on the south, Asher on the west, and Judah at the Jordan toward the rising of the sun. This land included nineteen cities with their villages.

G. The Land Allotted to the Tribe of Dan

The land allotted to the tribe of Dan (vv. 40-48) was opposite Japho (v. 46—Joppa, Acts 10:5). When the territory of the children of Dan was lost to them, they went up and fought against Leshem (Laish—Judg. 18:29, at the extreme north of the good land), taking possession of it and naming it according to the name of Dan their father (Josh. 19:47).

H. The Inheritance Given to Joshua

The inheritance given to Joshua (vv. 49-50) was the city of Timnath-serah in the hill country of Ephraim. He asked for this city, and the children of Israel gave it to him according to the commandment of Jehovah.

VII. THE CITIES OF REFUGE

The record in chapter twenty is concerned with the cities of refuge (Exo. 21:13; Num. 35:6a, 10-15).

A. Designated for the Manslayer

Who Killed a Person by Mistake and Unwittingly Jehovah charged Joshua to tell the children of Israel to designate the cities of refuge so that the manslayer who killed a person by mistake and unwittingly might flee there from the avenger of blood (Josh. 20:1-6).

B. Three in Canaan, West of the Jordan

有三座逃城是在约但河西的迦南。(7。) 这些城是在拿弗他利山地，加利利的基低斯，在以法莲山地的示剑，并在犹大山地的希伯仑。

三 三座在约但河东的境内

另外有三座逃城是在约但河东的境内。(8 ~ 9。) 这些城是流便支派中，在旷野平原的比悉；迦得支派中，基列的拉末；和玛拿西支派中，巴珊的哥兰。

四 利未人所分得的

所有的逃城都分给利未人。(民三五 6 上。)

捌 利未人所分得的城和属城的郊野，
是他们在示罗所要求的

利未人所分得的城和属城的郊野，是他们在示罗所要求的。以色列人照神对摩西的吩咐，将这些城邑给了利未人。(书二一 1 ~ 3。) 共有四十八座城，(41，) 其中包括六座逃城。

一 哥辖家族和祭司亚伦的子孙所得的

哥辖家族和祭司亚伦的子孙，从犹大、西缅、和便雅悯支派的产业中，得了十三座城。(4， 8 ~ 19。)

二 哥辖其余的子孙所得的

哥辖其余的子孙，从以法莲、但支派、和玛拿西半支派的产业中，得了十座城。(5， 20 ~ 26。)

三 革顺的子孙所得的

革顺的子孙从以萨迦、亚设、拿弗他利支派、和玛拿西另一半支派的产业中，得了十三座城。(6， 27 ~ 33。)

四 米拉利的子孙所得的

米拉利的子孙从流便、迦得、和西布伦支派的产业中，得了十二座城。(7， 34 ~ 40。)

There were to be three cities of refuge in Canaan, west of the Jordan (v. 7). These cities were Kedesh in Galilee in the hill country of Naphtali, Shechem in the hill country of Ephraim, and Hebron in the hill country of Judah.

C. Three in the Land East of the Jordan

There were to be three other cities of refuge in the land east of the Jordan (vv. 8-9). These cities were Bezer in the wilderness on the plain out of the tribe of Reuben, Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

D. Allotted to the Levites

All the cities of refuge were allotted to the Levites (Num. 35:6a).

VIII. THE CITIES WITH THEIR PASTURE LANDS

ALLOTTED TO THE LEVITES, CLAIMED BY THEM AT SHILOH

The cities with their pasture lands allotted to the Levites were claimed by them at Shiloh. They were given to the Levites by the children of Israel according to God's command to Moses (21:1-3). In total, there were forty-eight cities, including six cities of refuge (v. 41).

A. To the Families of the Kohathites and the Children of Aaron the Priest

To the families of the Kohathites and the children of Aaron the priest were given thirteen cities from the tribes of Judah, Simeon, and Benjamin (vv. 4, 8-19).

B. To the Rest of the Children of Kohath

To the rest of the children of Kohath were given ten cities from the tribes of Ephraim, Dan, and the half-tribe of Manasseh (vv. 5, 20-26).

C. To the Children of Gershon

To the children of Gershon were given thirteen cities from the tribes of Issachar, Asher, Naphtali, and the half-tribe of Manasseh (vv. 6, 27-33).

D. To the Children of Merari

To the children of Merari were given twelve cities from the tribes of Reuben, Gad, and Zebulun (vv. 7, 34-40).

玖 应验了耶和华
向以色列列祖的应许
(要将美地赐给他们)

这几章里所记载的拈阄分美地，应验了耶和华向以色列列祖的应许，就是要将美地赐给他们为产业，作居所。（43～45。）关于这点，四十五节说，“耶和华应许赐福给以色列家的话，一句也没有落空，全都应验了。”

拾 流便、迦得、
和玛拿西半支派
回到他们在约但河东的地去

二十二章记载流便、迦得、和玛拿西半支派回到他们在约但河东的地去。

一 约书亚打发他们去，为他们祝福

约书亚打发他们去，为他们祝福。（二二 1～9。）他召了他们来，对他们说，摩西所吩咐他们的，他们都遵守了；约书亚所吩咐他们的，他们也都听从了；他告诉他们，他们守了耶和华他们神所吩咐他们当守的。

二 他们在约但河边，
在迦南地筑一座坛

流便人、迦得人、和玛拿西半支派的人到了靠近约但河的一带迦南地，就在约但河那里，筑了一座坛；那坛看着高大。（10。）

三 以色列人要上去攻打他们

以色列人听说在靠近约但河边，在迦南地筑了一座坛，就要上去攻打流便、迦得、和玛拿西半支派。（11～12。）以色列人打发祭司非尼哈同着以色列十个支派的十个首领去对付他们。（13～20。）

IX. THE FULFILLMENT OF JEHOVAH'S PROMISE
TO THE FATHERS OF ISRAEL
THAT HE WOULD GIVE THEM THE GOOD LAND

The allotment of the good land recorded in these chapters was the fulfillment of Jehovah's promise to the fathers of Israel that He would give them the good land for their possession and dwelling place (vv. 43-45). Regarding this, verse 45 says, "Not a word failed of all the good things that Jehovah had spoken to the house of Israel; all came to pass."

X. THE RETURN OF THE TRIBES OF REUBEN, GAD,
AND THE HALF-TRIBE OF MANASSEH
TO THEIR LAND EAST OF THE JORDAN

Chapter twenty-two gives us an account of the return of the tribes of Reuben, Gad, and the half-tribe of Manasseh to their land east of the Jordan.

A. Joshua Sending Them with Blessing

Joshua sent them with blessing (vv. 1-9). He called them and said to them that they had kept all that Moses had commanded them and had listened to Joshua's voice in all that he had commanded them, telling them that they had kept the charge of the commandment of Jehovah their God.

B. They Building an Altar
at the River Jordan in the Land of Canaan

When the children of Reuben, the children of Gad, and the half-tribe of Manasseh came into that region of the Jordan that is in the land of Canaan, they built at the river Jordan an altar great in appearance (v. 10).

C. The Children of Israel Wanting to Go Up in Battle against Them

When the children of Israel heard about the altar that had been built out in front of the land of Canaan, in the region of the Jordan, they wanted to go up in battle against the tribes of Reuben, Gad, and the half-tribe of Manasseh (vv. 11-12). The children of Israel sent Phinehas the priest with ten leaders of the ten tribes of Israel to deal with them (vv. 13-20).

四 流便、迦得、和玛拿西半个支派解释， 所筑的坛不是为献祭给神， 乃是为着作见证

流便、迦得、和玛拿西半个支派向以色列的十个首领解释，他们筑坛不是为献祭给神，乃是为着作见证。（21～29。）他们宣告，他们筑坛没有悖逆的意思，或是干犯耶和华。（22。）他们总结说，“我们断没有意思要在耶和华我们神帐幕前的坛以外，另筑一座坛，为献燔祭、素祭、和祭牲，悖逆耶和华，今日转去不跟从祂。”（29。）

五 祭司非尼哈和以色列十个首领， 对他们的解释满意

祭司非尼哈和以色列十个首领，对他们的解释满意，就回自己的地去了。（30～33。）

六 他们给坛起名

流便人、迦得人给坛起了名，说这坛证明耶和华是神。（34。）

D. The Tribes of Reuben, Gad, and the Half-tribe of Manasseh Explaining That the Altar Was Built Not for Offerings to God but for a Witness

The tribes of Reuben, Gad, and the half-tribe of Manasseh explained to Phinehas and the ten leaders of Israel that they built the altar not for offerings to God but for a witness (vv. 21-29). They claimed that they did not build the altar in rebellion or in trespass against Jehovah (v. 22). They concluded by saying, "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!" (v. 29).

E. Phinehas the Priest and the Ten Leaders of Israel Being Satisfied with Their Explanation

Phinehas the priest and the ten leaders of Israel were satisfied with their explanation and returned to their land (vv. 30-33).

F. They Naming the Altar

The children of Reuben and the children of Gad named the altar, saying that it was a witness that Jehovah is God (v. 34).

* * * *

经文及注解：书二一 43，十三 33，申八 7 至 10

纲要：

- 在永远里的基督
- 在祂的成为肉体里
- 在祂的人性生活里
- 在祂的钉十字架里
- 在祂的复活里
- 在祂的升天里
- 在祂的身体里
- 在祂的再来里
- 在千年国里
- 在新耶路撒冷里

* * * *

读经：约书亚记二十一章四十三节，十三章三十三节，申命记八章七至十节。

从主后第一世纪至第五世纪，关于基督论，就是对基督身位的研究，有许多教训和争辩。整本旧约，从创世记至玛拉基书，都是说到基督。旧约里有许多基督的预表，每一个预表都关系到对基督的研究。基督完全、完整、并完成的预表就是美地。我在本篇信息中的负担，是来看美地所预表包罗万有之基督的十方面。

* * * *

Scripture and Footnotes: Josh. 21:43; 13:33; Deut. 8:7-10

Outline:

- CHRIST IN ETERNITY
- IN HIS INCARNATION
- IN HIS HUMAN LIVING
- IN HIS CRUCIFIXION
- IN HIS RESURRECTION
- IN HIS ASCENSION
- IN HIS BODY
- IN HIS ADVENT
- IN THE MILLENNIAL KINGDOM
- IN THE NEW JERUSALEM

* * * *

Scripture Reading: Josh. 21:43; 13:33; Deut. 8:7-10

From the first century A.D. to the fifth century, there were many teachings and debates concerning Christology, the study of the person of Christ. The entire Old Testament from Genesis to Malachi is a book on Christology. In the Old Testament there are many types of Christ, and each of these types is related to the study of Christ. The full, complete, and consummate type of Christ is the good land. My burden in this message is to consider ten aspects of the all-inclusive Christ, who is typified by the good land.

在永远里的基督

在永远里基督只是神，不是人。祂是神的儿子，作神的具体化身，（约一18，）又是神的话，作神的说明。（1。）

在祂的成为肉体里

有一天，永远的基督进到时间里，在祂的成为肉体里成了肉体。在祂的成为肉体里，基督这位神的儿子“在罪之肉体的样式里”来。（罗八3。）祂是无罪的，但借着成为肉体，祂成了与罪有关的。

借着成为肉体，这位永远、无限、圣别的神，就从永远里出来了；祂带着神性进入时间里，并进入童女腹中，留在那里九个月。马太一章二十节指明，那生在马利亚腹中的乃是神。首先，基督生在属人的童女里面，然后从她生出来，成为一个人。所以，基督现今乃是神人；祂不但有神性，也有人性。这启示成为肉体的意思，就是神加上了人。

在永远里基督仅仅是神，而在祂的成为肉体里，祂成了神人。在基督这神人里，属人的性情和神圣的性情调和、融和在一起了。然而，在这调和、融和里，两种性情仍然有别，并没有产生第三种性情。神圣的性情和属人的性情仍然有别，却调和为一。这就是在成为肉体里的基督。

在祂的人性生活里

我们很难想像，这位全能、无限的神，竟成了躺在马槽里的婴孩。甚至在祂的孩童期，基督就是神人。基督缓慢、逐渐的经过少年时期，以至长大成人。三十年之久，基督在祂的人性里，生活在受藐视之地——受藐视的拿撒勒城，且在贫穷的木匠家里。然后祂出来，将神教导、服事给人，并借着人的美德彰显神的属性。

这一位神人乃是在人里面、借着人、并同着人来彰显神。虽然祂没有学问，但祂的话语满了智慧。虽然祂很谦卑，但祂说话不仅带着能力，也带着权柄。这一位的每一项美德，都有神圣的东西，因为祂是神人，就是带着神圣属性

CHRIST IN ETERNITY

In eternity Christ was only God, not man. He was the Son of God as the embodiment of God (John 1:18) and the Word of God as the definition of God (v. 1).

IN HIS INCARNATION

One day the eternal Christ came into time, becoming flesh in His incarnation. In His incarnation Christ as the Son of God came “in the likeness of the flesh of sin” (Rom. 8:3). He was not sinful, but by becoming flesh He became something that is related to sin.

Through incarnation the infinite, unlimited, and holy God came out of eternity, and with divinity He entered into time and into the womb of a virgin, remaining there for nine months. Matthew 1:20 indicates that the One who was born into Mary’s womb was the very God. First, Christ was born into a human virgin, and then, as a man, He was born out of her. Therefore, Christ is now the God-man; He has not only divinity but also humanity. This reveals that incarnation means that man has been added to God.

Whereas in eternity Christ was merely God, in His incarnation He became the God-man. In Christ as the God-man the human nature and the divine nature have been mingled, blended. However, in this mingling, this blending, the two natures remain distinct, and a third nature is not produced. The divine nature and the human nature remain distinct, yet they are mingled as one. This is Christ in His incarnation.

IN HIS HUMAN LIVING

It is hard for us to imagine that the almighty, unlimited God became an infant lying in a manger. Even in His infancy Christ was a God-man. In a slow, gradual way Christ passed through boyhood into manhood. For thirty years Christ in His humanity lived in a despised country, in the despised town of Nazareth, and in the home of a poor carpenter. Then He came out to teach God, to minister God to people, and to express God’s attributes through man’s virtues.

This God-man expressed God in man, through man, and with man. Although He was not learned, His speaking was full of wisdom. Although He was humble, He spoke not only with power but also with authority. In every virtue of this One there was something divine, for He was the God-man, God with the divine attributes expressed in

的神，彰显在带着人性美德的人身上。祂是神生活为人，是神过人性生活。

在祂的钉十字架里

在祂的钉十字架里，基督作为神的羔羊而死，除去人的罪；（约一 29；）作铜蛇而死，（三 14，）废除古蛇撒但；（来二 14；）并作一粒麦子而死，从祂人性的体壳里，释放神圣的生命。（约十二 24。）那隐藏在祂人性里的神圣生命，需要释放出来，好得着扩增并繁增。所以，基督死了，不但除去罪，废除撒但，也释放出神圣的生命。

借着祂在十字架上的死，基督也了结了旧人和旧造。借着成为肉体，基督成为人，那人是旧造。基督死了，旧人的总和与终极总结也死了。所以，基督作为人被钉十字架，旧人就被了结了。（罗六 6。）不但如此，基督成为人，祂也成了受造之物，成了一切受造之物的首生者。（西一 15。）这受造之物不属新造，乃属旧造。基督作为受造之物被钉十字架时，整个旧造都被带到尽头。

此外，在祂的钉十字架里，基督“在祂的肉体里，废掉了那规条中诫命的律法。”（弗二 15。）这里“规条”一辞指仪文，就是生活和敬拜的形式或作法；这些造成了仇恨和分裂。因为每个国家和文化都有其特别的规条，今天就有成千不同的生活方式。然而，在祂的钉十字架里，基督废掉了这一切规条。现今在召会生活里，我们中间只有一种生活方式——接受基督作我们的生命、我们的生活、甚至我们的生活方式并且活祂。

主耶稣死后，“有一个兵用枪扎祂的肋旁，随即有血和水流出来。”（约十九 34。）血是为着救赎，为着买召会（徒二十 28）而对付罪。（来九 22。）水是为着分赐生命，为着将神供应到我们里面作生命。基督的血救赎了我们，基督神圣的生命流入我们里面作江河，将神供应到我们里面。现今，我们在基督里的信徒，已被赎回归神，并且有神流入我们里面作活水。

man with the human virtues. He was God living as a man, God living a human life.

IN HIS CRUCIFIXION

In His crucifixion Christ died as the Lamb of God to take away man's sin (John 1:29), as the bronze serpent (3:14) to destroy the old serpent, Satan (Heb. 2:14), and as a grain of wheat to release the divine life from within the shell of His humanity (John 12:24). The divine life, which was concealed in His humanity, needed to be released in order to increase and multiply. Therefore, Christ died not only to take away sin and to destroy Satan but also to release the divine life.

By His death on the cross, Christ also terminated the old man and the old creation. Through incarnation Christ became a man, and that man was the old creation. When Christ died, the old man in his totality and ultimate consummation also died. Therefore, when Christ was crucified as a man, the old man was terminated (Rom. 6:6). Furthermore, when Christ became a man, He also became a creature, the Firstborn of all creation (Col. 1:15). This creature was not of the new creation but of the old creation. When Christ was crucified as a creature, the entire old creation was brought to an end.

In addition, in His crucifixion Christ abolished “in His flesh the law of the commandments in ordinances” (Eph. 2:15). The word ordinances here refers to rituals, the forms or ways of living and worship, which create enmity and division. Because every nation and culture has its particular ordinances, today there are thousands of different ways of living. Nevertheless, in His crucifixion Christ abolished all these ordinances. Now among us in the church life there is only one way to live—to take Christ as our life, our living, and even our way of living and to live Him.

After the Lord Jesus died, “one of the soldiers pierced His side with a spear, and immediately there came out blood and water” (John 19:34). Blood is for redemption, to deal with sins (Heb. 9:22) for the purchasing of the church (Acts 20:28). Water is for imparting life, for the ministering of God into us as life. The blood of Christ has redeemed us, and the divine life of Christ has flowed into us as a river to minister God into us. Now, as believers in Christ, we have been redeemed back to God, and we have God flowing into us as living water.

借着基督的钉十字架，罪被除去，撒但被废除，神圣的生命被释放，旧人被了结，旧造被带到尽头，规条被废掉，我们也被赎回归神，并且我们有神流入里面作活水。我们都需要对基督的钉十字架，有这样的看见。

在祂的复活里

在祂的复活里，基督成了长子。行传十三章三十三节指明，复活对那人耶稣乃是一次的出生。祂在祂的复活里由神而生，就在许多弟兄中作神的长子。（罗八 29。）祂从永远就是神的独生子。（约一 18，三 16。）在成为肉体以后，借着复活，祂在祂的人性里被神生为神的长子。可以说，在祂的复活里，祂的人性被“子化”了。不但如此，基督的复活，对祂无数的信徒也是一次的出生；他们在基督的复活里被神重生，（彼前一 3，）就成为神的许多儿子，和基督的许多弟兄。（来二 10～12。）

在复活里，基督也成为复合了神性、人性、死与复活的赐生命之灵。（林前十五 45 下。）这灵乃是三一神的终极完成，也是复活的实际。事实上，这灵就是那是灵的基督（the pneumatic Christ）自己。照着约翰十一章二十五节，复活就是基督自己，而基督现今是赐生命的灵。因此，赐生命的灵乃是复活的实际。我们活在这灵里，就是活在复活里。我们在这灵里爱人，就是在复活里爱人。

在祂的升天里

在祂的升天里，基督被立为主，以得着全地；被立为基督，以担负神的使命，完成神的经纶。（徒二 36，十 36。）祂也是地上君王的元首，（启一 5，）使祂能作救主，拯救神所拣选的人。（徒五 31。）

在祂的身体里

基督今天乃是在身体里。在祂的身体里，基督得了扩大、扩增并繁增。神人原来是个别的，但现今祂是团体、宇宙

Through the crucifixion of Christ, sin has been taken away, Satan has been destroyed, the divine life has been released, the old man has been terminated, the old creation has been brought to an end, the ordinances have been abolished, we have been redeemed back to God, and we have God flowing into us as living water. We all need to have such a view of the crucifixion of Christ.

IN HIS RESURRECTION

In His resurrection Christ became the firstborn Son. Acts 13:33 indicates that resurrection was a birth to the man Jesus. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers (Rom. 8:29). He was the only begotten Son of God from eternity (John 1:18; 3:16). After incarnation, through resurrection He was begotten by God in His humanity to be God's firstborn Son. We may say that in His resurrection His humanity was "sonized." Furthermore, Christ's resurrection was a birth not only to Him but also to all His millions of believers, who were regenerated by God in the resurrection of Christ (1 Pet. 1:3) to be the many sons of God and the many brothers of Christ (Heb. 2:10-12).

In resurrection Christ also became the life-giving Spirit (1 Cor. 15:45b), compounded with divinity, humanity, death, and resurrection. This Spirit is the consummation of the Triune God and the reality of resurrection. Actually, this Spirit is the pneumatic Christ Himself. According to John 11:25 resurrection is Christ Himself, and Christ is now the life-giving Spirit. Hence, the life-giving Spirit is the reality of resurrection. When we live in this Spirit, we live in resurrection. When we love others in this Spirit, we love them in resurrection.

IN HIS ASCENSION

In His ascension Christ was appointed to be the Lord to possess the whole earth and to be the Christ to bear God's commission to complete God's economy (Acts 2:36; 10:36). He is also the Ruler of the kings of the earth (Rev. 1:5) so that He can be the Savior to save God's chosen people (Acts 5:31).

IN HIS BODY

Christ today is in the Body. In His Body Christ has been enlarged, increased, and multiplied. Originally, the God-man was an individual, but now He is a corporate,

的神人。林前十二章十二节论到这点：“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”这是指团体的基督，由基督自己作头，召会作祂的身体，连同所有信徒作肢体所组成的。所有基督的信徒，都与祂有生机的联结，并由祂的生命和元素所构成，成为祂的身体，就是一个生机体，以彰显祂。因此，祂不仅是头，祂也是身体。

在祂的再来里

在祂的再来里，基督要在眨眼之间，象闪电而来。（路十七 24。）我们没有办法用人的言辞来描述祂的来临；在祂的来临里，祂对我们将是特别特别的。

在千年国里

在千年国里，基督这位王要带着祂的得胜者一同作王，治理这地。（启二十 4，6。）

在新耶路撒冷里

在新耶路撒冷里，基督将是那圣城。新耶路撒冷乃是基督作三一神具体化身的终极显出。

我们所认识、享受、据有、并经历的基督，乃是由那有山、有河、有泉、有平原的宽阔美地所预表。（申八 7～10。）照着约书亚记，这不但是犹大支派和便雅悯支派的基督，也是利未支派的基督。在主的恢复里，我们乃是今日的利未人。犹大的分是我们的分，便雅悯的分也是我们的分。这就是说，我们所享受的，是十二支派对基督的一切经历，包括早期的使徒、教父、殉道者、改革者、更正教、奥秘派、摩尔维亚弟兄们、英国弟兄们、内里生命派、福音派和灵恩派。这就是新约恢复译本的简说里所说的：

“历代圣徒对神圣启示的认识，也是基于他们所得之亮光，逐渐前进的。本译本所根据者，乃此类认识之集大成，加上附注，可谓二千年来，各方圣徒对神圣启示认识之结晶，希能继往又开来。”

universal God-man. Concerning this, 1 Corinthians 12:12 says, “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.” This refers to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as members. All the believers of Christ are organically united with Him and constituted with His life and element and have thus become His Body, an organism, to express Him. Hence, He is not only the Head but also the Body.

IN HIS ADVENT

In His advent Christ will come like lightning in the twinkling of an eye (Luke 17:24). We do not have human expressions to describe His coming, but He will be extraordinary to us in His coming.

IN THE MILLENNIAL KINGDOM

In the millennial kingdom Christ, the King, will rule the earth with His overcomers as His co-kings (Rev. 20:4, 6).

IN THE NEW JERUSALEM

In the New Jerusalem Christ will be the holy city. The New Jerusalem will be the consummate manifestation of Christ as the embodiment of the Triune God.

The Christ whom we know, enjoy, possess, and experience is typified by the spacious good land of mountains, rivers, brooks, and plains (Deut. 8:7-10). According to the book of Joshua, this is the Christ not only of the tribes of Judah and Benjamin but also of the tribe of Levi. In the Lord's recovery we are today's Levites. Judah's portion is our portion, and Benjamin's portion also is our portion. This means that we are enjoying all of the experiences of Christ in the twelve tribes, including the early apostles, the church fathers, the martyrs, the reformers, the Protestants, the mystics, the Moravians, the Brethren, the inner life Christians, the evangelicals, and the Pentecostals. This is spoken of in the preface to the Recovery Version:

Throughout the centuries the understanding of the divine revelation possessed by the saints has always been based upon the light they received, and this understanding has progressed steadily. The consummation of this understanding forms the basis of this translation and its footnotes. Hence, this translation and the accompanying

footnotes could be called the “crystallization” of the understanding of the divine revelation which the saints everywhere have attained to in the past two thousand years. It is our hope that the Recovery Version will carry on the heritage that it has received and will pave the way for future generations.

约书亚记

第十四篇

关于拈阄分地 三件特别的事

* * * *

经文及注解：书十七 3 至 4，二十 1 至 9，二二 10 至 34

纲要：

- 西罗非哈女儿的事例
 - 有她们父亲的生命
 - 父亲的家族表征召会
 - 女子是较软弱的人
- 逃城
- 流便、迦得、和玛拿西半支派
回到他们在约但河东的地去

* * * *

读经：约书亚记十七章三至四节，二十章一至九节，
二十二章十至三十四节。

在本篇信息中，我有负担进一步说到关于拈阄分地三件特别的事——西罗非哈女儿的事例，逃城的设立，以及流便、迦得、和玛拿西半支派回到他们在约但河东的地去。在预表里，这三件事给我们看见关于享受基督的一些细节。

西罗非哈女儿的事例

JOSHUA

Message 14

THREE PARTICULAR MATTERS CONCERNING THE ALLOTMENT OF THE LAND

* * * *

Scripture and Footnotes: Josh. 17:3-4; 20:1-9; 22:10-34

Outline:

- THE CASE OF THE DAUGHTERS OF ZELOPHEHAD
 - Having Their Father's Life
 - The Father's Family Signifying the Church
 - The Females Being Weaker Ones
- THE CITIES OF REFUGE
- THE RETURN OF THE TRIBES OF REUBEN, GAD,
AND THE HALF-TRIBE OF MANASSEH TO THEIR LAND EAST OF THE JORDAN

* * * *

Scripture Reading: Josh. 17:3-4; 20:1-9; 22:10-34

In this message I have the burden to give a further word on three particular matters concerning the allotment of the good land—the case of the daughters of Zelophehad, the cities of refuge, and the return of the tribes of Reuben, Gad, and the half-tribe of Manasseh to their land east of the Jordan. In typology, these three matters show us certain details regarding the enjoyment of Christ.

THE CASE OF THE DAUGHTERS OF ZELOPHEHAD

玛拿西的后裔西罗非哈，有五个女儿，却没有儿子。（书十七 3。）这些女儿要求承受他们父亲产业的权利，使她们的产业的产业留在他的支派里。（书十七 4，民二七 1～11。）照着神的命定，只有男子有继承权。然而，有一些女子要求承受产业，神也尊重她们的要求。

有她们父亲的生命

西罗非哈的五个女儿有她们父亲的生命。这指明要承受基督作我们的美地，我们必须有正确的家谱；也就是说，我们必须有正确的生命源头。在圣经里，产业是照着家谱定的。家谱是生命的事，这生命与支派、家室和家族有关。西罗非哈的女儿是属于约瑟之子玛拿西的一个家族，这事实指明她们有正确的生命源头。享受基督作我们的产业，非常在于我们在祂里面所得着的生命。

父亲的家族表征召会

她们父亲的家族表征召会。在召会里，我们有立场承受基督作我们的享受。这就是说，我们若要享受基督作我们的产业，有分于祂的丰富，我们就必须有召会生活。我们在召会生活里与圣徒们的交通，对我们享受基督是很要紧的。我们若失去与圣徒们的交通，就会失去我们对基督的享受。那些放弃含有生命交通之召会生活的人，自然而然就失去他们的权利，不能承受对基督的享受。

女子是较软弱的人

女子表征较软弱的人。在神看来，我们都是女子，都是软弱的人。唯有基督是刚强者。按属灵说，整个宇宙中只有一个男子，就是那具体化身在基督里的神。所有的信徒，包括弟兄在内，都是女子。所以，西罗非哈的五个女儿乃是表征我们。

西罗非哈的女儿是女子，特别表征召会生活里较软弱的人。我们已由神而生，并且在召会生活里，有立场承受基督作我们的美地，给我们享受。然而，我们也许很软弱，没有力量或能力来享受基督。我们有心享受基督，却缺少能力或力量来享受祂。那我们如何能承受基督作美地？我们需要采取交通的路，就是西罗非哈女儿接触他们的亲属

Zelophehad, a descendant of Manasseh, had five daughters but no sons (17:3). The daughters claimed the right to inherit their father's inheritance, so that it would remain in his tribe (v. 4; Num. 27:1-11). According to God's ordination, only males had the right of inheritance. Here, however, some females requested an inheritance, and God honored their request.

Having Their Father's Life

The five daughters of Zelophehad had their father's life. This indicates that in order to inherit Christ as our good land, we must have the proper genealogy; that is, we must have the proper origin of life. In the Bible, inheritance is determined according to genealogy. A genealogy is a matter of life, and this life is related to tribes, houses, and families. The fact that the daughters of Zelophehad were of one of the families of Manasseh the son of Joseph indicates that they had the proper origin of life. The enjoyment of Christ as our inheritance depends very much on the life which we have received in Him.

The Father's Family Signifying the Church

Their father's family signifies the church. In the church we have the standing to inherit Christ for our enjoyment. This means that if we would enjoy Christ as our inheritance, participating in His riches, we must have the church life. Our fellowship with the saints in the church life is crucial for our enjoyment of Christ. If we lose our fellowship with the saints, we will lose our enjoyment of Christ. Those who give up the church life with the fellowship of life spontaneously lose their right to inherit the enjoyment of Christ.

The Females Being Weaker Ones

The females signify the weaker ones. In the sight of God, we all are females; we all are weaker ones. Only Christ is the strong One. Spiritually speaking, in the entire universe there is only one male —God embodied in Christ. All the believers, including the brothers, are females. Therefore, the five daughters of Zelophehad typify us.

In particular, the daughters of Zelophehad, being females, signify the weaker ones in the church life. We have been born of God and we are in the church life, having the standing to inherit Christ as our good land for our enjoyment. However, we may be weak, not having the strength or capacity to enjoy Christ. We may have the heart to enjoy Christ but may lack the capacity or the strength to enjoy Him. How, then, can we inherit Christ as the good land? We need to take the way of fellowship, indicated

所指明的。在玛拿西支派中，有许多家族有男子，表征较刚强的人。借着接触较刚强的亲属，较软弱的人就能在支派里保守他们父亲的名和产业；这表征保守对基督的享受。今天，你也许很软弱，但在神的家，召会里，有较刚强的人。借着交通，尤其在活力排里，较软弱的人就被较刚强的人所加强，因而能享受基督作他们的产业。

逃城

逃城（书二十一～九）是约书亚为无心误杀人的以色列人所设立的。他们若逃往逃城，脱离报血仇的人，（五，）就会得保护。等到大祭司死了，杀人的就得释放回到本城。（六。）

逃城表征包罗万有的基督，作我们领悟自己有罪时可以逃避之处。包罗万有的基督是救赎之神的具体化身，乃是我们得防卫、遮盖、并隐藏的逃城。基督不但是我们的救主，也是我们的逃避所。每当我们罪的“风暴”来临时，我们就能逃到作我们逃避所的基督里，与祂同在。然后，借着基督的死（由大祭司的死所表征），我们就得释放。

流便、迦得、 和玛拿西半支派 回到他们在约但河东的地去

流便、迦得、和玛拿西半支派承受约但河东的地。（二二九。）摩西嘱咐他们，在他们能享受约但河东的产业以前，必须与约但河西的弟兄们一同争战。（民三二 20～22。）这些支派与他们的弟兄们一同争战以后，他们才有资格回到他们的地，享受他们的产业。这指明我们若没有身体，就无法享受基督。我们必须与身体是一，以分享基督的产业。

流便、迦得、和玛拿西半支派回去享受那地的产业时，在约但河边筑了一座高大的坛。（书二二 10。）这得罪了其他的支派，使迦南地的以色列人要上去攻打他们。（11～

by the contact the daughters of Zelophehad had with their kinsmen. Among the tribe of Manasseh, there were many families with men, signifying the stronger ones. By contacting the stronger kinsmen, the weaker ones were able to keep their father's name and his inheritance within the tribe, signifying the keeping of the enjoyment of Christ. Today, you may be weak, but in God's house, the church, there are stronger ones. Through fellowship, especially in the vital groups, the weaker ones will be strengthened by the stronger ones and thus will be able to enjoy Christ as their inheritance.

THE CITIES OF REFUGE

The cities of refuge (Josh. 20:1-9) were set up by Joshua for those of the children of Israel who unwittingly killed someone. If they would flee to the city of refuge away from the avenger of blood (v. 5), they would be protected. At the death of the high priest, the manslayer would be released to return to his own city (v. 6).

The cities of refuge signify the all-inclusive Christ as the place to which we can escape when we realize that we are sinful. The all-inclusive Christ as the embodiment of the redeeming God is the city of refuge where we are safeguarded, covered, and concealed. Christ is not only our Savior but also our refuge. Whenever the “storm” of our sin comes, we can run into Christ as our refuge to stay with Him. Then by Christ's death, signified by the death of the high priest, we are released.

THE RETURN OF THE TRIBES OF REUBEN, GAD, AND THE HALF-TRIBE OF MANASSEH TO THEIR LAND EAST OF THE JORDAN

Reuben, Gad, and the half-tribe of Manasseh inherited land east of the Jordan (22:9). Moses charged them that they had to fight along with their brothers west of the Jordan before they could enjoy their inheritance east of the Jordan (Num. 32:20-22). After these tribes fought along with their brothers, they were qualified to return to their land to enjoy their inheritance. This indicates that we cannot enjoy Christ without the Body. We must be one with the Body in order to share the inheritance of Christ.

When Reuben, Gad, and the half-tribe of Manasseh returned to enjoy their inheritance of the land, they built a great altar at the river Jordan (Josh. 22:10). This offended the other tribes and caused the children of Israel in Canaan to go up in battle

20。) 流便、迦得、和玛拿西半支派向其他支派解释，他们筑坛不是为献祭，乃是为作见证。(21 ~ 29。) 祭司非尼哈、会中的首领、并与他同来军中的统领，听见这解释，就都以为美。(30。)

约书亚二十二章的记载给我们看见，今天无论神百姓的情形如何，我们都不可为着敬拜神或与神交通，设立另一座坛。在神的经纶里，在神的百姓中，只该有在耶路撒冷的一座坛。所有神的百姓都必须到那里献祭给神，为着敬拜神并与神交通。这指明在对基督的享受里，必须绝对的避免分裂。然而，在某些地方，有异议的人不关心在主恢复里的同心合意，另筑一座坛，因而形成了分裂。

在论到承受美地的一段圣言里，我们看见关于另筑一座坛的记载，这是非常有意义的。这段记载给我们看见，我们必须避免分裂。要享受包罗万有的基督作美地，我们必须是一班子民，一个身体，一个宇宙的召会，来为基督作见证。

against them (vv. 11-20). Eventually, the tribes of Reuben, Gad, and the half-tribe of Manasseh explained to the other tribes that they built the altar not for offerings but for a witness (vv. 21-29). When Phinehas the priest, the leaders of the assembly, and the heads of the thousands of Israel who were with him heard this explanation, it seemed good in their sight (v. 30).

The record in Joshua 22 shows us that no matter what the situation of God's people might be today, we are not allowed to set up another altar for the worship of God or for fellowship with God. In God's economy, among God's people there should be only one altar, in Jerusalem. All God's people had to go there to offer their sacrifices to God for their worship and fellowship with God. This indicates that in the enjoyment of Christ division must be avoided to the uttermost. Nevertheless, in certain places the dissenting ones, not caring for the one accord in the Lord's recovery, have formed divisions by building another altar.

It is very significant that in a portion of the holy Word concerned with the inheritance of the good land we have a record about the building of another altar. This account shows us that we must avoid division. To enjoy the all-inclusive Christ as the good land, we must be one people, one Body, one universal church to testify for Christ.

约书亚记

第十五篇

约书亚离世

* * * *

经文及注解：书二三 1 至二四 33 及注

纲要：

- 壹 约书亚对以色列的长老、
族长、审判官、并官长离别的话
- 一 提醒他们，耶和华在应许他们
并为他们争战的事上是信实的
- 二 鼓励他们爱耶和华他们的神，并专靠祂
- 三 以网罗、圈套、肋旁的鞭、
眼中的刺警告他们
- 贰 约书亚对以色列众支派，同他们
的长老、族长、审判官、并官长离别的话
- 一 提醒他们，耶和华他们的神向他们的祖宗，
并向他们自己所行的奇事
- 二 吩咐他们要敬畏耶和华，纯诚忠信的事奉祂
- 三 百姓回答说，他们不会离弃耶和华去事奉别神
- 四 警告他们，他们若离弃耶和华，
去事奉别神，耶和华必降祸与他们，把他们灭绝
- 五 在示剑为以色列人立约
- 叁 约书亚的死与埋葬
- 肆 约书亚在世，和约书亚死后，
那些长老还在的时候，以色列人事奉耶和华

JOSHUA

Message 15

THE DEPARTURE OF JOSHUA

* * * *

Scripture and Footnotes: Josh. 23:1—24:33 and footnotes

Outline:

- I. JOSHUA'S PARTING WORD TO THE ELDERS,
HEADS, JUDGES, AND OFFICERS OF ISRAEL
- A. Reminding Them of Jehovah's Faithfulness
in Promising Them and Fighting for Them
- B. Encouraging Them to Love Jehovah Their God and to Cling to Him
- C. Warning Them with the Snare, the Trap,
the Scourge in Their Sides, and Thorns in Their Eyes
- II. JOSHUA'S PARTING WORD TO ALL THE TRIBES OF ISRAEL
WITH THEIR ELDERS, HEADS, JUDGES, AND OFFICERS
- A. Reminding Them of Jehovah Their God's Marvelous Deeds
to Their Forefathers and to Themselves
- B. Charging Them to Fear Jehovah and Serve Him in Sincerity and Faithfulness
- C. The People Answering That They Would Not Forsake Jehovah to Serve Other Gods
- D. Warning Them That Jehovah Would Do Them Harm
and Consume Them If They Forsook Him and Served Other Gods
- E. Making a Covenant for the People of Israel in Shechem
- III. THE DEATH AND BURIAL OF JOSHUA
- IV. ISRAEL SERVING JEHOVAH THROUGHOUT ALL THE DAYS OF JOSHUA
AND ALL THE DAYS OF THE ELDERS AFTER JOSHUA

伍 约瑟的骸骨，葬埋在示剑
陆 亚伦的儿子以利亚撒的死与埋葬

* * * *

读经：约书亚记二十三至二十四章。

在本篇信息中，我们要来看二十三至二十四章里所描述约书亚的离世。

约书亚离世的时候，有负担嘱咐以色列人不要离弃神，乃要記念祂在埃及、在旷野、并在美地，为他们所行一切恩惠和怜悯的事。约书亚告诉他们，他们若离弃耶和华他们的神，祂必不再将那些国从他们眼前赶出。结果，那些国要成为以色列人的网罗、圈套。（书二三 13。）

约书亚的嘱咐是基于他对神七十多年的经历。约书亚年轻时，与摩西在一起。在旷野的四十年间，约书亚看见摩西所作的，并从他有所学习。摩西离世以后，约书亚成了以色列人的首领，他继续作首领约二十五年。约书亚与摩西在一起的年间，和他作首领的年间，他紧紧联于神的权益。他学知神在每件事上都是独一、信实、并公义的。他知道以色列人若离弃神，就必受苦。所以他向他们发出警告，然后就在平安中死去。

现在让我们来看这几章里所记载关于约书亚离世的细节。

壹 约书亚对以色列的长老、 族长、审判官、并官长离别的话

二十三章是约书亚对以色列的长老、族长、审判官、并官长离别的话。

一 提醒他们，耶和华在应许他们 并为他们争战的事上是信实的

约书亚提醒他们，耶和华在应许给他们美地并为他们争战的事上是信实的。约书亚提醒他们，耶和华他们的神，

V. JOSEPH'S BONES BEING BURIED IN SHECHEM

VI. THE DEATH AND BURIAL OF ELEAZAR THE SON OF AARON

* * * *

Scripture Reading: Josh. 23—24

In this message we will consider the departure of Joshua described in chapters twenty-three and twenty-four.

At the time of his departure, Joshua had a burden to charge the people of Israel not to forsake God but to remember Him in all His gracious and merciful deeds for them in Egypt, in the wilderness, and in the good land. Joshua told them that if they forsook Jehovah their God, He would no longer dispossess the nations out of their sight. As a result, the nations would become a snare and a trap to the people of Israel (23:13).

Joshua's charge was based upon his more than seventy years' experience with God. When Joshua was young, he was with Moses. During the forty years in the wilderness, Joshua saw what Moses did and learned of him. Then after Moses left, Joshua became the leader of the people of Israel, and he continued as the leader for about twenty-five years. During his years with Moses and his years as leader, Joshua was involved with God's interest. He had learned that God is unique, faithful, and right in everything. He knew that if the Israelites forsook God, they surely would suffer. Therefore, he issued a warning to them, and afterward he died in peace.

Let us now consider the details concerning Joshua's departure recorded in these chapters.

I. JOSHUA'S PARTING WORD TO THE ELDERS, HEADS, JUDGES, AND OFFICERS OF ISRAEL

Chapter twenty-three is Joshua's parting word to the elders, heads, judges, and officers of Israel.

A. Reminding Them of Jehovah's Faithfulness in Promising Them and Fighting for Them

Joshua reminded them of Jehovah's faithfulness in promising them the land and in fighting for them. Joshua reminded them that they had seen all that Jehovah their God

因他们的缘故，向那些国所行的一切事，他们都看见了。（3。）约书亚接着说，他所剪除和所剩下的各国，他已经拈阄分给他们各支派为业。（4。）然后约书亚说，“耶和华你们的神必将他们从你们面前撵出去，将他们从你们眼前赶出去；你们就必得他们的地为业，正如耶和华你们神对你们所说的。”（5。）

二 鼓励他们爱耶和华他们的神，并专靠祂

其次，约书亚鼓励以色列的长老、族长、审判官、并官长，要爱耶和华他们的神，并专靠祂。（6～11。）他嘱咐他们要刚强，谨守遵行写在摩西律法书上的一切话，不可与他们中间所剩下的这些国民混杂；他们的神，他们不可题他们的名，也不可事奉、叩拜。（6～7。）反之，以色列人要专靠耶和华他们的神，因为祂因他们的缘故，已经把又大又强的国民，从他们面前赶出。说完这点以后，约书亚说，“所以你们要分外谨慎，爱耶和华你们的神。”（11。）

三 以网罗、圈套、肋旁的鞭、眼中的刺警告他们

约书亚继续警告他们，不可转后，与他们中间所剩下的这些国民联络，不可彼此结亲，也不可互相往来。（12。）然后约书亚嘱咐他们说，“你们要确实知道，耶和华你们的神，必不再将他们从你们眼前赶出；他们却要成为你们的网罗、圈套、肋旁的鞭、眼中的刺，直到你们在耶和华你们神所赐的这美地上灭亡。”（13。）约书亚继续提醒他们，他们是全心全魂的知道，耶和华他们神应许赐福给他们的话，没有一句落空；都应验在他们身上。然而，他们若离弃耶和华他们的神，福怎样临到他们身上，耶和华也必照样使各样祸患临到他们身上，直到把他们从耶和华他们神所赐的这美地上除灭。（14～15。）他们若违背耶和华的约，事奉别神，耶和华的怒气，必向他们发作，使他们在美地上速速灭亡。（16。）

had done to all the nations because of them (v. 3). Joshua went on to say that he had allotted to them all the nations that remained as an inheritance for their tribes, as well as all the nations that he had cut off (v. 4). Then Joshua said, “Jehovah your God, He will thrust them out before you and dispossess them out of your sight; and you will possess their land, as Jehovah your God spoke to you” (v. 5).

B. Encouraging Them to Love Jehovah Their God and to Cling to Him

Next, Joshua encouraged the elders, heads, judges, and officers of Israel to love Jehovah their God and to cling to Him (vv. 6-11). He charged them to be strong to keep and do all that is written in the book of the law of Moses, not going unto the nations that remained with them and not making mention of the names of their gods, nor serving them, nor bowing down to them (vv. 6-7). Rather, the people of Israel were to cling to Jehovah their God, for He had dispossessed great and strong nations because of them. After speaking about this, Joshua said, “Be very careful therefore for yourselves, that you love Jehovah your God” (v. 11).

C. Warning Them with the Snare, the Trap, the Scourge in Their Sides, and Thorns in Their Eyes

Joshua continued by warning them not to turn back and cling to the remainder of the nations, not to marry into them, and not to go among them (v. 12). Then Joshua charged them, saying, “Know for certain that Jehovah your God will no longer dispossess these nations out of your sight, but they will become a snare and a trap to you, and a scourge in your sides and thorns in your eyes, until you perish from this good land that Jehovah your God has given you” (v. 13). Joshua went on to remind them that they knew in their hearts and souls that not a word had failed of all the good things that Jehovah had spoken concerning them. All had come to pass for them. However, if they forsook Jehovah their God, just as the good things had come upon them, so would Jehovah cause all the evil things to come upon them, until He destroyed them from the good land that He had given them (vv. 14-15). If they transgressed the covenant of Jehovah and served other gods, the anger of Jehovah would burn against them, and they would perish quickly from the good land (v. 16).

貳 约书亚对以色列众支派，同他们的 长老、族长、审判官、并官长离别的话

二十四章是约书亚对以色列众支派，同他们的长老、族长、审判官、并官长离别的话。

一 提醒他们，耶和华他们的神向他们的祖宗， 并向他们自己所行的奇事

约书亚提醒他们，耶和华他们的神向他们的祖宗亚伯拉罕、以撒、雅各，并向他们自己，在埃及、在旷野、并在迦南美地所行的奇事。（二四 1～13。）

二 吩咐他们要敬畏耶和华， 纯诚忠信的事奉祂

在约书亚对众支派离别的话里，他也吩咐他们要敬畏耶和华，纯诚忠信的事奉祂，将他们列祖在大河那边和在埃及所事奉的神除掉。（14。）约书亚告诉他们，若是他们以事奉耶和华为不好，他们就该选择自己所要事奉的一在河那边的神，还是亚摩利人的神。但约书亚向他们保证，他和他家必定事奉耶和华。（15。）

三 百姓回答说， 他们不会离弃耶和华去事奉别神

百姓回答说，他们不会离弃耶和华去事奉别神。（16～18。）他们宣告，耶和华既将他们从埃及地领出来，在他们眼前行了大事，保护了他们，又把一切的人，都从他们面前赶出去，他们就必事奉耶和华，因为祂是他们的神。

四 警告他们，他们若离弃耶和华， 去事奉别神，耶和华必降祸与他们，把他们灭绝

约书亚警告他们，他们若离弃耶和华，去事奉别神，耶和华必降祸与他们，把他们灭绝。（19～20。）然后他嘱咐他们，要除掉他们中间的外邦神，倾心归向耶和华以色列的神。（23。）

II. JOSHUA'S PARTING WORD TO ALL THE TRIBES OF ISRAEL WITH THEIR ELDERS, HEADS, JUDGES, AND OFFICERS

Chapter twenty-four is Joshua's parting word to all the tribes of Israel with their elders, heads, judges, and officers.

A. Reminding Them of Jehovah Their God's Marvelous Deeds to Their Forefathers and to Themselves

Joshua reminded them of Jehovah their God's marvelous deeds to their forefathers Abraham, Isaac, and Jacob and to themselves in Egypt, in the wilderness, and in Canaan the good land (vv. 1-13).

B. Charging Them to Fear Jehovah and Serve Him in Sincerity and Faithfulness

In his parting word to all the tribes, Joshua also charged them to fear Jehovah and serve Him in sincerity and faithfulness and to put away the gods whom their fathers served across the River and in Egypt (v. 14). Joshua told them that if it seemed wrong in their sight to serve Jehovah, they should choose for themselves whom they would serve—the gods from across the River or the gods of the Amorites. Then Joshua assured them that he and his house would serve Jehovah (v. 15).

C. The People Answering That They Would Not Forsake Jehovah to Serve Other Gods

The people answered that they would not forsake Jehovah to serve other gods (vv. 16-18). They claimed that, since Jehovah had brought them out of the land of Egypt, had done great things in their sight and had preserved them, and had driven out all the peoples from before them, they would serve Jehovah, for He was their God.

D. Warning Them That Jehovah Would Do Them Harm and Consume Them If They Forsook Him and Served Other Gods

Joshua warned them that Jehovah would do them harm and consume them if they forsook Him and served other gods (vv. 19-20). Then he charged them to put away the foreign gods that were among them and to incline their hearts to Jehovah, the God of Israel (v. 23).

五 在示剑为以色列人立约

最终，约书亚在示剑为以色列人立约。他也为他们立定律例典章，将一块大石头立在橡树下耶和华的圣所旁边，向以色列人作见证，免得他们背弃耶和华他们的神。（25～27。）

叁 约书亚的死与埋葬

约书亚正一百一十岁就死了，他们将他葬在他产业的境内，就是在以法莲山地的亭拿西拉。（29～30。）

肆 约书亚在世，和约书亚死后， 那些长老还在的时候， 以色列人事奉耶和华

约书亚在世，和约书亚死后，那些知道耶和华为以色列人所行诸事的长老还在的时候，以色列人事奉耶和华。（31。）

伍 约瑟的骸骨，葬埋在示剑

以色列人从埃及带上的约瑟骸骨，葬埋在示剑，（32，）就是在雅各从前向示剑的父亲哈抹的子孙所买的那块地里；（创三三 18～19；）这就作了约瑟子孙的产业。

陆 亚伦的儿子以利亚撒的死与埋葬

约书亚记总结于亚伦的儿子以利亚撒的死与埋葬。（书二四 33。）以利亚撒被葬在他儿子非尼哈在以法莲山地所得的小山上。

E. Making a Covenant for the People of Israel in Shechem

Finally, Joshua made a covenant for the people of Israel in Shechem. He also made a statute and an ordinance for them, taking a great stone and erecting it there under the terebinth that was at the sanctuary of Jehovah to be a witness against Israel, lest they act deceptively against their God (vv. 25-27).

III. THE DEATH AND BURIAL OF JOSHUA

Joshua died at the age of one hundred and ten years, and they buried him in the territory of his inheritance, in Timnath-serah in the hill country of Ephraim (vv. 29-30).

IV. ISRAEL SERVING JEHOVAH THROUGHOUT

ALL THE DAYS OF JOSHUA

AND ALL THE DAYS OF THE ELDERS AFTER JOSHUA

Israel served Jehovah throughout all the days of Joshua and throughout all the days of the elders whose days extended after Joshua's and who knew all the work of Jehovah that He had done for Israel (v. 31).

V. JOSEPH'S BONES BEING BURIED IN SHECHEM

Joseph's bones, which the children of Israel had brought up from Egypt, were buried in Shechem (v. 32). They were buried in the portion of the field that Jacob had bought from the children of Hamor the father of Shechem (Gen. 33:18-19), which became the inheritance of the children of Joseph.

VI. THE DEATH AND BURIAL OF ELEAZAR THE SON OF AARON

The book of Joshua concludes with a word concerning the death and burial of Eleazar the son of Aaron (24:33). Eleazar was buried in the hill of Phinehas his son, which had been given to him in the hill country of Ephraim.

士师记

第一篇

介言

* * * *

经文及注解：士— 1 至 2 及注

纲要：

- 壹 约书亚记是满了
以色列奇妙得胜的历史书，
士师记是满了以色列悲惨失败的历史书
- 贰 作者
- 叁 时间
- 肆 地点
- 伍 内容
- 陆 中心思想
- 柒 分段

* * * *

读经：士师记一章一至二节，二章十一节至三章十一节，
二十一章二十五节，使徒行传十三章十九至二十节。

在我们开始士师记生命读经的时候，我有负担说到这卷书的内在意义。

我们要领会旧约的历史，就需要圣经全面的视野。我们若照着这全面的视野来读旧约，就会领悟，神在西乃山那里娶了以色列为妻。在他的观念和愿望里，他对以色列象丈夫对妻子一样，他也期望以色列对他象妻子一样。我们读士师记时，需要记住这点。

JUDGES

Message 1

AN INTRODUCTORY WORD

* * * *

Scripture and Footnotes: Judg. 1:1-2 and footnotes

Outline:

- I. JOSHUA BEING THE BOOK OF ISRAEL'S HISTORY
FULL OF MARVELOUS VICTORIES
AND JUDGES BEING THE BOOK OF ISRAEL'S HISTORY FULL OF MISERABLE DEFEATS
- II. THE WRITER
- III. THE TIME
- IV. THE PLACE
- V. THE CONTENT
- VI. THE CENTRAL THOUGHT
- VII. THE SECTIONS

* * * *

Scripture Reading: Judg. 1:1-2; 2:11—3:11; 21:25; Acts 13:19-20

As we begin the life-study of Judges, I have the burden to speak a word concerning the intrinsic significance of this book.

In order to understand the history in the Old Testament, we need the full scope of the Scriptures. If we read the Old Testament according to this full scope, we will realize that at Mount Sinai God married Israel. In His concept and desire, He wanted to be to Israel as a husband to a wife, and He expected Israel to act as a wife toward Him. We need to keep this point in mind as we read the book of Judges.

撒母耳在写历史书时，将士师记放在约书亚记之后，给我们看见以色列对她的丈夫是过怎样的生活。因着某种缘故，她无心作耶和華的妻子。身为妻子，她忘记她的丈夫，离开她的丈夫，照着自己的意欲行动。至终，以色列成了淫妇。在何西阿的时候，以色列在神眼中是淫妇。（何一2，二2。）她已落到奸淫的罪里，没有确定的丈夫。除了耶和華她的丈夫以外，她有了许多别的男人。这是在士师记里以色列的情形。在士师记里，有一幅妻子离弃丈夫，甚至不承认祂存在的可怕图画。这是一幅淫妇（离弃丈夫并随从偶像之妻子）的丑陋图画。

起初以色列对神有订亲的爱情，但在她结婚以后，她失去向丈夫作贞洁妻子的地位。她离弃神并随从偶像。每个偶像都是一个“男人”，以色列变得满了偶像。耶利米十一章十三节说，百姓照着耶路撒冷街道的数目，向偶像筑坛烧香。以西结十六章二十四节告诉我们，以色列“在各街上作了高台”。这就是说，每一条街都有偶像。新约与这一致；新约在启示录十七章给我们看见另一个大妓女，罗马天主教，就是众妓女之母。众妓女之母既是背道的天主教，众妓女（背道召会的女儿）必是基督教中一切的宗派和团体，她们在某种程度上，持守背道罗马天主教的教训、实行和传统。

在士师记里，多次重复一句特别的话：“那时以色列中没有王，各人凭自己看为对的而行。”（士十七6，十八1，十九1，二一25。）但神是王！照着圣经的原则，丈夫是婚姻的头，和家庭的头。神在创造里命定男人有这权柄；所以，男人有作王的身分。在预表和表号里，神是独一的男人。我们都是女人，因为我们（召会）是基督团体的妻子。神既是我们的创造者和我们的主，祂也该是我们的王。

以色列说他们中间没有王，这就是说，他们废掉了神和祂的身分。在撒母耳记上，以色列人求神为他们立王。（八5。）这大大的得罪了神。（7。）以色列虽然是神的妻子，却成了淫妇。她不承认神的君王身分，也不承认神是她的

In writing the books of history, Samuel put Judges after Joshua to show us what kind of life Israel lived toward her Husband. For some reason, she did not have a heart to be the wife of Jehovah. As a wife, she forgot her Husband, left her Husband, and acted according to her own desires. Eventually, Israel became a harlot. At the time of Hosea, Israel was a harlot in the eyes of God (Hosea 1:2; 2:2). Having fallen into the sin of adultery, she did not have a definite husband. In addition to Jehovah as her Husband, she had many other men. This was the situation of Israel in the book of Judges. In the book of Judges there is a terrible picture of a wife forsaking her Husband and not even acknowledging His existence. This is an ugly picture of a harlot, a wife who forsook her Husband and went after idols.

In the beginning Israel had a bridal love toward God, but after her marriage she lost her position as a chaste wife to her husband. She forsook God and went to idols. Every idol was a “man,” and Israel became full of idols. Jeremiah 11:13 says that according to the number of the streets of Jerusalem the people had set up altars to burn incense to their idols. Ezekiel 16:24 tells us that Israel made “a high place in every street.” This means that there was an idol on every street. This corresponds to the New Testament, which shows us another great harlot in Revelation 17, the Roman Catholic Church, which is the mother of many harlots. Since the mother of the harlots is the apostate Roman Church, the harlots, the daughters of the apostate church, must be all the sects and groups in Christianity that hold to some extent the teachings, practices, and traditions of the apostate Roman Church.

In the book of Judges, a particular saying is repeated a number of times: “In those days there was no king in Israel; everyone did that which was right in his own eyes” (17:6; 18:1; 19:1; 21:25). But God was the King! According to the principle in the Bible, the husband is the head of the marriage and the head of the family. In creation God ordained that the man would have this authority; therefore, he also has the kingship. In typology and in figure, God is the unique man. We all are females because we, the church, are the corporate wife to Christ. Since God is our Creator and our Lord, He should also be our King.

When Israel said that there was no king among them, this meant that they had annulled God and His status. In the book of 1 Samuel, the children of Israel asked God to appoint a king for them (8:5). This was a great offense to God (v. 7). Even though Israel was a wife to God, she became a harlot. She did not recognize God’s kingship, and

丈夫。所以，以色列人凭自己看为对的而行，结果就变得腐烂败坏。

这是我们在士师记里所看见的。因此这卷书里的历史，乃是腐败的历史。在一章一至二十节里犹大和迦勒的故事之后，士师记里所记载以色列的历史，满了淫妇的腐烂败坏。这就是士师记的内在意义。

现在我要就着我们对士师记的查读，说一段简短的介言。

壹 约书亚记是满了以色列 奇妙得胜的历史书， 士师记是满了以色列 悲惨失败的历史书

我们需要看见约书亚记和士师记的对比。约书亚记是一卷满了以色列在耶和华面前，奇妙战胜迦南居民的历史书。相反的，士师记是一卷满了以色列离弃耶和华时，在他们仇敌下悲惨失败的历史书。

贰 作者

士师记的作者也许是撒母耳。许多解经家都持这种见解。

叁 时间

士师记里所涵盖的时间，约有三百零五年，从主前约一四二五年（于约书亚死后——1）到主前约一一二〇年（于参孙死时——十六 30 ~ 31，参徒十三 19 ~ 20）。以下的表是按照历史的纪事顺序：

- 一 二 6 ~ 9 约在主前一四二六年
- 二 一 1 ~ 36 约在主前一四二五年
- 三 二 1 ~ 5 约在主前一四二五年
- 四 二 10 ~ 13

she did not recognize God as her Husband. Therefore, the children of Israel did what was right in their own eyes, and as a result they became rotten and corrupted.

This is what we see in the book of Judges. The history in this book is thus a history of rottenness. After the story of Judah and Caleb in 1:1-20, Israel's history as recorded in Judges was full of the rottenness and corruption of a harlot. This is the intrinsic significance of the book of Judges.

I would now like to give a brief introductory word to our study of Judges.

I. JOSHUA BEING THE BOOK OF ISRAEL'S HISTORY FULL OF MARVELOUS VICTORIES AND JUDGES BEING THE BOOK OF ISRAEL'S HISTORY FULL OF MISERABLE DEFEATS

We need to see the contrast between the books of Joshua and Judges. Joshua is the book of Israel's history full of the marvelous victories over the inhabitants of Canaan in the presence of Jehovah. Judges, on the contrary, is the book of Israel's history full of miserable defeats under their enemies in the forsaking of Jehovah.

II. THE WRITER

The writer of the book of Judges probably was Samuel. Many expositors of the Scriptures hold this view.

III. THE TIME

The time covered in Judges comprises about 305 years, from about 1425 B.C. (after Joshua's death—1:1) to 1120 B.C. (at the death of Samson—16:30-31; cf. Acts 13:19-20). The following list is the chronological sequence according to history:

- 1. 2:6-9 about 1426 B.C.
- 2. 1:1-36 about 1425 B.C.
- 3. 2:1-5 about 1425 B.C.
- 4. 2:10-13

五 十七～二一章约在主前一四〇六年（路得记约在主前 1322～1312 年）

六 二 14～十六 31 约在主前？～一一二〇年

肆 地点

士师记的地点是迦南。

伍 内容

士师记的内容说到以色列人信靠神，离弃神，被仇敌击败，向神悔改，借着士师蒙拯救，又渐渐败坏。（士一 1～2，二 11～三 11。）当信靠神的以色列人离弃神，就被仇敌击败。因着他们悲惨的情形，他们向神悔改，主就怜悯的兴起士师拯救他们。然而，以色列人蒙拯救以后，又败坏了。这一切成为士师记里一再重复的循环。

陆 中心思想

士师记的中心思想是，以色列离弃神，遭仇敌击败，渐渐腐败；因为他们中间没有王，各人就凭自己眼中看为对的而行。（十七 6，十八 1，十九 1，二一 25。）

柒 分段

士师记有三段：以色列信靠神；（一 1～二 5；）以色列离弃神（包括他们遭受的失败，他们的悔改，以及神的拯救—二 6～十六 31）；以及以色列渐渐败坏。（十七 1～二一 25。）

5. Chs. 17—21 about 1406 B.C.(Ruth 1322-1312 B.C.)

6. 2:14—16:31 about ?-1120 B.C.

IV. THE PLACE

The place of Judges was Canaan.

V. THE CONTENT

The content of Judges consists of the children of Israel trusting in God, forsaking God, being defeated by their enemies, being delivered through the judges, and becoming corrupted (1:1-2; 2:11—3:11). When the children of Israel, who had trusted in God, forsook God, they were defeated by their enemies. Because of their miserable situation, they repented, and the Lord mercifully raised up judges to deliver them. However, after the children of Israel were delivered, they became corrupted. All this became a cycle that was repeated over and over in Judges.

VI. THE CENTRAL THOUGHT

The central thought of the book of Judges is that Israel forsook God, suffered defeat by their enemies, and became rotten; and since there was no king among them, everyone did that which was right in his own eyes (17:6; 18:1; 19:1; 21:25).

VII. THE SECTIONS

The book of Judges has three sections: Israel's trusting in God (1:1—2:5); Israel's forsaking of God (comprising their suffering of defeats, their repentance, and God's deliverance (2:6—16:31); and Israel's becoming corrupted (17:1—21:25).

士师记

第二篇

以色列信靠神的美丽光景

* * * *

经文及注解：士一 3 至 36 及注

纲要：

壹 犹大的放胆和得胜

一 对耶和华的求问，以及耶和华的回答与应许

二 犹大与他哥哥西缅的配搭

三 犹大上去，耶和华将

迦南人和比利洗人交在他们手中

四 迦勒借着他的女婿俄陀聂的得胜

五 犹大与他哥哥西缅一同征战，将迦南人尽行毁灭

六 便雅悯人没有赶出耶布斯人

贰 约瑟家上去攻打伯特利

叁 一些缺点

一 玛拿西、以法莲、西布伦、

亚设、拿弗他利没有赶出迦南人

二 亚摩利人强迫但人住在山地

* * * *

读经：士师记一章。

在本篇信息中，我们要来看士师记一章。本章描述以色列信靠神的美丽光景。

JUDGES

Message 2

THE BEAUTIFUL SCENE OF ISRAEL'S TRUSTING IN GOD

* * * *

Scripture and Footnotes: Judg. 1:3-36 and footnotes

Outline:

I. JUDAH'S BOLDNESS AND VICTORY

A. Inquiring of Jehovah and Jehovah's Answer and Promise

B. Judah and Simeon His Brother's Coordination

C. Judah Going Up, and Jehovah Giving

the Canaanites and the Perizzites into Their Hand

D. Caleb's Victory over Hebron through His Son-in-law Othniel

E. Judah Fighting, with Simeon His Brother, and Utterly Destroying the Canaanites

F. The Children of Benjamin Not Dispossessing the Jebusites

II. THE HOUSE OF JOSEPH GOING UP TO FIGHT AGAINST BETHEL

III. SOME DEFECTS

A. Manasseh, Ephraim, Zebulun, Asher,

and Naphtali Not Dispossessing the Canaanites

B. The Amorites Pushing the Children of Dan into the Hill Country

* * * *

Scripture Reading: Judg. 1

In this message we will consider chapter one of Judges. This chapter describes the beautiful scene of Israel's trusting in God.

壹 犹大的放胆和得胜

在一至二十一节我们看见犹大的放胆和得胜。

一 对耶和华的求问， 以及耶和华的回答与应许

约书亚死后，以色列人求问耶和华，谁当首先上去攻击迦南人，与他们争战。（士一 1。）耶和华赐下祂的回答和应许：“犹大当先上去。看哪，我已将那地交在他手中。”（2。）这与主是一，神与祂子民生机联结的奇妙图画，乃是接续约书亚记里以色列人首次进入美地时的一。

二 犹大与他哥哥西缅的配搭

“犹大对他哥哥西缅说，请你同我上到我拈阄所得之地去，好与迦南人争战。以后我也同你到你拈阄所得之地去。于是西缅与他同去。”（3。）这里我们看见两个支派—犹大，最刚强的支派，和西缅，软弱的支派—之间的美妙配搭。

三 犹大上去，耶和华将 迦南人和比利洗人交在他们手中

照着四至十节，犹大上去，耶和华将迦南人和比利洗人交在他们手中，他们在比色击杀了一万人。然后犹大人攻打耶路撒冷，将城攻取，用刀杀了城内的人，并且放火烧城。后来他们下去，与住山地、南地、和低原的迦南人争战。

四 迦勒借着他的女婿俄陀聂的得胜

本章也说到迦勒借着他的女婿俄陀聂战胜希伯仑。（11～15，20。）俄陀聂这名的意思是“神的狮子”。迦勒说，谁能攻打基列西弗，将城夺取，他就把他女儿押撒给他为妻。俄陀聂夺取了基列西弗，迦勒就把押撒给他为妻。她对她父亲说，“求你赐福给我，你既将南地给我，求你也给我水泉。”（15 上。）所以迦勒就把上泉和下泉给了她。

I. JUDAH'S BOLDNESS AND VICTORY

In verses 1 through 21 we see Judah's boldness and victory.

A. Inquiring of Jehovah and Jehovah's Answer and Promise

After the death of Joshua, the children of Israel inquired of Jehovah concerning who would go up for them first against the Canaanites in order to fight against them (v. 1). Jehovah gave His answer and promise, saying, "Judah shall go up. Behold, I have given the land into his hand" (v. 2). This marvelous picture of oneness with the Lord, of 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.

B. Judah and Simeon His Brother's Coordination

"Judah said to Simeon his brother, Come up with me into my lot, and we will fight against the Canaanites; and I will also go with you into your lot. And Simeon went with him" (v. 3). Here we see a wonderful coordination between two tribes—Judah, the strongest tribe, and Simeon, a weak tribe.

C. Judah Going Up, and Jehovah Giving the Canaanites and the Perizzites into Their Hand

According to verses 4 through 10, Judah went up, and Jehovah gave the Canaanites and the Perizzites into their hand, and they struck ten thousand of them in Bezek. Then the children of Judah fought against Jerusalem and took it, striking it with the edge of the sword and setting it on fire. Afterward they went down to fight against the Canaanites who inhabited the hill country and the southland and the lowland.

D. Caleb's Victory over Hebron through His Son-in-law Othniel

This chapter also speaks of Caleb's victory over Hebron through his son-in-law Othniel (vv. 11-15, 20). The name Othniel means "lion of God." Caleb said that to whoever struck Kiriath-sepher and took it he would give Achsah his daughter as wife. Othniel took Kiriath-sepher, and Caleb gave him Achsah as wife. She spoke to her father, saying, "Give me a blessing, for you have given me the southland; give me also springs of water" (v. 15a). So Caleb gave her the upper springs and the lower springs.

二十节告诉我们，照摩西所说的，希伯仑给了迦勒，迦勒就从那里赶出亚纳的三个子孙。

五 犹大与他哥哥西缅一同争战， 将迦南人尽行毁灭

犹大与他哥哥西缅一同争战，将迦南人尽行毁灭；耶和華与犹大同在。他们得了山地为业，只是不能赶出山谷的居民，因为他们有铁车。（17～19。）

六 便雅悯人没有赶出耶布斯人

便雅悯人没有赶出住耶路撒冷的耶布斯人。反之，耶布斯人仍在耶路撒冷与便雅悯人同住。（21。）这指明即使犹大是放胆且得胜的，他的得胜仍不是绝对的，因为没有赶出山谷的居民，也没有赶出耶布斯人。

貳 约瑟家上去 攻打伯特利

约瑟家上去攻打伯特利；耶和華与他们同在。首先，他们打发人去窥探伯特利。窥探的人看见一个人从城里出来，就告诉他，他若将进城的路指示他们，他们必恩待他。那人将进城的路指示他们，他们就用刀击杀了城中的民，但将那人和他全家放走。（22～26。）

叁 一些缺点

虽然本章描绘以色列信靠神的美丽光景，然而本章也描述一些缺点。（27～36。）

一 玛拿西、以法莲、西布伦、 亚设、拿弗他利没有赶出迦南人

以色列人强盛了，就使迦南人作苦工，没有把他们全然赶出。（28。）玛拿西、以法莲、西布伦、亚设、拿弗他利没有赶出迦南人；迦南人执意住在自己的地上，成了作苦工的人。（27，29～33。）

Verse 20 tells us that Hebron was given to Caleb, as Moses had spoken, and that Caleb dispossessed the three sons of Anak from there.

E. Judah Fighting, with Simeon His Brother, and Utterly Destroying the Canaanites

Judah fought, with Simeon his brother, and utterly destroyed the Canaanites, and Jehovah was with Judah. They took possession of the hill country, but they were not able to dispossess the inhabitants of the valley, for they had chariots of iron (vv. 16-19).

F. The Children of Benjamin Not Dispossessing the Jebusites

The children of Benjamin did not dispossess the Jebusites, who dwelt in Jerusalem. Rather, the Jebusites continued to dwell with the children of Benjamin in Jerusalem (v. 21). This indicates that even though Judah was bold and victorious, his victory was not absolute, for there was a shortage in not dispossessing the inhabitants of the valley and in not dispossessing the Jebusites.

II. THE HOUSE OF JOSEPH GOING UP TO FIGHT AGAINST BETHEL

The house of Joseph went up to fight against Bethel, and Jehovah was with them. First, they spied out Bethel. When those who watched saw a man coming out of the city, they told him that if he showed them the entrance of the city, they would be merciful to him. He showed them the entrance, and they struck the people of the city with their sword, but they let the man and all his family go (vv. 22-26).

III. SOME DEFECTS

Although this chapter portrays the beautiful scene of Israel's trusting in God, this chapter nevertheless describes some defects (vv. 27-36).

A. Manasseh, Ephraim, Zebulun, Asher, and Naphtali Not Dispossessing the Canaanites

When Israel became strong, they made the Canaanites forced labor, but they did not utterly dispossess them (v. 28). Manasseh, Ephraim, Zebulun, Asher, and Naphtali did not dispossess the Canaanites, who persisted in dwelling in their lands and became forced labor (vv. 27, 29-33).

二 亚摩利人强逼但人住在山地

亚摩利人强逼但人住在山地，不容他们下到谷地。亚摩利人执意与他们同住，然而约瑟家胜了他们，使他们成了作苦工的人。（34～36。）

B. The Amorites Pushing the Children of Dan into the Hill Country

The Amorites pushed the children of Dan into the hill country, not allowing them to come down into the valley. The Amorites persisted in dwelling with them, but the house of Joseph prevailed so that they became forced labor (vv. 34-36).

士师记

第三篇

以色列离弃神的

惨痛历史

二至十六章（一）

* * * *

经文及注解：士二 1 至三 6 及注

纲要：

- 壹 耶和華使者的勸戒
 - 一 提醒以色列
 - 二 警告以色列
 - 三 以色列對耶和華使者的話的反應
- 貳 以色列離棄神的原因
 - 一 因為約書亞死了，那些看見耶和華為以色列人所行大事的長老，以及那一代的人，也都死了
 - 二 因為當代的人不知道耶和華，也不知道耶和華為以色列人所行的事
- 叁 以色列離棄神之慘痛歷史的循環
 - 一 以色列人離棄耶和華，轉向迦南人的偶像
 - 二 耶和華的怒氣向以色列人發作
 - 三 以色列人哀嘆，耶和華就憐憫他們，兴起士師拯救他們脫離仇敵的手

JUDGES

Message 3

THE MISERABLE HISTORY OF ISRAEL'S FORSAKING OF GOD CHAPTERS 2—16 (1)

* * * *

Scripture and Footnotes: Judg. 2:1—3:6 and footnotes

Outline:

- I. THE ADMONITION OF THE ANGEL OF JEHOVAH
 - A. Reminding Israel
 - B. Warning Israel
 - C. Israel's Reaction to the Words of the Angel of Jehovah
- II. THE REASON FOR ISRAEL'S FORSAKING OF GOD
 - A. Because of the Death of Joshua, of the Elders, and of the Generation Who Saw All the Great Work of Jehovah That He Had Done for Israel
 - B. Because the Present Generation Did Not Know Jehovah or the Work That He Had Done for Israel
- III. THE CYCLE OF THE MISERABLE HISTORY OF ISRAEL'S FORSAKING OF GOD
 - A. Israel's Forsaking of Jehovah and Turning to the Idols of the Canaanites
 - B. Jehovah's Anger Burning against Israel
 - C. Israel's Groaning and Jehovah's Pity on Them in Raising Up Judges to Save Them from the Hand of Their Enemies

四 士师死后，以色列人转去行

更败坏的事，去随从别神

五 耶和华的怒气又向以色列人发作

肆 耶和华试验以色列人

一 借着约书亚死时所剩下列国的民

二 借着以色列人的失败

* * * *

读经：士师记二章一节至三章六节。

在本篇信息中，我们要来看二章一节至三章六节。在我们来看这些经文以前，我要说到这段圣言的内在意义。

我们看过在西乃山那里，神与以色列进入婚姻的联结；神要以色列在这奇妙婚姻的联结里，一直与祂有最亲密的接触。但以色列弃绝神作她的丈夫，作她的王，“竟往来如同淫妇随从叩拜别神。”（士二 17。）在对付这情形时，王成了一个仆人，就是耶和华的使者，来劝戒以色列人。（1～5。）

全本旧约，从出埃及三章至撒迦利亚三章，都说到耶和华的使者。士师记二章和六章也提到耶和华的使者。这些事例中的使者是特别的使者。耶和华的使者，就是神自己，在祂神圣的三一里，作仆人来服事祂的选民。

摩西蒙神呼召，将以色列领出埃及时，呼召的耶和华成了耶和华的使者。在出埃及三章，“耶和华”与“耶和华的使者”的名称是交互使用的。（出三 2，4。）三一神的具体化身是基督，基督就是耶和华的使者，在旧约里作行动的耶和华，照顾以色列人。基督是行动的神，不是静默、被动的神。基督是耶和华的使者，意思就是神在祂神圣的三一里，指派并托付祂自己行动，照顾祂的子民。

因为以色列没有作正确的妻子，这一位作丈夫、元首、和以色列王的耶和华，就成了她妻子的仆人。这就是说，祂来到妻子这里，不是作丈夫、元首或王，乃是作耶和华

D. After the Death of the Judge, Israel Turning and Acting

More Corruptly by Following After Other Gods

E. The Anger of Jehovah Burning Again against Israel

IV. JEHOVAH'S TESTING OF ISRAEL

A. By the Nations Who Were Left after Joshua's Death

B. By Israel's Failure

* * * *

Scripture Reading: Judg. 2:1—3:6

In this message we will consider 2:1—3:6. Before we come to these verses, I would like to say a word concerning the intrinsic significance of this portion of the Word.

We have seen that at Mount Sinai God entered into a marriage union with Israel and that He wanted her to remain in the most intimate contact with Him in this marvelous marriage union. But Israel rejected God as her Husband and as her King and “went about as harlots after other gods and worshipped them” (2:17). In dealing with this situation, the King became a servant, as the Angel of Jehovah, to admonish the children of Israel (vv. 1-5).

The Angel of Jehovah is spoken of throughout the Old Testament, from Exodus 3 through Zechariah 3. The Angel of Jehovah is also mentioned in Judges 2 and 6. The word angel is capitalized in these instances because this Angel is a particular Angel. The Angel of Jehovah is just God Himself in His Divine Trinity serving His elect as a Servant.

When Moses was being called by God to lead Israel out of Egypt, the calling Jehovah became the Angel of Jehovah. In Exodus 3 the names Jehovah and the Angel of Jehovah are used interchangeably (vv. 2, 4). The embodiment of the Triune God is Christ, and Christ is the Angel of Jehovah, who took care of Israel as the acting Jehovah in the Old Testament. Christ is the acting God, not a silent, passive God. 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.

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. This means that He did not come to her as a Husband, Head, or King but came to her as the Angel of Jehovah,

的使者，就是耶和华所差遣的。（亚二 9～11。）既然以色列没有将耶和华当作元首，祂就作仆人来服事她。祂在士师记二章里的劝戒，乃是一个仆人的劝戒。

关于基督作耶和华的使者，让我们重温四福音里所启示的基督。马太福音陈明基督是君王，马可福音陈明这位君王是奴仆。因此君王救主成了奴仆救主。路加福音陈明奴仆救主是在人性美德里带着神圣属性的人救主。然而，祂不仅是人；祂也是神。所以，约翰福音陈明祂是神。（约一 1。）祂是永远的神，来成为肉体。（14。）所以，我们的救主乃是神人，祂既是君王，又是奴仆。这是四福音的内在意义。

我们的神要拯救我们，作我们的王，我们需要承认祂是我们的元首和王。然而，为了拯救我们，这位王必须成为仆人和奴仆。作为奴仆，祂是神也是人。祂是人，但祂的本质、祂的素质乃是神。

神在祂的神性里是我们的王和元首。因着我们的情形十分可怜，王就必须成为仆人服事我们。在士师记二章神所差遣的仆人，实际上就是那行动的耶和华自己。祂来不是要责备或命令，乃是劝戒并照顾以色列。这是士师记二章里耶和华使者的意义。

我们看见了二章一节至三章六节的内在意义，现在让我们详细的来看这一段。

壹 耶和华使者的劝戒

二章一至五节有耶和华使者的劝戒。我们看过，耶和华的使者就是基督作为在旧约里行动的耶和华，为要照顾以色列。（出三 2～10，十四 19，士六 21。）

一 提醒以色列

在一节和二节上半，耶和华的使者提醒以色列三件事。首先，祂提醒他们，耶和华拯救他们脱离埃及，领他们进入应许之地。（士二 1 上。）其次，祂提醒他们，耶和华是信实的，遵守祂向他们的应许。（1 下。）第三，祂提醒

who was sent by Jehovah (Zech. 2:9-11). Since Israel did not consider Jehovah as the Head, He became a Servant to serve her. His admonition in Judges 2 was the admonition of a servant.

With respect to Christ as the Angel of Jehovah, let us review what is revealed concerning Christ in the four Gospels. In the Gospel of Matthew Christ is presented as the King, and in the Gospel of Mark the King is presented as a Slave. The King-Savior thus became a Slave-Savior. In the Gospel of Luke the Slave-Savior is presented as a Man-Savior in His human virtues with the divine attributes. However, He is more than just a man; He is also God. Therefore, in the Gospel of John He is presented as God (1:1). He is the eternal God who became flesh (v. 14). Our Savior, therefore, is a God-man, who is both a King and a Slave. This is the intrinsic significance of the four Gospels.

Our God wants to save us and be our King, and we need to acknowledge Him as our Head and King. In order to save us, however, the King had to become a Servant and a Slave. As a Slave He is both God and man. He is a man, but His substance, His very essence, is God.

In His divinity God is our King and Head. Because our situation was so poor, the King had to become a Servant to serve us. The Servant sent by God in Judges 2 was actually Jehovah Himself in His acting situation. He did not come to rebuke or command; rather, He came to admonish and to take care of Israel. This is the significance of the Angel of Jehovah in Judges 2.

Having seen the intrinsic significance of 2:1—3:6, let us now consider this portion in some detail.

I. THE ADMONITION OF THE ANGEL OF JEHOVAH

In 2:1-5 we have the admonition of the Angel of Jehovah, who, as we have seen, is Christ as the acting Jehovah in the Old Testament taking care of Israel (Exo. 3:2-10; 14:19; Judg. 6:21).

A. Reminding Israel

In verses 1 and 2a the Angel of Jehovah reminded Israel of three matters. First, He reminded them of Jehovah's delivering them out from Egypt and His bringing them into the promised land (v. 1a). Second, He reminded them of Jehovah's faithfulness in keeping His promise to them (v. 1b). Third, He reminded them of Jehovah's charge to

他们，耶和華囑咐他們，不可與迦南的居民立約，要拆毀迦南居民的祭壇。（2 上。）

二 警告以色列

在二節下半和三節，耶和華的使者警告以色列。首先，祂告訴他們，他們沒有聽從祂的話；然後問他們為何這樣行。（2 下。）因為以色列沒有聽從祂，祂就繼續說，祂必不將迦南人從他們面前趕出；他們必象以色列肋下的荊棘，迦南人的神必作以色列的網羅。（3。）

三 以色列對耶和華使者的話的反應

四節告訴我們，以色列對耶和華使者的話的反應。百姓放聲而哭。因此，他們給那地方起名叫波金；眾人在那里向耶和華獻祭。（5。）

貳 以色列離棄神的原因

在六至十節，我們看見以色列離棄神的原因。

一 因為約書亞死了，那些看見耶和華為以色列人所行大事的長老，以及那一代的人，也都死了

從前約書亞打发以色列百姓去的時候，他們各歸自己的產業。約書亞在世和約書亞死后，那些見耶和華為以色列人所行大事的長老還在的時候，百姓都事奉耶和華。後來，那一代的人都死了。約書亞、長老、和那整個世代的人都死了，這是以色列離棄神的原因。（6～10 上。）

二 因為當代的人不知道耶和華，也不知道耶和華為以色列人所行的事

其次，有另一代，就是當代的人興起，不知道耶和華，也不知道耶和華為以色列人所行的事。（10 下。）

them that they should not make a covenant with the inhabitants of Canaan and that they should tear down their altars (v. 2a).

B. Warning Israel

In verses 2b and 3 the Angel of Jehovah gave a warning to Israel. First, He told them that they had not listened to His voice, and then He asked them concerning what they had done (v. 2b). Because Israel did not listen to Him, He went on to say that He would not drive the Canaanites out from before them, but they would be like thorns in Israel's sides, and the gods of the Canaanites would be a snare to Israel (v. 3).

C. Israel's Reaction to the Words of the Angel of Jehovah

Verse 4 tells us Israel's reaction to the words of the Angel of Jehovah. The people lifted up their voice and wept. Thus, they called the name of that place Bochim, and there they offered to Jehovah (v. 5).

II. THE REASON FOR ISRAEL'S FORSAKING OF GOD

In verses 6 through 10 we see the reason for Israel's forsaking of God.

A. Because of the Death of Joshua, of the Elders, and of the Generation Who Saw All the Great Work of Jehovah That He Had Done for Israel

When Joshua sent the people away, each of the children of Israel went to his own inheritance. The people served Jehovah throughout all the days of Joshua and throughout all the days of the elders whose days extended after Joshua and who saw all the great work of Jehovah that He had done for Israel. Eventually, all that generation died. The death of Joshua, of the elders, and of that entire generation was the reason for Israel's forsaking of God (vv. 6-10a).

B. Because the Present Generation Did Not Know Jehovah or the Work That He Had Done for Israel

Also, "another generation," the present generation, who did not know Jehovah or the work that He had done for Israel, rose up after them (v. 10b).

叁 以色列离弃神之 惨痛历史的循环

十一至二十节记载以色列离弃神之惨痛历史的循环。

一 以色列人离弃耶和华， 转向迦南人的偶像

以色列人行耶和华眼中看为恶的事，事奉迦南人的偶像；（11～13；）他们离弃了领他们出埃及地的耶和华，他们列祖的神，去随从叩拜别神，就是四围列国的神。

二 耶和华的怒气向以色列人发作

耶和华的怒气向以色列人发作，就把他们交在抢夺他们的人手中，又将他们卖与四围仇敌的手中。（14～15。）他们无论往何处去，耶和华都以灾祸攻击他们。

三 以色列人哀叹，耶和华就怜悯他们， 兴起士师拯救他们脱离仇敌的手

以色列人因受欺压迫害而哀叹，耶和华就怜悯他们，兴起士师拯救他们脱离仇敌的手。（16～18。）

四 士师死后，以色列人转去行 更败坏的事，去随从别神

耶和华所兴起的士师死后，以色列人就转去行败坏的事，比他们列祖更甚，去事奉叩拜别神；总不断绝顽梗的恶行。（19。）

五 耶和华的怒气又向以色列人发作

百姓转去行更败坏的事，耶和华的怒气又向以色列人发作。（20。）

III. THE CYCLE OF THE MISERABLE HISTORY OF ISRAEL'S FORSAKING OF GOD

Verses 11 through 20 are a record of the cycle of the miserable history of Israel's forsaking of God.

A. Israel's Forsaking of Jehovah and Turning to the Idols of the Canaanites

The children of Israel did what was evil in the sight of Jehovah, serving the idols of the Canaanites (vv. 11-13). They forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and they followed after other gods from among the gods of the peoples who surrounded them.

B. Jehovah's Anger Burning against Israel

The anger of Jehovah burned against Israel, and He delivered them into the hands of plunderers and sold them into the hand of their enemies around them (vv. 14-15). Whenever the children of Israel went out, the hand of Jehovah was against them for evil.

C. Israel's Groaning and Jehovah's Pity on Them in Raising Up Judges to Save Them from the Hand of Their Enemies

Israel groaned because of those who oppressed them and crushed them, and Jehovah was moved to pity and raised up judges to save them from the hand of their enemies (vv. 16-18).

D. After the Death of the Judge, Israel Turning and Acting More Corruptly by Following After Other Gods

When the judge raised up by Jehovah died, the people of Israel 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 (v. 19).

E. The Anger of Jehovah Burning Again against Israel

When the people turned and acted more corruptly, the anger of Jehovah burned again against Israel (v. 20).

肆 耶和華試驗以色列人

在二章二十一節至三章六節，耶和華試驗以色列人。

一 借着約書亞死時所剩下列國的民

耶和華借着約書亞死時所剩下列國的民，試驗以色列人。（二 21 ~ 三 4。）因為以色列人違背耶和華的約，不聽從祂的話，耶和華就说，約書亞死的時候所剩下列國的民，祂必不再從他們面前趕出。祂不趕出列國的民，目的是要試驗以色列人，看他們是否肯照他們列祖謹守遵行耶和華的道。因此，這些國的民是“要試驗以色列人，知道他們是否肯聽從耶和華借摩西吩咐他們列祖的誡命。”（三 4。）

二 借着以色列人的失敗

照着五、六節，以色列人在三件事上失敗：住在迦南人中間；（5；）娶迦南人的女兒為妻，將自己的女兒嫁給迦南人的兒子；（6 上；）並事奉迦南人的神。（6 下。）

IV. JEHOVAH'S TESTING OF ISRAEL

In 2:21—3:6 we have Jehovah's testing of Israel.

A. By the Nations Who Were Left after Joshua's Death

Jehovah tested Israel by the nations who were left after Joshua's death (2:21—3:4). Because Israel transgressed Jehovah's covenant and did not listen to His voice, Jehovah said that He would no longer dispossess from before them any of the nations that Joshua left when he died. His purpose in not dispossessing the nations was to test Israel through them as to whether they would keep the way of Jehovah by walking in it, as their fathers kept it. Thus, these nations “were for the testing of Israel, to know whether they would listen to the commandments of Jehovah, which He commanded their fathers through Moses” (3:4).

B. By Israel's Failure

According to verses 5 and 6, Israel failed in three matters: in dwelling among the Canaanites (v. 5); in taking the daughters of the Canaanites as their wives and giving their own daughters to the sons of the Canaanites (v. 6a); and in serving the gods of the Canaanites (v. 6b).

士师记

第四篇

以色列离弃神的 惨痛历史 二至十六章（二）

以色列惨痛历史的 头三次循环

* * * *

经文及注解：士三 7 至五 31 及注

纲要：

壹 第一次循环

- 一 以色列人在离弃耶和华之事上的邪恶
- 二 耶和华的怒气向以色列人发作
- 三 耶和华把以色列人交在米所波大米王手中
- 四 以色列人向耶和华哀求
- 五 耶和华兴起一位拯救者
- 六 那地太平四十年

贰 第二次循环

- 一 士师俄陀聂死了
- 二 以色列人又行耶和华眼中看为恶的事
- 三 耶和华使摩押王伊矶伦强盛，攻击以色列人
- 四 以色列人服事摩押王伊矶伦十八年
- 五 以色列人向耶和华哀求，
耶和华就为他们兴起一位拯救者

JUDGES

Message 4

THE MISERABLE HISTORY OF ISRAEL'S FORSAKING OF GOD CHAPTERS 2—16 (2)

THE FIRST THREE CYCLES OF THE MISERABLE HISTORY OF ISRAEL

* * * *

Scripture and Footnotes: Judg. 3:7—5:31 and footnotes

Outline:

I. THE FIRST CYCLE

- A. Israel's Evil in Forsaking Jehovah
- B. Jehovah's Anger Burning against Israel
- C. Jehovah Selling Israel into the Hand of the King of Mesopotamia
- D. Israel Crying Out to Jehovah
- E. Jehovah Raising Up a Savior
- F. The Land Having Rest Forty Years

II. THE SECOND CYCLE

- A. Othniel, the Judge, Dying
- B. Israel Again Doing That Which Was Evil in the Sight of Jehovah
- C. Jehovah Strengthening Eglon King of Moab against Israel
- D. Israel Serving Eglon King of Moab Eighteen Years
- E. Israel Crying to Jehovah,
and Jehovah Raising Up a Savior for Them

- 六 以笏杀摩押王伊矶伦，并击败摩押人
- 七 摩押被以色列人制伏了，于是那地太平八十年
- 八 亚拿的儿子珊迦也救了以色列人
- 叁 第三次循环
- 一 以笏死后，以色列人又行
耶和華眼中看为恶的事
- 二 耶和華把以色列人交于迦南王耶賓手中
- 三 以色列人向耶和華哀求
- 四 女申言者底波拉被兴起，作以色列的士师
- 五 底波拉同着巴拉和拿弗他利人并西布伦人，
击败迦南王耶賓
- 六 耶賓王的军长西西拉为雅亿所杀
- 七 神使迦南王耶賓被以色列人制伏
- 八 底波拉和巴拉的歌
- 1 欢乐庆祝他们胜过迦南王耶賓
- 2 珍赏率领他们的
以色列军长，以及甘心奉献自己的以色列民
- 3 赞美从天上，从其轨道与西西拉争战的星宿
- 4 赞美为他们争战之耶和華的使者，就是基督
- 5 祝福基尼人希百的妻雅亿
- 6 讥诮西西拉的母亲
对她儿子好运的幻想
- 7 祝福以色列
- 九 那地太平四十年

* * * *

读经：士师记三章七节至五章三十一节。

在我们来看三章七节至五章三十一节之前，我有负担再来说到士师记这一段的内在意义。

- F. Ehud Killing Eglon King of Moab and Defeating the Moabites
- G. Moab Being Subdued by Israel, and the Land Having Rest Eighty Years
- H. Shamgar the Son of Anath Also Saving Israel
- III. THE THIRD CYCLE
- A. Israel Again Doing That Which Was Evil
in the Sight of Jehovah after Ehud Died
- B. Jehovah Selling Israel into the Hand of Jabin King of Canaan
- C. Israel Crying Out to Jehovah
- D. Deborah, a Prophetess, Being Raised Up as a Judge of Israel
- E. Deborah, with Barak and the Children of Naphtali and Zebulun,
Defeating Jabin King of Canaan
- F. Sisera, the Captain of King Jabin's Army, Being Killed by Jael
- G. God Subduing Jabin King of Canaan before the Children of Israel
- H. The Song of Deborah and Barak
- 1. Celebrating Triumphantly Their Victory over Jabin King of Canaan
- 2. Appreciating the Leaders of Israel Who Took the Lead
and the People of Israel Who Willingly Offered Themselves
- 3. Praising the Stars That Fought with Sisera from Heaven, from Their Courses
- 4. Praising the Angel of Jehovah, Christ, Who Took Care of Their Battle
- 5. Blessing Jael, the Wife of Heber the Kenite
- 6. Mocking Ironically the Imagination
of the Mother of Sisera concerning Her Son's Good Fortune
- 7. Blessing Israel
- I. The Land Having Rest Forty Years

* * * *

Scripture Reading: Judg. 3:7—5:31

Before we come to 3:7—5:31, I have the burden to speak a word concerning the intrinsic significance of this portion of Judges.

在这三章里所记载的历史之前，以色列人从未有过女性首领。然后，忽然间，神兴起一个女子底波拉，作以色列的士师。关于这点，我们需要领悟，在圣经里，每当神作一件不平凡的事，都是非常有意义的。这首先指明男人的失败，然后指明神超绝的行动。在士师记四章的时候，以色列所有的男人都失败了，所以神兴起一个女人。一个女人的兴起，改变了整个以色列的光景。

在圣经里，正确的女子指明顺从神，守住神命定的人。这是以色列在神面前该采取的地位，但以色列的情形已变得完全不正常。男人离开了他们在耶和華面前的地位。因此，以色列违反神的命定，离开她作神妻子的地位，离弃祂，转向许许多多的偶像。这将以色列带到悲惨的情形和光景里。

照着神的创造，底波拉是非常能干的人。我们读她在五章里所作的歌，就能看见她满了能力、才干、眼光和远见。但这样卓越的人非常顺从。神使她作首领，但她守住正确的等次，以巴拉为她的遮盖。（士四 6～9。）她领悟她需要一个男人作她的遮盖。事实上，巴拉几乎没有作什么，但底波拉以他为她的“蒙头”。她守住这样的地位，全国就变得不一样。在他们悲惨的情形里，没有人愿意领头为耶和華的权益争战，也没有人愿意跟随。但这卓越不凡的女人领头实行女性对男人的服从，全国就进入正确的等次。每个人都回到他们的正确地位上。因此底波拉在她的歌里能说，“那时余剩的贵胄下来；耶和華的民与我一同下来，攻击勇士。”（五 13。）众首领率领，众民跟随，军队就形成了。首先，只有一些人跟随，但至终他们都跟随了。由此我们看见全国进入极美的等次，在耶和華面前采取正确的地位。

五章十五至十六节说到“心中定大志”和“心中设大谋”。在以色列悲惨的情形里，没有人设大谋。但百姓需要心中设大谋，他们也需要心中定大志，起来并跟随别人，为神的国争战。

Prior to the history recorded in these chapters, the people of Israel had never had a female leader. Then, suddenly, God raised up a female, Deborah, as a judge of Israel. Regarding this, we need to realize that in the Bible, whenever God does something which stands out as being extraordinary, it is very significant. It indicates, first, man's failure, and then, God's excellent act. At the time of Judges 4, all the men of Israel had failed, so God raised up a woman. That raising up of a female changed the entire condition of Israel.

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, but the situation in Israel had become fully abnormal. The men had left their position before Jehovah. Hence, 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.

According to God's creation, Deborah was a very capable person. By reading her song in chapter five, we can see that she was full of ability, capacity, insight, and foresight. But such an excellent person was very submissive. God made her the leader, yet she kept the proper order and took Barak as her covering (4:6-9). She realized that she needed a man to be her covering. Actually, Barak did nearly nothing, yet Deborah took him as her "head covering." When she took this kind of standing, the whole nation became different. In their miserable situation no one would take the lead to fight for Jehovah's interest, and no one would be willing to follow. But when this excellent, extraordinary woman took the lead to practice the female submission to the man, the entire country came into the proper order. Everyone returned to his or her proper position. Thus Deborah could say in her song, "Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty" (5:13). All the leaders took the lead, and all the people followed; the army was formed. At first, only some of the people followed, but eventually they all followed. From this we see that the entire country came into an excellent order, assuming the proper position before Jehovah.

Judges 5:15-16 speaks of "great resolutions in heart" and "great searchings of heart." In Israel's miserable situation, no one was searching his heart. But the people needed a great searching of their hearts, and they needed to make great resolutions in their hearts to rise up and follow the others to fight for God's kingdom.

我们可将这点应用到今天我们活力排的实行。为着活力排，我们需要许多祷告和悔改。在我们的祷告里，我们自然而然的会察验自己的心。（“设大谋”原文指监察、搜寻。）结果，我们定意为主而活，并照着在主恢复里当前的需要为祂争战。尤其我们需要为着得人作主的扩增，在主面前定大志。这就是“心中定大志。”

三章十二至十三节说，耶和华使以色列的仇敌强盛；但四章六至十六节启示，耶和华为以色列争战。这表明神是成为肉体的神。神要人与祂配合，祂才能行动。以色列若不争战，神就不会为他们争战。然而，以色列的确在底波拉之下，按着正确的等次争战，所以神就为他们争战。今天这原则对我们是一样的。我们若不出去得着罪人，神就不去；但我们若去，神也去。然而，这样的出去需要我们心中设大谋，定大志。神不作工，直到我们主动的心中设大谋，定大志。这是争战的路；这是传福音的路；这也是得着罪人成为基督肢体的路。

五章三十一节下半说，“愿爱你的人如日头出现，光辉烈烈。”日头出现，光辉烈烈，意思就是日头明亮、灿烂、荣耀的照耀。我们需要设大谋，定大志，如日头出现而照耀。倘若众召会都这样，就必定享受得胜。但愿在主恢复里所有亲爱的圣徒，都设大谋，定大志，并愿他们因着爱主，都如日头出现，光辉烈烈。

现在我们来查看三章七节至五章三十一节，以色列惨痛历史的头三次循环。

壹 第一次循环

三章七至十一节上半记载第一次循环。

一 以色列人在离弃耶和华之事上的邪恶

以色列人行恶，离弃耶和华，去事奉诸巴力和亚舍拉。（三 7。）

二 耶和华的怒气向以色列人发作

We may apply this to our practice of the vital groups today. For the vital groups we need much prayer with repentance. In our prayer spontaneously the searching of the heart comes to us. This issues in a resolve to live for the Lord and to fight for the Lord according to the present need in His recovery. In particular, we need to make a resolution before the Lord concerning gaining persons for His increase. This is “great resolutions in heart.”

Judges 3:12-13 says that Jehovah strengthened Israel’s enemies, but 4:6-16 reveals that Jehovah was fighting for Israel. This shows that God is a God of incarnation. God wants man to match Him so that He can move. If Israel had not fought, God would not have fought for them. However, because Israel did fight under Deborah in a proper order, God fought for them. The principle is the same with us today. If we do not go out to gain sinners, God will not go, but if we go, God also will go. However, this kind of going out needs a searching of our heart and a resolution in our heart. God will not work until we become active in this searching of our heart and making resolutions in our heart. This is the way to fight the battle; this is the way to preach the gospel; and this is the way to gain sinners to become members of Christ.

Judges 5:31b says, “May those who love Him be like the sun / When it rises in its might.” For the sun to rise in its might means that it shines brightly, brilliantly, and gloriously. We need the searchings, the resolutions, and the rising up to shine like the sun. If all the churches would be like this, they surely would enjoy the victory. May all the dear saints in the Lord’s recovery have great searchings and make great resolutions, and may they all, by loving the Lord, rise up like the sun to shine brightly.

Let us now consider the first three cycles of the miserable history of Israel in 3:7—5:31.

I. THE FIRST CYCLE

The record of the first cycle is given in 3:7-11a.

A. Israel’s Evil in Forsaking Jehovah

The children of Israel did evil in forsaking Jehovah to serve the Baalim and the Asheroth (v. 7).

B. Jehovah’s Anger Burning against Israel

因为以色列人行耶和华眼中看为恶的事，耶和华的怒气就向他们发作。（8 上。）

三 耶和华把以色列人交在米所波大米王手中

耶和华把以色列人交在米所波大米王古珊利萨田的手中，以色列人就服事他八年。（8 下。）

四 以色列人向耶和华哀求

以色列人向耶和华哀求。（9 上。）

五 耶和华兴起一位拯救者

耶和华兴起一位拯救者，就是迦勒兄弟的儿子俄陀聂。耶和华的灵降在他身上，他就拯救以色列人脱离古珊利萨田。（9 下～10。）

六 那地太平四十年

在第一次循环的末了，那地太平四十年。（11 上。）

贰 第二次循环

三章十一节下半至三十一节是以色列惨痛历史的第二次循环。

一 士师俄陀聂死了

十一节下半告诉我们，士师俄陀聂死了。

二 以色列人又行耶和华眼中看为恶的事

俄陀聂死后，以色列人又行耶和华眼中看为恶的事。（12 上。）

三 耶和华使摩押王伊矶伦强盛，攻击以色列人

因为以色列人行耶和华眼中看为恶的事，耶和华就使摩押王伊矶伦强盛，攻击以色列人。伊矶伦招聚亚扪人和亚玛力人去攻打以色列人，占据棕树城。（12 下～13。）

四 以色列人服事摩押王伊矶伦十八年

以色列人服事摩押王伊矶伦十八年。（14。）

Because Israel did what was evil in the sight of Jehovah, His anger burned against them (v. 8a).

C. Jehovah Selling Israel into the Hand of the King of Mesopotamia

Jehovah sold Israel into the hand of Cushan-rishathaim, king of Mesopotamia, and Israel served him eight years (v. 8b).

D. Israel Crying Out to Jehovah

The children of Israel cried out to Jehovah (v. 9a).

E. Jehovah Raising Up a Savior

Jehovah raised up a savior, Othniel the son of Caleb's younger brother. The Spirit of Jehovah came upon him, and he saved Israel from Cushan-rishathaim (vv. 9b-10).

F. The Land Having Rest Forty Years

The end of the first cycle was that the land had rest forty years (v. 11a).

II. THE SECOND CYCLE

In 3:11b-31 we have the second cycle of Israel's miserable history.

A. Othniel, the Judge, Dying

In verse 11b we are told that Othniel, the judge, died.

B. Israel Again Doing That Which Was Evil in the Sight of Jehovah

After the death of Othniel, the children of Israel again did that which was evil in the sight of Jehovah (v. 12a).

C. Jehovah Strengthening Eglon King of Moab against Israel

Because Israel did that which was evil in His sight, Jehovah strengthened Eglon king of Moab against Israel. Eglon gathered the children of Ammon and Amalek to himself and went and struck Israel, taking possession of the city of palms (vv. 12b-13).

D. Israel Serving Eglon King of Moab Eighteen Years

Israel served Eglon king of Moab eighteen years (v. 14).

五 以色列人向耶和华哀求， 耶和华就为他们兴起一位拯救者

以色列人向耶和华哀求，耶和华就为他们兴起一位拯救者，就是便雅悯人基拉的儿子以笏。（15 上。）

六 以笏杀摩押王伊矶伦，并击败摩押人

以笏用计杀死摩押王伊矶伦，然后带着从以法莲山地来的以色列人，击败摩押人，杀死摩押人约有一万。（15 下～29。）

七 摩押被以色列人制伏了， 于是那地太平八十年

摩押被以色列人制伏了，于是那地太平八十年。（30。）

八 亚拿的儿子珊迦也救了以色列人

以笏之后，有亚拿的儿子珊迦，他用赶牛的棍子打死六百非利士人；他也救了以色列人。（31。）

叁 第三次循环

四至五章记载第三次循环。

一 以笏死后，以色列人又行 耶和华眼中看为恶的事

以笏死后，以色列人又行耶和华眼中看为恶的事。（四 1。）

二 耶和华把以色列人交于迦南王耶宾手中

耶和华就把以色列人交于迦南王耶宾手中，他的军长是西西拉。他有铁车九百辆，他严苛的欺压以色列人二十年。（2，3 上。）

三 以色列人向耶和华哀求

以色列人就向耶和华哀求。（3 下。）

E. Israel Crying to Jehovah, and Jehovah Raising Up a Savior for Them

Israel cried to Jehovah, and Jehovah raised up a savior for them, Ehud the son of Gera, the Benjaminite (v. 15a).

F. Ehud Killing Eglon King of Moab and Defeating the Moabites

Ehud killed Eglon king of Moab by a scheme, and then he defeated the Moabites with the children of Israel from the hill country of Ephraim, killing about ten thousand Moabites (vv. 15b-29).

G. Moab Being Subdued by Israel, and the Land Having Rest Eighty Years

Moab was subdued that day by Israel, and the land had rest eighty years (v. 30).

H. Shamgar the Son of Anath Also Saving Israel

After Ehud there was Shamgar the son of Anath, who struck six hundred Philistines with an ox goad. He also saved Israel (v. 31).

III. THE THIRD CYCLE

Chapters four and five are a record of the third cycle.

A. Israel Again Doing That Which Was Evil in the Sight of Jehovah after Ehud Died

The children of Israel again did that which was evil in the sight of Jehovah after Ehud died (4:1).

B. Jehovah Selling Israel into the Hand of Jabin King of Canaan

Jehovah sold Israel into the hand of Jabin 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).

C. Israel Crying Out to Jehovah

The children of Israel cried out to Jehovah (v. 3a).

四 女申言者底波拉被兴起，作以色列的士师

女申言者底波拉被兴起，作以色列的士师。她坐在底波拉的棕树下，以色列人都上她那里去听判断。（4～5。）

五 底波拉同着巴拉

和拿弗他利人并西布伦人，
击败迦南王耶宾

底波拉同着巴拉和拿弗他利人并西布伦人，因着耶和华为他们争战，就击败迦南王耶宾和他的军长西西拉。（6～16。）十五节上半说，“耶和华使西西拉和他一切车辆全军溃乱，在巴拉面前被刀杀败。”

六 耶宾王的军长西西拉为雅亿所杀

在九节底波拉预言，耶和华要将西西拉交在一个妇人手里。在十七至二十二节，耶宾王的军长西西拉为基尼人希百之妻雅亿所杀，如底波拉所预言的。

七 神使迦南王耶宾

被以色列人制伏

神使迦南王耶宾被以色列人制伏。他们越发有力胜过耶宾，直到将他灭绝了。（23～24。）

八 底波拉和巴拉的歌

士师记五章一至三十一节上半是底波拉和巴拉的歌。

1 欢乐庆祝他们胜过迦南王耶宾

四至五节说，“耶和华啊，你从西珥出来，由以东地前行；那时地震天漏，云也落雨。山见耶和华的面就震动，西乃山见耶和华以色列神的面，也是如此。”这里底波拉和巴拉欢乐庆祝他们胜过迦南王耶宾，这胜利是耶和华所赐的。

2 珍赏率领他们的

以色列军长，以及甘心奉献自己的以色列民

D. Deborah, a Prophetess, Being Raised Up as a Judge of Israel

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).

E. Deborah, with Barak

and the Children of Naphtali and Zebulun,
Defeating Jabin King of Canaan

Deborah, with Barak and the children of Naphtali and Zebulun, defeated Jabin the king of Canaan and the captain of his army, Sisera, through Jehovah's fighting for them (vv. 6-16). Verse 15a says, "Jehovah threw Sisera and all his chariots and all his camp into confusion with the edge of the sword before Barak."

F. Sisera, the Captain of King Jabin's Army, Being Killed by Jael

In verse 9 Deborah prophesied that Jehovah would sell Sisera into the hand of a woman. In verses 17 through 22 Sisera, the captain of King Jabin's army, was killed by Jael, the wife of Heber the Kenite, as Deborah had predicted.

G. God Subduing Jabin King of Canaan

before the Children of Israel

God subdued Jabin king of Canaan before the children of Israel. They prevailed more and more against Jabin until they destroyed him (vv. 23-24).

H. The Song of Deborah and Barak

Judges 5:1-31a is the song of Deborah and Barak.

1. Celebrating Triumphantly Their Victory over Jabin King of Canaan

Verses 4 and 5 say, "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. / The mountains quaked at the presence of Jehovah, / Sinai there, at the presence of Jehovah, the God of Israel." Here Deborah and Barak celebrated triumphantly their victory over Jabin king of Canaan, given to them by God.

2. Appreciating the Leaders of Israel Who Took the Lead

and the People of Israel Who Willingly Offered Themselves

底波拉和巴拉珍赏率领他们的以色列军长，以及甘心奉献自己的以色列民；他们中间有心中定大志的，有心中设大谋的。（五 2，9，13～18。）

3 赞美从天上， 从其轨道与西西拉争战的星宿

底波拉和巴拉的歌也赞美从天上，从其轨道与西西拉争战的星宿，以及把迦南诸王冲没的基顺古河。（20～21。）

4 赞美为他们争战之耶和华的使者，就是基督

“耶和华的使者说，应当咒诅米罗斯，大大咒诅其中的居民；因为他们不来帮助耶和华，不来帮助耶和华攻击勇士。”（23。）这里这首歌赞美为他们争战之耶和华的使者，就是基督。

5 祝福基尼人希百的妻雅亿

在二十四至二十七节，底波拉和巴拉的歌祝福基尼人希百的妻雅亿；她杀了迦南王耶宾的军长西西拉。二十四节说，“愿基尼人希百的妻雅亿，在众妇人中多得福气，在住帐棚的妇人中多蒙福祉。”

6 讥诮西西拉的母亲 对她儿子好运的幻想

二十八至三十节接着讥诮西西拉的母亲对她儿子好运的幻想。

7 祝福以色列

三十一节上半是对以色列的祝福：“耶和华啊，愿你的仇敌都这样灭亡，愿爱你的人如日头出现，光辉烈烈。”

九 那地太平四十年

五章总结说，那地太平四十年。（31 下。）

Deborah and Barak appreciated the leaders of Israel who took the lead and the people of Israel who willingly offered themselves, some of whom had great resolutions in their heart and great searchings of their heart (vv. 2, 9, 13-18).

3. Praising the Stars That Fought with Sisera from Heaven, from Their Courses

The song of Deborah and Barak also praises the stars that fought with Sisera from heaven, from their courses, and the ancient river Kishon that swept away the kings of Canaan (vv. 20-21).

4. Praising the Angel of Jehovah, Christ, Who Took Care of Their Battle

“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” (v. 23). Here the song praises the Angel of Jehovah, Christ, who took care of their battle.

5. Blessing Jael, the Wife of Heber the Kenite

In verses 24 through 27 the song of Deborah and Barak blesses Jael, the wife of Heber the Kenite, who killed Sisera, the captain of the army of Jabin, king of Canaan. Verse 24 says, “Blessed among women shall Jael be, / The wife of Heber the Kenite; / Blessed among the women in the tent shall she be.”

6. Mocking Ironically the Imagination of the Mother of Sisera concerning Her Son’s Good Fortune

Verses 28 through 30 continue by mocking ironically the imagination of the mother of Sisera concerning her son’s good fortune.

7. Blessing Israel

Verse 31a is a blessing upon Israel: “May all your enemies so perish, O Jehovah. / But may those who love Him be like the sun / When it rises in its might.”

I. The Land Having Rest Forty Years

Chapter five concludes by saying that the land had rest forty years (v. 31b).

士师记

第五篇

以色列离弃神的

惨痛历史

二至十六章（三）

以色列惨痛历史的

第四次循环

* * * *

经文及注解：士六 1 至八 32 及注

纲要：

肆 第四次循环

- 一 以色列人又行耶和华眼中看为恶的事
- 二 耶和华把以色列人交在米甸人手里七年
- 三 以色列人因米甸人的缘故，哀求耶和华
- 四 耶和华差遣申言者责备以色列人
 - 1 提醒他们，耶和华曾救他们脱离埃及，将迦南地赐给他们
- 五 耶和华的使者（基督）呼召基甸
 - 1 向他显现
 - 2 吩咐他从米甸人手里拯救以色列人
 - 3 借着接受他的献祭，给他一个证据
- 六 耶和华吩咐基甸拆毁他父亲的巴力祭坛

JUDGES

Message 5

THE MISERABLE HISTORY OF ISRAEL'S FORSAKING OF GOD CHAPTERS 2—16 (3)

THE FOURTH CYCLE OF THE MISERABLE HISTORY OF ISRAEL

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Scripture and Footnotes: Judg. 6:1—8:32 and footnotes

Outline:

IV. THE FOURTH CYCLE

- A. Israel Again Doing That Which Was Evil in the Sight of Jehovah
- B. Jehovah Delivering Israel into the Hand of Midian for Seven Years
- C. The Children of Israel Crying Out to Jehovah because of Midian
- D. Jehovah Sending a Prophet to Reprove the Children of Israel
 1. Reminding Them of Jehovah's Delivering Them from Egypt and His Giving to Them the Land of Canaan
 2. Charging Them Not to Fear the Gods of the Amorites
- E. The Angel of Jehovah (Christ) Calling Gideon
 1. Appearing to Him
 2. Charging Him to Save Israel from the Hand of Midian
 3. Performing a Sign for Him by Receiving His Offering
- F. Jehovah Charging Gideon to Tear Down the Altar of Baal That Belonged to His Father

- 1 基甸挑十个人在夜间行这事
- 2 城里的人为巴力辩护
- 3 因为这事，基甸被称为耶路巴力
- 七 米甸人、亚玛力人、和东方人，
都聚集一起，在耶斯列谷安营，
耶和华的灵披戴在基甸身上
- 八 基甸向神求神迹，使一团羊毛有水，又使羊毛干了
- 九 神所拣选的三百人跟随基甸，为以色列击败米甸人
- 十 米甸人被击败
 - 1 借着基甸在米甸营中听见一个梦
 - 2 借着基甸的三百人分作三队，
吹号并打破瓶子
 - 3 借着耶和華使各人用刀互相击杀
 - 4 借着以色列人追赶米甸人
 - 5 米甸人的两个首领被杀
- 十一 以法莲人的抱怨和基甸的安抚
- 十二 疏割人和毗努伊勒人对基甸的藐视和侮辱
- 十三 基甸又追赶米甸军营
- 十四 基甸对待以色列人
 - 1 不愿管理他们
 - 2 求他们将所夺的金子和紫色衣服给他
 - 3 用金子制造一个以弗得，设立在本城
 - 4 米甸人被以色列人制伏，以色列地太平四十年
- 十五 基甸的家和他的死
 - 1 基甸有七十个儿子，是他从许多妻子生的
 - 2 基甸年纪老迈而死

* * * *

读经：士师记六章一节至八章三十二节。

1. Gideon Doing It by Ten Men at Night
2. The Men of the City Contending for Baal
3. Gideon Being Called Jerubbaal because of This
- G. All the Midianites, Amalekites, and the Children of the East
Gathering Together to Encamp in the Valley of Jezreel,
and the Spirit of Jehovah Clothing Gideon
- H. Gideon Asking God for Signs to Water a Fleece of Wool and to Dry It
- I. The Three Hundred Chosen by God to Follow Gideon to Defeat Midian for Israel
- J. The Defeat of Midian
 1. By Gideon Hearing the Account of a Dream in the Camp of Midian
 2. By the Three Hundred Men of Gideon Divided into Three Companies
Blowing the Trumpets and Shattering the Pitchers
 3. By Jehovah Setting Each Man's Sword against His Companion
 4. By the Men of Israel Pursuing after the Midianites
 5. The Two Princes of Midian Being Slain
- K. The Complaint of Ephraim and Gideon's Pacification
- L. The Despising and Insulting of the Men of Succoth and Penuel toward Gideon
- M. Gideon Further Pursuing the Midian Camps
- N. Gideon's Dealing with the Men of Israel
 1. Not Willing to Rule over Them
 2. Asking Them for Their Spoils of Gold and Purple Garments
 3. Making an Ephod with Gold and Placing It in His City
 4. Midian Being Subdued by Israel, and the Land of Israel Having Rest Forty Years
- O. Gideon's Family and His Decease
 1. Gideon Having Seventy Sons by Many Wives
 2. Gideon Dying at a Good Age

* * * *

Scripture Reading: Judg. 6:1—8:32

我在主面前思想第六章一节至第八章三十二节之后，相信陈明士师记这段之内在意义的路，是先陈明基甸成功的秘诀，然后陈明他失败的关键。

基甸是奇妙的士师，非常特别的蒙耶和華呼召，他因着四件事而成功。第一，他仔细听神的话，这在当时以色列人中间是少有的。第二，基甸服从神的话，照着神的话而行。第三，他拆毁巴力祭坛，砍下亚舍拉。（士六 25 ~ 28。）这摸着神的心。以色列堕落时，神恨恶偶像到极点。神这真丈夫认为，所有的偶像都是与祂妻子以色列行淫的男人。第四，借着拆毁父亲的巴力祭坛，砍下亚舍拉，基甸牺牲了他与父亲的关系，以及他对社会的享受。因着他所作的，俄弗拉城的人就与他争辩，甚至要杀他。（28 ~ 30。）基甸要为神作这样的事，需要他牺牲自己的权益，而他的牺牲是他成功的有力因素。

七章二至七节里拣选三百人的事，也强调为着神的定旨牺牲我们个人的权益和享受。基甸吹号招聚百姓攻打米甸人时，三万二千人响应。神说，跟随基甸的人过多，神不能将米甸人交在他们手中，免得以色列人向神夸大说，“是我自己的手救了我。”（七 2。）神告诉基甸，他有过多的人，指明祂要为他们争战。首先，二万二千人回去，因为他们惧怕。（3。）然后耶和華试验其余的一万人，把他们带到水旁喝水。凡跪下喝水，舐水象狗舐的，就被打发回家。（5。）只有用手捧着舐水的三百人，蒙神拣选来与米甸人争战。（6。）耶和華告诉基甸，祂要借着那样舐水的三百人，拯救他们脱离米甸人。（7。）这三百人和基甸一样，甘愿牺牲以为神所用。

由于这四个因素，基甸得着赏赐：经纶的灵降在他身上。（六 34。）因此，他成为一个大能的人，只带着三百人，就击败两个首领和两个王。（七 25，八 10 ~ 12。）我们在基甸身上看见一幅图画：与神联结的人，就是神人，如何实行神的话，并完成神的经纶。

After considering 6:1—8:32 before the Lord, I believe that the way to present the intrinsic significance of this portion of Judges is to present, first, the secret of Gideon's success and then the secret of his failure.

Gideon, a marvelous judge who was called by Jehovah in a very particular way, was successful because of four things. First, he listened carefully to the word of God, something that was rare among the children of Israel at that time. Second, Gideon obeyed God's word and acted on it. Third, he tore down the altar of Baal and cut down the Asherah (6:25-28). This touched God's heart. In the degradation of Israel, God hated the idols to the uttermost. God as the genuine Husband regarded all the idols as men with whom His wife Israel had committed harlotry. Fourth, 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. Because of what he had done, the men of the city of Ophrah contended with him and even wanted to kill him (vv. 28-30). For Gideon to do such a thing for God required that he sacrifice his own interests, and his sacrifice was a strong factor of his success.

The selection of the three hundred in 7:2-7 also stresses the sacrifice of our personal interests and enjoyment for God's purpose. When Gideon blew the trumpet to call the people to fight against the Midianites, thirty-two thousand responded. God said that those who were with Gideon were too many for God to deliver Midian into their hand, for Israel might have vaunted himself against God, saying, "My own hand has saved me" (v. 2). By telling Gideon that he had too many people, God was indicating that He would fight for them. First, twenty-two thousand went home because they were afraid (v. 3). Then Jehovah tested the remaining ten thousand by bringing them to the water to drink. Those who bowed down on their knees and lapped as a dog laps were sent home (v. 5). Only the three hundred who lapped the water into their mouths with their hands were chosen by God for the battle against Midian (v. 6). Jehovah told Gideon that through the three hundred men who lapped in that way, He would save them from Midian. Like Gideon, these three hundred were willing to sacrifice in order to be used by God.

As a result of these four factors, Gideon received a reward: the economical Spirit came upon him (6:34). Hence, he became powerful and with only three hundred men defeated two princes and two kings (7:25; 8:10-12). With Gideon we have a picture of a man in union with God, a God-man, to fulfill God's word and to carry out God's economy.

在他大大成功——士师记里所记载以色列历史一切循环中最大的成功——以后，基甸有了可怕的失败。他失败的关键包含三个因素。第一，基甸不仁慈。他杀了那些不支持他的同胞，（16～17，）干犯了神的第六条诫命。（出二十13。）第二，他放纵肉体的情欲，对肉体的情欲毫不约束。这由士师记八章三十节所指明，这节告诉我们，基甸有七十个儿子，“因为他有许多的妻。”此外，他的妾住在示剑，也给他生了一个儿子。（士八31。）借此基甸干犯了第七条诫命。（出二十14。）第三，虽然他在拒绝管理百姓的事上作得很好，（士八22～23，）但他贪恋百姓所夺的掠物，百姓就将掠物交给他。（24。）

基甸放纵性欲并贪恋金子，就导致拜偶像。贪婪就是拜偶像，（西三5，）淫乱与贪婪都连于拜偶像。（弗五5。）甚至所罗门王，起初是敬畏神、爱神的人，至终由于娶了许多外邦妻子，也成了拜偶像的人。（王上十一4。）基甸用他从百姓取得的金子制造了一个以弗得，这以弗得成了以色列人的偶像。（士八27。）结果，基甸的家和整个以色列社会都被败坏。基甸起初拆毁巴力祭坛及其偶像，但在他成功以后，却建立另一个敬拜的东西。这失败抵销了他一切的成功。

士师记是一卷关于享受美地的书；美地是基督的预表。基甸的成功指明他得着绝佳的机会享受基督，他的失败指明他失去机会享受基督。他的失败给我们看见，我们需要在性和钱财的事上，施行严格的管制。否则，我们会失去对基督的享受。在这些事上任何的放纵，都会抹煞我们对基督的享受。

现在我们继续来看六章一节至八章三十二节所记载，以色列惨痛历史中第四次循环的许多细节。

肆 第四次循环

一 以色列人又行耶和华眼中看为恶的事

以色列人又行耶和华眼中看为恶的事。（六1上。）

After his great success—the greatest success in all the cycles of Israel’s history recorded in Judges—Gideon had a terrible failure. The secret of his failure comprises three factors. First, Gideon was not kind. He killed those countrymen who did not support him (vv. 16-17), breaking the sixth commandment of God (Exo. 20:13). Second, he indulged in the lust of the flesh, 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). Third, although he did a good thing in refusing to rule over the people (Judg. 8:22-23), he coveted the spoil of his people, and they surrendered it to him (v. 24).

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). Even King Solomon, who began as a God-fearing and God-loving person, eventually became an idol worshipper through his many foreign wives (1 Kings 11:4). Gideon made an ephod with the gold he had taken from the people, and this ephod became an idol to the children of Israel (Judg. 8:27). As a result, Gideon’s family and the entire society of Israel were corrupted. Gideon began by tearing down the altar of Baal and its idol, but after his success he built something idolatrous. This failure canceled all his success.

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. His failure shows us that we need to exercise strict control in dealing with the matters of sex and wealth. Otherwise, we will suffer the loss of the enjoyment of Christ. Any indulgence in these things will cause our enjoyment of Christ to be annulled.

Let us now go on to consider the many details of the fourth cycle of Israel’s miserable history recorded in 6:1—8:32.

IV. THE FOURTH CYCLE

A. Israel Again Doing That Which Was Evil in the Sight of Jehovah

Once again the children of Israel did that which was evil in the sight of Jehovah (6:1a).

二 耶和华把以色列人 交在米甸人手里七年

耶和华把以色列人交在米甸人手里七年。（1下～6上。）以色列人为自己在山中挖穴、挖洞、建造营寨。（2。）以色列人每逢撒种之后，米甸人、亚玛力人、和东方人，都上来攻打他们，并且带着牲口帐篷来，象蝗虫那样多，毁坏土产。（3～5。）因此，“以色列人因米甸人的缘故，极其穷乏。”（6上。）

三 以色列人因米甸人的缘故，哀求耶和华

以色列人因米甸人的缘故，哀求耶和华。（6下～7。）

四 耶和华差遣申言者责备以色列人

耶和华差遣申言者责备以色列人。（8上。）

1 提醒他们，耶和华曾救他们脱离埃及， 将迦南地赐给他们

借着这申言者，耶和华提醒以色列人，祂曾救他们脱离埃及人的手，并脱离一切欺压他们之人的手。祂也提醒他们，祂把迦南人从他们面前赶出，将迦南地赐给他们。（8下～9。）

2 吩咐他们，不可敬畏亚摩利人的神

耶和华吩咐以色列人，不可敬畏亚摩利人的神，他们竟不听从祂的话。（10。）

五 耶和华的使者（基督）呼召基甸

十一至二十四节有耶和华的使者（基督）呼召基甸的记载。

1 向他显现

十一至十三节告诉我们，耶和华的使者向基甸显现。耶和华的使者来坐在俄弗拉的橡树下，那时基甸正在酒醱那里打麦子，为要防备米甸人。耶和华的使者这样向

B. Jehovah Delivering Israel into the Hand of Midian for Seven Years

Jehovah delivered Israel into the hand of Midian for seven years (vv. 1b-6a). The children of Israel made for themselves dens, caves, and strongholds in the mountains (v. 2). Whenever Israel sowed, Midian rose up with Amalek and the children of the east against Israel and came with their cattle and their tents like swarming locusts to destroy the produce of the land (vv. 3-5). Thus, “Israel was greatly impoverished because of Midian” (v. 6a).

C. The Children of Israel Crying Out to Jehovah because of Midian

The children of Israel cried out to Jehovah because of Midian (vv. 6b-7).

D. Jehovah Sending a Prophet to Reprove the Children of Israel

Jehovah sent a man who was a prophet to reprove the children of Israel (v. 8a).

1. Reminding Them of Jehovah’s Delivering Them from Egypt and His Giving to Them the Land of Canaan

Through this prophet Jehovah reminded the children of Israel of His delivering them from the hand of the Egyptians and out of the hand of all who oppressed them. He also reminded them that He had driven out the Canaanites before them and had given to them the land of Canaan (vv. 8b-9).

2. Charging Them Not to Fear the Gods of the Amorites

Jehovah charged the children of Israel not to fear the gods of the Amorites, but they did not listen to His voice (v. 10).

E. The Angel of Jehovah (Christ) Calling Gideon

In verses 11 through 24 we have an account of the Angel of Jehovah (Christ) calling Gideon.

1. Appearing to Him

In verses 11 through 13 we are told that the Angel of Jehovah appeared to Gideon. The Angel of Jehovah came and sat under the terebinth that was in Ophrah while Gideon was beating out the wheat in the winepress in order to hide it from the

基甸显现，对他说，“大能的勇士啊，耶和华与你同在。”（12。）

2 吩咐他从米甸人手里拯救以色列人

耶和华的使者吩咐基甸，从米甸人手里拯救以色列人。（14～16。）祂转向基甸，说，“你靠着你这力量去从米甸人手里拯救以色列人。不是我差遣你去的么？”（14。）基甸问他有何能拯救以色列人，耶和华的使者对他说，“我必与你同在，你就击打米甸人，如同击打一人一样。”（16。）

3 借着接受他的献祭，给他一个证据

基甸求耶和华的使者给他一个证据，证实是祂与他说话。（17～24。）耶和华的使者借着接受基甸的献祭，给他一个证据。“耶和华的使者伸出手内的杖，杖头挨了肉和无酵饼，就有火从磐石中出来，烧尽了肉和无酵饼。耶和华的使者也就不见了。”（21。）由于这个证据，基甸就为耶和华筑一座坛，起名叫耶和华沙龙，意“耶和华是平安”；或“平安的耶和华”。（24。）

六 耶和华吩咐基甸拆毁他父亲的巴力祭坛

耶和华吩咐基甸拆毁他父亲的巴力祭坛，砍下坛旁的亚舍拉，然后在这保障上，整整齐齐的为耶和华他的神筑一座坛。（25～32。）

1 基甸挑十个人在夜间行这事

基甸因为怕他父家和本城的人，就挑了十个人，不在白昼，乃在夜间行了这事。（27。）

2 城里的人为巴力辩护

城里的人为巴力辩护。（28～31。）他们见巴力的祭坛拆毁，坛旁的亚舍拉砍下，就问这事是谁作的。他们访查之后，推断那是基甸作的；他们就想要杀他。

3 因为这事，基甸被称为耶路巴力

Midianites. In this way the Angel of Jehovah appeared to Gideon and said to him, “Jehovah is with you, valiant warrior” (v. 12).

2. Charging Him to Save Israel from the Hand of Midian

The Angel of Jehovah charged Gideon to save Israel from the hand of the Midianites (vv. 14-16). He turned to Gideon and said, “Go in this strength of yours, and save Israel from the hand of Midian. Have I not sent you?” (v. 14). When Gideon asked by what way he could save Israel, the Angel of Jehovah said to him, “Surely I will be with you, and you will strike the Midianites as one man” (v. 16).

3. Performing a Sign for Him by Receiving His Offering

Gideon asked the Angel of Jehovah to perform a sign for him that it was He who was speaking with him (vv. 17-24). The Angel of Jehovah performed a sign by receiving Gideon’s offering. “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” (v. 21). This sign resulted in Gideon’s building up of an altar to Jehovah, calling it Jehovah-shalom, which means “Jehovah is peace” or “Jehovah of peace” (v. 24).

F. Jehovah Charging Gideon to Tear Down the Altar of Baal That Belonged to His Father

Jehovah charged Gideon to tear down the altar of Baal that belonged to his father and to cut down the Asherah that was beside it and then to build an altar to Jehovah his God upon the top of that stronghold in the ordered manner (vv. 25-32).

1. Gideon Doing It by Ten Men at Night

Gideon did this by ten men at night and not by day because he was too afraid of his father’s house and the men of the city (v. 27).

2. The Men of the City Contending for Baal

The men of the city contended for Baal (vv. 28-31). When they saw that the altar of Baal had been torn down and that the Asherah beside it had been cut down, they asked who had done this thing. After inquiring and seeking about, they concluded that Gideon had done it, and they desired to kill him.

3. Gideon Being Called Jerubbaal because of This

因为这事，基甸被称为耶路巴力，意思是“让巴力辩护”。（32。）

七 米甸人、亚玛力人、和东方人， 都聚集一起，在耶斯列谷安营， 耶和华的灵披戴在基甸身上

米甸人、亚玛力人、和东方人，都聚集过河，在耶斯列谷安营。（33。）耶和华的灵披戴在基甸身上，他就吹号，招聚亚比以谢族。然后他打发人招聚玛拿西人、亚设人、西布伦人、拿弗他利人，出来与他会合。（34～35。）

八 基甸向神求神迹， 使一团羊毛有水，又使羊毛干了

照着三十六至四十节，基甸向神求神迹，使一团羊毛有水，又使羊毛干了。首先，基甸说，若只是羊毛上有露水，别的地方都是干的，他就知道耶和華要借他的手拯救以色列人。次日早晨，只有羊毛上有露水。然后基甸求只有羊毛是干的，别的地方都有露水。这夜神也如此行；只有羊毛上是干的。

九 神所拣选的三百人跟随基甸， 为以色列击败米甸人

在七章二至八节上半我们看见，神所拣选的三百人跟随基甸，为以色列击败米甸人。耶和華告诉基甸，跟随他的人过多，耶和華不能将米甸人交在他们手中。神嘱咐基甸宣告，凡惧怕胆怯的，可以离开回去。于是有二万二千人回去。只剩下一万。（七 2～3。）从这一万人中，只有用手捧着水的三百人蒙耶和華拣选。（4～8上。）

十 米甸人被击败

士师记七章八节下半至二十五节描述米甸人被击败。

1 借着基甸在米甸营中听见一个梦

Because of this Gideon was called Jerubbaal, which means “Let Baal contend” (v. 32).

G. All the Midianites, Amalekites, and the Children of the East Gathering Together to Encamp in the Valley of Jezreel, and the Spirit of Jehovah Clothing Gideon

All the Midianites, Amalekites, and the children of the east gathered together, and they crossed over and encamped in the valley of Jezreel (v. 33). The Spirit of Jehovah clothed Gideon, and he blew his trumpet to call the Abiezrites. Then he sent messengers to call the people of Manasseh, Asher, Zebulun, and Naphtali to come up to meet them (vv. 34-35).

H. Gideon Asking God for Signs to Water a Fleece of Wool and to Dry It

According to verses 36 through 40, Gideon asked God for signs to water a fleece of wool and to dry it. First, Gideon said that if there was dew on the fleece alone and it was dry on the ground, then he would know that Jehovah would save Israel through his hand. The next morning there was dew only on the fleece. Then Gideon asked that it be dry on the fleece only and that there be dew on all the ground. God did so that night, and it was dry on the fleece only.

I. The Three Hundred Chosen by God to Follow Gideon to Defeat Midian for Israel

In 7:2-8a we see that three hundred were chosen by God to follow Gideon to defeat Midian for Israel. Jehovah told Gideon that the people who were with him were too many for Jehovah to deliver Midian into their hand. God charged Gideon to proclaim that whoever was afraid and trembling should return and depart. Twenty-two thousand of the people returned, and ten thousand remained (vv. 2-3). Out of the ten thousand, only three hundred who lapped the water into their mouth with their hand were chosen by Jehovah (vv. 4-8a).

J. The Defeat of Midian

Judges 7:8b-25 describes the defeat of Midian.

1. By Gideon Hearing the Account of a Dream in the Camp of Midian

照着九至十五节，基甸在米甸营中听见一个梦。一个米甸人将梦告诉同伴说，“我作了一梦，梦见一个大麦饼辊入米甸营中，到了帐幕，将帐幕撞倒，帐幕就翻转倾覆了。”（13。）那同伴说，这不是别的，乃是基甸的刀。神已将米甸和全军，都交在基甸的手中。基甸听见这梦，和梦的讲解，就敬拜神。他回到以色列营中，说，“起来吧，耶和华已将米甸营交在你们手中了。”（15。）

2 借着基甸的三百人分作三队，吹号并打破瓶子

基甸将三百人分作三队，把号角和空瓶交在各人手里，瓶内都藏着火把。（16。）他们就吹号，打破瓶子，左手拿着火把，右手拿着号角，喊叫说，“有刀为着耶和华，为着基甸！”（19～20。）米甸全营的人都乱窜，又呐喊又逃跑。

3 借着耶和华使各人用刀互相击杀

耶和华使全营的人用刀互相击杀。（22。）

4 借着以色列人追赶米甸人

从拿弗他利、亚设、玛拿西、和以法莲出来的以色列人追赶米甸人。（23～24。）

5 米甸人的两个首领被杀

以色列人捉住了米甸人的两个首领，俄立和西伊伯，杀了他们。（25。）

十一 以法莲人的抱怨和基甸的安抚

以法莲人与基甸剧烈争吵，抱怨他去与米甸人争战，没有招他们同去。（八1。）基甸安抚他们，问说，他所行的，岂能比他们所行的么？并说，神已将米甸人的两个首领，交在他们手中。他们的怒气就消了。（2～3。）

十二 疏割人和毗努伊勒人对基甸的藐视和侮辱

According to verses 9 through 15, Gideon heard the account of a dream in the camp of Midian. One of the Midianites recounted a dream to his companion, saying, “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 turned upside down. And the tent collapsed” (v. 13). His companion responded by saying that this was nothing else than the sword of Gideon and that God had delivered Midian and all the camp into Gideon’s hand. When Gideon heard the account of the dream and its interpretation, he worshipped, returned to the camp of Israel, and said, “Arise, for Jehovah has delivered the camp of Midian into your hand” (v. 15).

2. By the Three Hundred Men of Gideon Divided into Three Companies Blowing the Trumpets and Shattering the Pitchers

Gideon divided the three hundred men into three companies and put trumpets into their hands, as well as empty pitchers, with torches inside the pitchers (v. 16). They blew the trumpets and shattered the pitchers. Then, holding the torches in their left hands and the trumpets in their right hands, they cried out, “A sword for Jehovah and for Gideon!” (vv. 19-20). Then the whole camp of the Midianites ran off, and they shouted and fled.

3. By Jehovah Setting Each Man’s Sword against His Companion

Jehovah set each man’s sword against his companion and against the whole camp (v. 22).

4. By the Men of Israel Pursuing after the Midianites

The men of Israel from Naphtali, Asher, Manasseh, and Ephraim pursued after the Midianites (vv. 23-24).

5. The Two Princes of Midian Being Slain

The children of Israel captured two princes of Midian, Oreb and Zeeb, and slew them (v. 25).

K. The Complaint of Ephraim and Gideon’s Pacification

The men of Ephraim contended sharply with Gideon, complaining that he did not call them when he went to battle against Midian (8:1). Gideon pacified them by asking what he had done to compare with them and saying that it was into their hand that God gave the princes of Midian. Then their hostile spirit toward him subsided (vv. 2-3).

L. The Despising and Insulting of the Men of Succoth and Penuel toward Gideon

在四至九节和十三至十七节，我们看见疏割人和毗努伊勒人对基甸的藐视和侮辱，以及基甸对疏割人和毗努伊勒人的惩罚。

十三 基甸又追赶米甸军营

在杀灭十二万人以后，基甸又追赶米甸军营一万五千人，捉住并杀死米甸的二王。（10～12，18～21。）

十四 基甸对待以色列人

二十二至二十八节说到基甸对待以色列人。

1 不愿管理他们

以色列人求基甸管理他们，但他拒绝说，“我不管理你们，我的儿子也不管理你们。唯有耶和华管理你们。”（22～23。）

2 求他们将所夺的金子和紫色衣服给他

基甸求他们各人将所夺的金耳环给他，他们就情愿这样作，给了他一千七百舍客勒金子，此外还有月环、耳坠、和紫色衣服。（24～26。）

3 用金子制造一个以弗得，设立在本城

基甸用金子制造了一个以弗得，设立在本城俄弗拉。以色列人到那里拜那以弗得，如同淫妇；这就成了基甸和他全家的网罗。（27。）

4 米甸人被以色列人制伏，以色列地太平四十年

米甸人在以色列人面前被制伏；基甸还在的日子，以色列地太平四十年。（28。）

十五 基甸的家和他的死

十八章总结于基甸的家和他的死。（29～32。）

In verses 4 through 9 and 13 through 17 we see the despising and insulting of the men of Succoth and Penuel toward Gideon and the punishment of the men of Succoth and Penuel by Gideon.

M. Gideon Further Pursuing the Midian Camps

After slaying one hundred twenty thousand men, Gideon further pursued the Midian camps of fifteen thousand men and captured and slew the two kings of Midian (vv. 10-12, 18-21).

N. Gideon's Dealing with the Men of Israel

Verses 22 through 28 speak concerning Gideon's dealing with the men of Israel.

1. Not Willing to Rule over Them

The men of Israel asked Gideon to rule over them, but he refused, saying, "I will not rule over you, nor will my son rule over you. Jehovah will rule over you" (vv. 22-23).

2. Asking Them for Their Spoils of Gold and Purple Garments

Gideon asked that each of them give him an earring of gold from his spoil, and they willingly did so, giving him one thousand seven hundred shekels of gold, in addition to crescents, pendants, and purple garments (vv. 24-26).

3. Making an Ephod with Gold and Placing It in His City

Gideon made an ephod with the gold and placed it in his city, in Ophrah. All Israel went as harlots to the ephod there, and it became a snare to Gideon and his house (v. 27).

4. Midian Being Subdued by Israel, and the Land of Israel Having Rest Forty Years

Midian was subdued before the children of Israel, and the land of Israel had rest forty years in the days of Gideon (v. 28).

O. Gideon's Family and His Decease

Chapter eight concludes with a word regarding Gideon's family and his decease (vv. 29-32).

1 基甸有七十个儿子，是他从许多妻子生的

基甸有七十个儿子，是他从许多妻子生的。他的妾住在示剑，也给他生了一个儿子，名叫亚比米勒。（30 ~ 31。）

2 基甸年纪老迈而死

基甸年纪老迈而死，葬在俄弗拉，在他父亲的坟墓里。（32。）

1. Gideon Having Seventy Sons by Many Wives

Gideon had seventy sons by many wives. He also had another son, by the name of Abimelech, by his concubine in Shechem (vv. 30-31).

2. Gideon Dying at a Good Age

Gideon died at a good age, and he was buried in the tomb of his father in Ophrah (v. 32).

士师记

第六篇

以色列离弃神的

惨痛历史

二至十六章（四）

以色列惨痛历史的

第五次循环

* * * *

经文及注解：士八 33 至十 5 及注

纲要：

伍 第五次循环

- 一 以色列人又如同淫妇去随从诸巴力
- 二 耶路巴力（基甸）的儿子亚比米勒，杀了他的弟兄们
- 三 示剑的众人和米罗全家，
在示剑立亚比米勒为王
- 四 约坦向亚比米勒抗议
- 五 亚比米勒管理以色列人三年
- 六 神使恶灵降在亚比米勒
和示剑人中间，
以惩罚亚比米勒和示剑人
- 七 示剑人以诡诈待亚比米勒
- 八 城主西布勒帮助亚比米勒
击败迦勒和示剑人

JUDGES

Message 6

THE MISERABLE HISTORY OF ISRAEL'S FORSAKING OF GOD CHAPTERS 2—16 (4)

THE FIFTH CYCLE OF THE MISERABLE HISTORY OF ISRAEL

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Scripture and Footnotes: Judg. 8:33—10:5 and footnotes

Outline:

I. THE FIFTH CYCLE

- A. Israel Turning Again and Going as Harlots after the Baalim
- B. Abimelech, the Son of Jerubbaal, Gideon, Slaying His Brothers
- C. The Men of Shechem and All the House of Millo
Making Abimelech King at Shechem
- D. Jotham Protesting against Abimelech
- E. Abimelech Ruling over Israel Three Years
- F. God Sending an Evil Spirit between Abimelech
and the Men of Shechem for the Punishment
over Abimelech and the Men of Shechem
- G. The Men of Shechem Dealing Treacherously with Abimelech
- H. Zebul the Ruler of the City Helping Abimelech
to Defeat Gaal and the Men of Shechem

九 神报应亚比米勒的恶，和示剑人的一切恶

十 陀拉兴起，拯救以色列人

* * * *

读经：士师记八章三十三节至十章五节。

以色列惨痛历史第五、第六次循环（士八 33 ~ 十 5，十 6 ~ 十二 15）的内在意义，乃是以色列离弃神，使自己联于偶像。这就是说，以色列人与神，就是她合法的丈夫离婚，转去随从许多偶像。

人离弃神，开始于创世记三章。神创造人有灵，使人能接触祂，得着祂，并接受祂作生命。园子里的生命树，表征神自己作生命的具体化身，给我们接触并接受。神警告人不要有分于另一棵树，就是善恶知识树，因为吃那树的果子会带进死。然而，从人存在的开始，撒但就引诱人接受善恶知识树，就是撒但自己的具体化身。接受知识树，实际上就是与撒但结婚，与神离婚。

这样离弃神并联于撒但，乃是人类社会里混乱背后的最强因素。由于人离弃神并联于撒但，整个世界，包括每个国家、社会、家庭，都变得混乱。人一离弃神并联于撒但，混乱立即进来。这混乱的第一个显明，就是第一次谋杀——该隐杀了亚伯，这是在亚当家里所发生的。从那时起，在每个国家、社会和家庭里，都有了混乱。

基甸的失败是由于他离弃神，使自己联于撒但。在他成功时，他联于神；但在他失败时，他使自己联于撒但。他使自己联于撒但，结果就是谋杀。他也放纵肉体、贪婪、犯奸淫。这带进他的家和整个以色列社会的败坏。

甚至宗教也是宇宙混乱的一部分。加拉太六章十四节里所说的世界，不是世俗的世界，乃是宗教的世界。基督受死，为要拯救我们脱离宗教的世界。（加一 4。）在人眼中，宗教是好的；但在神眼中，每一种宗教都是撒但世界的一

I. God Repaying the Evil of Abimelech and All the Evil of the Men of Shechem

J. Tola Rising Up to Save Israel

* * * *

Scripture Reading: Judg. 8:33—10:5

The intrinsic significance of the fifth and sixth cycles of Israel's miserable history (8:33—10:5; 10:6—12:15) consists of Israel's forsaking God and joining herself to idols. This means that Israel divorced God, her legitimate Husband, and went after many idols.

Man's forsaking of God began in Genesis 3. God created man with a spirit so that man could contact Him, receive Him, and take Him in as life. The tree of life in the garden signified God Himself as the embodiment of life for us to contact and receive. God warned man not to partake of the other tree, the tree of the knowledge of good and evil, for eating of the fruit of that tree would issue in death. However, from the beginning of man's existence, Satan has been seducing man to take of the tree of the knowledge of good and evil, which is the embodiment of Satan himself. To take the tree of knowledge is actually to marry Satan and divorce God.

This forsaking of God and joining to Satan is the strongest factor behind the chaos in human society. Due to man's forsaking of God and joining to Satan, the entire world, including every nation, society, and family, has become chaotic. Immediately after man forsook God and joined himself to Satan, chaos came in. The first manifestation of this chaos was the first murder, which took place in Adam's family when Cain slew Abel. From that time onward, there has been chaos in every nation, society, and family.

Gideon's failure was due to his forsaking of God and his joining himself to Satan. In his success he was joined to God, but in his failure he joined himself to Satan. When he joined himself to Satan, the issue was murder. He also indulged in the flesh, coveted, and committed idolatry. This issued in the corruption of his family and the entire society of Israel.

Even religion is part of the universal chaos. The world spoken of in Galatians 6:14 is not the secular world but the religious world. Christ died to save us from the religious world (1:4). In man's eyes religion is good, but in God's eyes every kind of religion is a section of the satanic world. In principle, the situation in today's Christianity is the

部分。原则上，今天基督教里的情形与普世人类的情形是同样的一离弃神，并使自己联于撒但。

在主恢复里，我们也经过混乱的时期。似乎在主的恢复里，每十年就有一次背叛的循环，都与争权以满足野心有关。我们中间最近的背叛有两个根源—被得罪而不赦免，以及有野心而不得逞。这一切背叛的内在意义，就是离弃神，随从撒但。撒但因着野心而堕落；随从撒但，就是进入撒但堕落时的野心里。他要升到宝座上；他要与至上者同等。（赛十四 13～14。）因此，离弃神而与撒但联结，就是进入这恶者里面内在的野心。

背叛的结果总是混乱，背叛的人对自己造成破坏。那些参与最近这次背叛的召会都变得荒凉，甚至人数减少，但留下的召会却一直在扩增。

在家庭生活里，每当丈夫和妻子爱主，并弃绝祂以外的一切，他们的婚姻生活就很美妙。然而一旦丈夫或妻子开始爱别的东西，以之代替主，他们的婚姻生活和家庭生活就变得混乱。

我们没有权利与主离婚；我们没有理由离弃祂。我们必须接受祂，爱祂，尊重祂，尊敬祂，看重祂，高举祂，专靠祂，并弃绝撒但到极点。这样我们就必蒙福。

这原则能适用于整个人类，每个国家、每个社会、每个家庭、和每个人。我们若爱主，恨撒但，我们就必蒙福。然而，每当我们改变，开始爱基督以外的东西，我们就必遇见难处。诗篇三十三篇十二节说，“以耶和華為神的，那国是有福的。”以耶和華為主、元首、君王、和丈夫的每一国家、社会、团体、个人，都是有福的。

在这点上，让我们来看士师记八章三十三节至十章五节，这一段说到以色列惨痛历史的另一次循环。

伍 第五次循环

一 以色列人又如同淫妇去随从诸巴力

same as the universal situation of the human race—it has forsaken God and joined itself to Satan.

We have also had periods of chaos in the Lord's recovery. It seems that in the recovery there are cycles of rebellion about every ten years, involving struggles for power to fulfill ambitions. The recent rebellion among us had two roots—unforgiven offenses and unfulfilled ambitions. The intrinsic significance of all these rebellions is forsaking God to go along with Satan. Satan fell because of ambition. To go along with Satan is to enter into the ambition that was present in Satan when he fell. He wanted to ascend to the throne; he wanted to be like the Most High (Isa. 14:13-14). Hence, to forsake God and join with Satan is to enter into the intrinsic ambition within this evil one.

The result of rebellion has always been chaos, with the rebellious ones causing damage to themselves. The churches that joined the recent rebellion have become barren and have even decreased in number, while the remaining churches have increased.

In family life, whenever a husband and a wife love the Lord and reject everything other than Him, their married life will be wonderful. But once a husband or wife begins to love something else in place of the Lord, their married life and family life become chaotic.

We have no right to divorce the Lord; we have no basis 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.

This principle can be applied to the entire human race, to every nation, to every society, to every family, and to every individual. If we love the Lord and hate Satan, we will be blessed. However, we will only get into trouble whenever we change and begin to love something other than Christ. Psalm 33:12 says, "Blessed is the nation whose God is Jehovah." Blessed is everyone—nation, society, group, and individual—whose Lord, Head, King, and Husband is Jehovah.

At this point, let us turn to Judges 8:33—10:5, which covers yet another cycle of Israel's miserable history.

I. THE FIFTH CYCLE

A. Israel Turning Again and Going as Harlots after the Baalim

基甸一死，以色列人又如同淫妇去随从诸巴力，以巴力比利土为他们的神。他们不记念耶和華他们的神，就是拯救他们脱离四围仇敌之手的；也不照着基甸向以色列所施的好处，厚待他的家。（士八 33～35。）

二 耶路巴力（基甸）的儿子亚比米勒，杀了他的弟兄们

耶路巴力（基甸）的儿子亚比米勒，将他的弟兄们，就是耶路巴力的众子七十人，都杀在一块磐石上。（九 1～5。）他得着他的众母舅、他外祖全家的人、和示剑众人的拥护。他们用偶像巴力比利土庙中的七十锭银子支援亚比米勒，使他用以雇了些无赖放荡之徒跟随他。（4。）然而，耶路巴力的小儿子约坦逃脱了，因为他躲藏了。（5。）

三 示剑的众人和米罗全家，在示剑立亚比米勒为王

示剑的众人和米罗全家，在示剑立亚比米勒为王。（6。）

四 约坦向亚比米勒抗议

约坦向亚比米勒抗议。（7～21。）他讥喻亚比米勒不是好橄榄树、好无花果树、或好葡萄树，乃是邪恶的荆棘。（7～15。）然后他以神的惩罚咒诅示剑人、米罗家、和亚比米勒。（16～20。）约坦这样作以后，就逃跑了。（21。）

五 亚比米勒管理以色列人三年

亚比米勒管理以色列人三年。（22。）

六 神使恶灵降在亚比米勒和示剑人中间，以惩罚亚比米勒和示剑人

神使恶灵降在亚比米勒和示剑人中间，示剑人就以诡诈待亚比米勒，为要报应耶路巴力七十个儿子所受的残害，使流他们血的罪，归与他们的哥哥亚比米勒，并归与示剑人，就是那帮助他杀害弟兄的。（23～24。）

As soon as Gideon died, Israel turned again and went as harlots after the Baalim, making Baal-berith their god. They did not remember Jehovah their God, who had delivered them from the hand of all their enemies all around, nor did they show mercy to the house of Gideon for all the good he had done to Israel (8:33-35).

B. Abimelech, the Son of Jerubbaal, Gideon, Slaying His Brothers

Abimelech, the son of Jerubbaal, Gideon, slew his brothers, the sons of Jerubbaal, seventy men, on one stone (9:1-5). He was supported by his mother's brothers, all the family of his mother's father, and all the men of Shechem (vv. 1-3). They supported Abimelech with seventy pieces of silver from the temple of the idol Baal-berith, with which he hired worthless and wanton men to follow him (v. 4). However, the youngest son of Jerubbaal, Jotham, was left, for he hid himself (v. 5).

C. The Men of Shechem and All the House of Millo Making Abimelech King at Shechem

The men of Shechem and all the house of Millo made Abimelech king at Shechem (v. 6).

D. Jotham Protesting against Abimelech

Jotham protested against Abimelech (vv. 7-21). He likened Abimelech not to a good olive tree or a good fig tree or a good vine but, derisively, to an evil bramble (vv. 7-15). Then he cursed the men of Shechem, the house of Millo, and Abimelech with God's punishment over them (vv. 16-20). After Jotham did this, he ran off and fled (v. 21).

E. Abimelech Ruling over Israel Three Years

Abimelech ruled over Israel three years (v. 22).

F. God Sending an Evil Spirit between Abimelech and the Men of Shechem for the Punishment over Abimelech and the Men of Shechem

God sent an evil spirit between Abimelech and the men of Shechem, and they dealt treacherously with him, so that the violence done to the seventy sons of Jerubbaal might be avenged and so that their blood might be upon Abimelech their brother and upon the men of Shechem, who strengthened him to slay his brothers (vv. 23-24).

七 示剑人以诡诈待亚比米勒

示剑人以诡诈待亚比米勒，反叛他，得着以别的儿子迦勒的加强。（25～29。）

八 城主西布勒帮助亚比米勒 击败迦勒和示剑人

城主西布勒帮助亚比米勒击败迦勒和示剑人，将示剑城拆毁，放火烧了保障，把逃到那里的男女约一千人都烧死了。（30～49。）

九 神报应亚比米勒的恶， 和示剑人的一切恶

亚比米勒去攻取提备斯。他到了楼前攻打，有一个妇人把一块上磨石抛在亚比米勒的头上，打破了他的脑骨。他就急忙喊叫拿他兵器的少年人，吩咐他拔出刀来杀了他，免得人说，他为一个女人所杀。于是少年人把他刺透，他就死了。这样，神报应亚比米勒的恶，和示剑人的一切恶；约坦的咒诅归到他们身上了。（50～57。）

看了士师记九章以后，我们能看见，本章向我们陈明一幅图画，给我们看见神的选民以色列是何等的混乱，他们堕落到何等的地步！他们的堕落开始于离弃耶和华他们的神，并且敬拜迦南人的偶像；结果他们就放纵肉体的情欲，娶多妻生多子。基甸从许多妻子生了七十二个儿子；（八30～31，九5；）还有一个士师生了三十个儿子；（十4；）另一个士师生了三十个儿子，三十个女儿；（十二8～9；）又有一个士师生了四十个儿子，三十个孙子。（13～14。）以色列的堕落也带进放荡怀恨，彼此残杀，而招致完全毁灭的结局。

十 陀拉兴起，拯救以色列人

亚比米勒以后，以萨迦人陀拉兴起，拯救以色列人；他作以色列的士师二十三年。在陀拉以后，基列人睚珥兴起，他有三十个儿子；他作以色列的士师二十二年。（十1～5。）

G. The Men of Shechem Dealing Treacherously with Abimelech

The men of Shechem dealt treacherously with Abimelech, revolting against him and being strengthened by Gaal the son of Ebed (vv. 25-29).

H. Zebul the Ruler of the City Helping Abimelech to Defeat Gaal and the Men of Shechem

Zebul the ruler of the city helped Abimelech to defeat Gaal and the men of Shechem, tear down the city of Shechem, and set its stronghold on fire to burn about a thousand men and women who escaped there (vv. 30-49).

I. God Repaying the Evil of Abimelech and All the Evil of the Men of Shechem

Abimelech went to take Thebez. When he came up to the tower and fought against it, a certain woman threw a millstone upon Abimelech's head, and it cracked his skull. He immediately called to the young man who bore his armor and told him to draw his sword and kill him, lest people say that he was slain by a woman. The young man pierced him through, and he died. Thus, God repaid the evil of Abimelech and all the evil of the men of Shechem, and the curse of Jotham came upon them (vv. 50-57).

After considering chapter nine of Judges, we can see that it presents to us a picture of what a mess God's elect Israel had become and to what extent they had degraded. Their degradation was initiated in their forsaking of Jehovah their God and their worshipping of the idols of the Canaanites, which issued in their indulgence in fleshly lust by having many wives to produce many sons. Gideon produced seventy-two sons of many wives (8:30-31; 9:5); another judge produced thirty sons (10:4); another judge produced thirty sons and thirty daughters (12:8-9); and another judge produced forty sons and thirty grandsons (vv. 13-14). Israel's degradation also issued in the wantonness of their hatred in slaying one another, ending themselves in full destruction.

J. Tola Rising Up to Save Israel

After Abimelech, Tola, a man of Issachar, rose up to save Israel, and he judged Israel twenty-three years. After Tola, Jair the Gileadite, who had thirty sons, rose up and judged Israel twenty-two years (10:1-5).

士师记

第七篇

以色列离弃神的

惨痛历史

二至十六章（五）

以色列惨痛历史的

第六次循环

* * * *

经文及注解：士十 6 至 十二 15 及注

纲要：

陆 第六次循环

- 一 以色列人又行耶和华眼中看为恶的事
- 二 耶和华的怒气向以色列人发作
- 三 以色列人哀求耶和华
- 四 耶和华责备以色列人
- 五 以色列人受的苦难，耶和华担受不了
- 六 亚扪人的压迫，以及以色列人需要领袖
率领攻打亚扪人
- 七 耶弗他的兴起
- 八 耶弗他与亚扪王谈判
- 九 耶和华的灵降在耶弗他身上，
耶和华将亚扪人交在他手中
- 十 耶弗他击败亚扪人

JUDGES

Message 7

THE MISERABLE HISTORY OF ISRAEL'S FORSAKING OF GOD CHAPTERS 2—16 (5)

THE SIXTH CYCLE OF THE MISERABLE HISTORY OF ISRAEL

* * * *

Scripture and Footnotes: Judg. 10:6—12:15 and footnotes

Outline:

VI. THE SIXTH CYCLE

- A. Israel Again Doing That Which Was Evil in the Sight of Jehovah
- B. The Anger of Jehovah Burning against Israel
- C. Israel Crying Out to Jehovah
- D. Jehovah's Rebuking of Israel
- E. Jehovah Being Unable to Bear Israel's Misery
- F. The Pressure of the Ammonites and the Need of a Head
over Israel to Take the Lead to Fight against the Ammonites
- G. The Rising Up of Jephthah
- H. Jephthah's Negotiation with the King of the Ammonites
- I. Jehovah's Spirit Coming upon Jephthah,
and Jehovah Delivering the Ammonites into His Hand
- J. Jephthah Defeating the Ammonites

十一 耶弗他向耶和華許愿

十二 以法蓮人与耶弗他爭吵，他就与他们爭战

十三 耶弗他作以色列的士師六年

* * * *

读经：士师记十章六节至十二章十五节。

我有负担进一步说到离弃神并联手于撒但。这件事完全启示并记载在圣经里。头一个人被这事毒害，头一个家也被这事残害。从创世记三章的时候起，人一直离弃神并联手于撒但，以许多事物作神的代替。保罗在他的十四封书信里，供应包罗万有并延展无限的基督，但他也对付各种代替基督的事物。

士师记给我们看见，以色列变得何等堕落败坏。我们很难想像，蒙神拣选、教导、训练、管教，且有神律法的以色列人，竟变得这样腐败。他们的堕落开始于他们离弃神并敬拜偶像，结果导致他们放纵肉体的情欲，并且放荡的自我毁灭。本书所提的最后一个士师参孙，非常有能力，但他失败的因素是放纵性欲。在士师记末了，有放荡杀戮的记载，描述整个便雅悯族几乎被以色列人消灭。导致这个堕落的因素，乃是他们离弃神到极点，并转向偶像。这里我们看见，拜偶像与淫乱和谋杀有密切的关联。人若成为拜偶像者，就会成为放纵性欲，对别人满了仇恨的人。

我事奉主将近六十一年了，关于这些事我有过许多考量。我领悟一切的罪、一切的恶、一切的罪孽，都来自一个源头——离弃神并联手于某些代替神的事物。甚至在小事上也是如此。例如，姊妹的梳理头发可能是个偶像。姊妹若太留意头发，过于尊重头发，那样的尊重就是敬拜。这样的姊妹也许早晨花不起十分钟与主同在，却有充分的时间梳理头发。姊妹们也许需要就着这事与主核对，说，“主，我这样顾到我的头发，是不是取代了你？”姊妹若这样与主核对，主会告诉她，她的良心会告诉她，她灵里的直觉也会告诉她。

K. Jephthah Making a Vow to Jehovah

L. The Ephraimites Quarreling with Jephthah, and Jephthah Fighting against Them

M. Jephthah Judging Israel Six Years

* * * *

Scripture Reading: Judg. 10:6—12:15

I have the burden to speak further concerning forsaking God and being joined to Satan. This matter is fully revealed and recorded in the Scriptures. The first man was poisoned by this, and the first family was devastated by this. Ever since the time of Genesis 3, man has been forsaking God and joining to Satan, taking many things as replacements of God. In his fourteen Epistles, Paul ministered the all-inclusive and all-extensive Christ, but he also dealt with all kinds of replacements of Christ.

The book of Judges shows us how degraded and corrupt Israel had become. It is hard to imagine that the children of Israel, who had been chosen, taught, trained, and disciplined by God and who had God's law, could have become so rotten. Their degradation began with their forsaking of God and their worshipping of idols, and it issued in their indulgence in fleshly lust and in wanton self-destruction. Samson, the last judge mentioned in this book, was very powerful, yet the factor of his failure was his indulgence in sex. At the end of Judges, there is an account of wanton slaughter, describing how the entire tribe of Benjamin was nearly extinguished by Israel. The factor that led to this degradation was that they forsook God to the uttermost and turned to idols. Here we see that idol worship is closely linked to fornication and murder. If someone becomes an idol worshipper, he will become a person who is very indulgent in sex and full of hatred toward others.

I have been serving the Lord for nearly sixty-one years and have had much consideration concerning these matters. My realization is that all the sins, all the evils, all the iniquities, come out of one source—forsaking God and joining to something which becomes a replacement of God. This is true even in small things. For example, a sister's combing of her hair can be an idol. If a sister pays too much attention to her hair, honoring it excessively, that kind of honor is a worship. Such a sister may not have time in the morning to spend ten minutes with the Lord, but she has plenty of time to comb her hair. The sisters may need to check with the Lord regarding this, saying, "Lord, is the way I care for my hair a replacement of You?" If a sister checks with the Lord in this way, the Lord will tell her, her conscience will tell her, and her intuition in her spirit will also tell her.

近年来，某些人离开我们，去形成分裂。似乎他们中间的领头人不作别的，只从一地旅行到一地，为着制造并加强这样的分裂。分裂成了他们的动机，一直鼓动他们。他们活动的目标，是要使圣徒离开对新约职事的享受。他们的用意是要毒害圣徒，好使他们死沉冷淡，并使他们疑惑主的恢复。这些人身上有一个主要的因素，就是离开召会，并使自己联于分裂的“鬼”。

我出版了一本书，叫作“当前背叛的发酵”，引用充分的证据，陈明了整个事件的经过。那本书的结语说，我们必须“拒绝任何一种的分裂，（林前一 10，）反对一切教训之风，和一切属灵死亡的散布，（弗四 14，提后二 16～17，）并将自己从有传染性的人中分别出来，就是要实行检疫（隔离）”。（多三 10，罗十六 17。）然而，有些人不同意隔离这些人，反而包容分裂。他们受欺到这样的地步，将分裂的事当作偶像。

在我们属灵的生活里，甚至在面对如梳理头发或购物的小事上，也可能会接受另一个丈夫。在某种程度上，这就是离弃基督。甚至持守着爱好这样或那样东西的思想，我们的爱好也可能成为偶像。你也许说，你仍与主同在；但你也许是笼统的与主同在，专一的说，在某件事上，你并没有与主同在。

神的灵住在我们里面，并一直对我们说话。有时我想要对我的妻子说某些事，甚至是属灵的事，但里面有一位说，“不要说。”我若随着我的爱好说那件事，那件事就会成为偶像，将我带到混乱里。但服从里面的说话，就是持守我们独一的主，独一的主人，独一的元首，独一的丈夫。

现在让我们转到士师记十章六节至十二章十五节，来看以色列惨痛历史的第六次循环。

陆 第六次循环

一 以色列人又行耶和華眼中看为恶的事

In recent years, certain ones left us and formed divisions. It seems that the leaders among them are doing nothing but traveling from place to place in order to create and strengthen such divisions. Division has become a thing that motivates and energizes them. The goal of their activity is to separate the saints from the enjoyment of the New Testament ministry. Their intention is to poison the saints in order to deaden them, cool them down, and cause them to have doubts about the Lord's recovery. The main factor with these ones is that they have left the church and joined themselves to the "demon" of division.

I have published a book called *The Fermentation of the Present Rebellion*, presenting the whole story, fully documented. That book concludes by saying that we need to "reject any kind of division (1 Cor. 1:10), to stand against any wind of teaching and any spreading of spiritual death (Eph. 4:14; 2 Tim. 2:16-17), and to separate ourselves from the contagious ones—exercising to quarantine" (Titus 3:10; Rom. 16:17). Some, however, have not agreed to quarantine these ones and have embraced division. They have been deceived to such an extent that they take the matter of division as an idol.

In our spiritual life, even to take a small thing, such as combing our hair or buying something, may be to take another husband. To some extent, this is to forsake Christ. Even in holding a thought preferring this or that thing, our preference can become an idol. You may say that you are still with the Lord, but you may be with the Lord in a general way, but particularly, in a certain thing, you may not be with the Lord.

God's Spirit is indwelling us and is speaking to us all the time. Sometimes I would like to speak something to my wife, even something spiritual, but someone within is saying, "Don't talk." To take my preference to speak that thing would be to make that thing an idol and would bring me into chaos. But to obey the inner speaking is to hold to our one Lord, one Master, one Head, one Husband.

Let us now turn to Judges 10:6—12:15 and consider the sixth cycle of Israel's miserable history.

VI. THE SIXTH CYCLE

A. Israel Again Doing That Which Was Evil in the Sight of Jehovah

以色列人又行耶和华眼中看为恶的事，去事奉诸巴力，和亚斯他录，并亚兰的神、西顿的神、摩押的神、亚扪人的神、非利士人的神，离弃耶和华，不事奉祂。（士十6。）

二 耶和华的怒气向以色列人发作

耶和华的怒气向以色列人发作，耶和华就把他们交在非利士人和亚扪人的手中，他们欺压以色列人十八年。以色列人就甚为困苦。（7～9。）

三 以色列人哀求耶和华

以色列人哀求耶和华，说，“我们得罪了你，因为离弃了我们神，去事奉诸巴力。”（10。）他们祷告求拯救，并归向耶和华。（15～16上。）

四 耶和华责备以色列人

在十一至十四节，耶和华责备以色列人。首先，祂问他们，祂岂没有救过他们脱离埃及人、亚摩利人、亚扪人、和非利士人。祂也提醒他们，西顿人、亚玛力人、马云人欺压他们时，祂曾拯救他们。然后祂说，“你们竟离弃我，去事奉别神；所以我不再救你们了。你们去哀求所选择的诸神。你们遭遇急难的时候，让他们救你们吧。”（13～14。）

五 以色列人受的苦难，耶和华担受不了

十六节下半告诉我们，以色列人受的苦难，耶和华心中不再担受得了。

六 亚扪人的压迫，以及以色列人需要领袖率领攻打亚扪人

十七至十八节说到亚扪人的压迫，以及以色列人需要领袖率领攻打亚扪人。基列的众首领彼此商议说，“谁能先去攻打亚扪人，谁必作基列一切居民的领袖。”（18。）

七 耶弗他的兴起

Israel again did that which was evil in the sight of Jehovah. They served the Baalim, the Ashtaroth, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines, forsaking Jehovah and not serving Him (10:6).

B. The Anger of Jehovah Burning against Israel

The anger of Jehovah burned against Israel, and Jehovah sold them into the hand of the Philistines and of the Amorites, who oppressed them eighteen years. The children of Israel were greatly distressed (vv. 7-9).

C. Israel Crying Out to Jehovah

The children of Israel cried out to Jehovah, saying, “We have sinned against You, for we have forsaken our God and have served the Baalim” (v. 10). Then they prayed for deliverance and returned to Jehovah (vv. 15-16a).

D. Jehovah’s Rebuking of Israel

In verses 11 through 14 we have Jehovah’s rebuking of Israel. First, He asked them if He had not saved them from the Egyptians, the Amorites, the children of Ammon, and the Philistines. He also reminded them that He saved them when they were oppressed by the Sidonians, Amalek, and Maon. Then He went on to say, “But you forsook Me and served other gods; therefore I will not save you again. Go and cry out to the gods that you have chosen. Let them save you in the time of your distress” (vv. 13-14).

E. Jehovah Being Unable to Bear Israel’s Misery

In verse 16b we are told that Jehovah was no longer able to bear Israel’s misery.

F. The Pressure of the Ammonites and the Need of a Head over Israel to Take the Lead to Fight against the Ammonites

Verses 17 and 18 speak of the pressure of the Ammonites and the need of a head over Israel to take the lead to fight against the Ammonites. The princes of Gilead said each to his companion, “Who is the man who will begin to fight against the children of Ammon? He shall be head over all the inhabitants of Gilead” (v. 18).

G. The Rising Up of Jephthah

士师记十一章一至十一节记载耶弗他的兴起；他是个大能的勇士，是妓女的儿子。他为同父异母的弟兄所鄙弃，却为无赖之徒所接纳。（十一 2～3。）至终，基列的长老求他作他们的领袖与首领，为他们与亚扪人争战。（4～11。）

八 耶弗他与亚扪王谈判

耶弗他与亚扪王谈判。他的谈判是基于已过三百年的历史，亚扪人没有理由攻打以色列。（12～27。）然而，亚扪王不听耶弗他的话。（28。）

九 耶和华的灵降在耶弗他身上， 耶和华将亚扪人交在他手中

耶和华的灵降在耶弗他身上，耶和华将亚扪人交在他手中。（29～32。）

十 耶弗他击败亚扪人

耶弗他击败亚扪人，攻取了他们二十座城。这样，亚扪人就被以色列人制伏了。（33。）

十一 耶弗他向耶和华许愿

在三十至三十一节，耶弗他向耶和华许愿。照着三十四至四十节，耶弗他的女儿守这愿，终身为处女。

十二 以法莲人与耶弗他争吵， 他就与他们争战

在十二章一至六节，以法莲人与耶弗他争吵，他就与他们争战。

十三 耶弗他作以色列的士师六年

耶弗他作以色列的士师六年。他死了，葬在基列的一座城里。耶弗他以后，以比赞作以色列的士师七年。他有三十个儿子，三十个女儿。（十二 7～9。）以比赞死了，葬在伯利恒；然后西布伦人以伦作以色列的士师十年。以伦之后，比拉顿人押顿作以色列的士师八年。他有四十个儿子，三十个孙子。这些士师总共作以色列的士师三十一年。（10～15。）

Judges 11:1-11 records the rising up of Jephthah, a mighty man of Gilead, the son of a harlot. He was rejected by his stepbrothers but was received by the worthless men (vv. 2-3). Eventually, he was requested by the elders of Gilead to be their head and chief to fight the Ammonites for them (vv. 4-11).

H. Jephthah's Negotiation with the King of the Ammonites

Jephthah negotiated with the king of the Ammonites. His negotiation was based upon the fact that during a history of three hundred years, there had been no reason for the Ammonites to fight against Israel (vv. 12-27). However, the king of the Ammonites did not listen to the words of Jephthah (v. 28).

I. Jehovah's Spirit Coming upon Jephthah, and Jehovah Delivering the Ammonites into His Hand

The Spirit of Jehovah came upon Jephthah, and Jehovah delivered the Ammonites into His hand (vv. 29-32).

J. Jephthah Defeating the Ammonites

Jephthah defeated the Ammonites and took their twenty cities. Thus the Ammonites were subdued before the children of Israel (v. 33).

K. Jephthah Making a Vow to Jehovah

In verses 30 and 31 Jephthah made a vow to Jehovah. According to verses 34 through 40, Jephthah's daughter kept this vow with her whole life's virginity.

L. The Ephraimites Quarreling with Jephthah, and Jephthah Fighting against Them

In 12:1-6 we see that the Ephraimites quarreled with Jephthah and that he fought against them.

M. Jephthah Judging Israel Six Years

Jephthah judged Israel six years. Then he died and was buried in one of the cities of Gilead. After him, Ibzan, who had thirty sons and thirty daughters, judged Israel seven years (vv. 7-9). Ibzan died and was buried in Bethlehem, and then Elon the Zebulunite judged Israel ten years. He was followed by Abdon the Pirathonite, who had forty sons and thirty grandsons, judging Israel eight years. In total, these judges judged Israel thirty-one years (vv. 10-15).

士师记

第八篇

以色列离弃神的

惨痛历史

二至十六章（六）

以色列惨痛历史的

第七次循环

* * * *

经文及注解：士十三 1 至十六 31 及注

纲要：

柒 第七次循环

- 一 以色列人又行耶和华眼中看为恶的事。
- 二 耶和华将以色列人交在非利士人手中四十年
- 三 参孙所行的事
 - 1 他的出身
 - a 他的父亲玛挪亚是属但人的家族，
他的母亲不生育
 - b 他的成孕
 - (一)由耶和华使者（基督）的显现所引进的神迹
 - (二)这男孩要作拿细耳人
 - 2 他的出生和长大
 - a 出生名叫参孙
 - b 长大为拿细耳人，蒙耶和华赐福

JUDGES

Message 8

THE MISERABLE HISTORY
OF ISRAEL'S FORSAKING OF GOD

CHAPTERS 2—16 (6)

THE SEVENTH CYCLE
OF THE MISERABLE HISTORY OF ISRAEL

* * * *

Scripture and Footnotes: Judg. 13:1—16:31 and footnotes

Outline:

VII. THE SEVENTH CYCLE

- A. Israel Again Doing That Which Was Evil in the Sight of Jehovah
- B. Jehovah Delivering Israel into the Hand of the Philistines Forty Years
- C. The Performance of Samson
 - 1. His Origin
 - a. His Father Manoah Being of the Family of the Danites,
and His Mother Being Barren
 - b. His Conception
 - (1) A Miracle Initiated by the Appearing of the Angel of Jehovah (Christ)
 - (2) To Be a Nazarite Boy
 - 2. His Birth and Growth
 - a. Born to Be Called Samson
 - b. Growing as a Nazarite by the Blessing of Jehovah

- (一)头蒙遮盖
- (二)服从神
- (三)不摸属世的宴乐
- (四)保守自己洁净
- 3 受神的灵感
- 4 他信神
- 5 他的力量
- 6 他的失败
- 7 他悲惨的结局
- 8 参孙作以色列的士师二十年

* * * *

读经：士师记十三章一节至十六章三十一节。

士师记记载以色列离弃神之惨痛历史的七次循环。读过士师记里的这些循环，很难领会象基甸这样积极的人，怎会变得这样消极。在他的成功与失败之间，必定有鬼进入他里面；因为他离弃了神，并使自己联于撒但。

这原则在参孙的事例中看得更清楚。他的出生是由耶和華使者的显现所引进的神迹。参孙在母腹中，就被圣别为拿细耳人。他长大后，按着神的命定作了一个洁净、纯洁的人，并且得着神的灵的加力。以色列人落在非利士人的暴虐之下时，神的灵，就是圣别、经纶的灵，降在参孙身上，他就大有能力。

然而，参孙唯一的难处是在性的事上。他不是真诚的寻找配偶；他接触女人只是要放纵情欲。他对非利士的女子、迦萨的妓女、以及名叫大利拉的妇人放纵情欲。虽然他得着神的加力，但因着他放纵情欲，就被破坏并毁灭到极点。

我决定放下职业事奉主不久，就去上海去见倪弟兄。他告诉我，在事奉主的事上，弟兄们必须学习一个原则，就

- (1) With the Head Covered
- (2) In the Submission to God
- (3) Without Touching Worldly Pleasures
- (4) In Keeping Himself Clean
- 3. Moved by the Spirit of God
- 4. His Faith in God
- 5. His Might
- 6. His Failure
- 7. His Miserable Ending
- 8. Samson Judging Israel Twenty Years

* * * *

Scripture Reading: Judg. 13:1—16:31

The book of Judges records seven cycles of Israel's miserable history of forsaking God. In reading through these cycles in Judges, it is difficult to understand how someone as positive as Gideon could become so negative. Between his success and his failure, it must have been that a demon entered him, because he forsook God and joined himself to Satan.

This principle can be seen even more in the case of Samson. His birth was a miracle initiated by the appearing of the Angel of Jehovah. When Samson was in the bosom of his mother, he was sanctified to be a Nazarite. As he grew up, he was clean and pure according to God's ordination, and he was empowered by the Spirit of God. When the Israelites were under the tyranny of the Philistines, the Spirit of God as the holy, economical Spirit came upon Samson, and he became powerful.

However, Samson's unique problem was in the matter of sex. He was not genuine in seeking for a spouse; rather, his contacting of women was just to indulge his lusts. He indulged his lust with a Philistine woman, with a harlot in Gaza, and with a woman named Delilah. Although he had been empowered by God, he was damaged and destroyed to the uttermost because of his indulgence in lust.

Shortly after I decided to give up my job and serve the Lord, I went to Shanghai to see Brother Nee. He told me that in serving the Lord the brothers must learn the

是不私下接触女性，尤其是年轻女性。这话给我深刻的印象，从那时起，我一直实行倪弟兄的指示，也将这些指示传给圣徒们。

姊妹们该合宜的穿着，并且遮盖身体。提前二章九节嘱咐姊妹们要“穿着正派合宜，以廉耻、自守，不以编发、黄金、珍珠、或贵价的衣服，妆饰自己”。正派合宜，指适合姊妹们身为神的圣徒所有的性情与地位。穿着，原文含示举止风度。姊妹们的风度，主要显在穿着上，必须适合她们圣徒的地位。廉耻，直译，羞怯，意即受高贵的羞耻感所约束或控制，（Vincent，文生，）含示不轻率卤莽，乃是温和，遵守妇女的礼节。自守，指心思清明、自制、谨慎小心的约束自己。在地方召会中，姊妹们该以廉耻、自守这两种美德作她们的风度，妆饰自己。

希伯来十三章四节说，“婚姻当在众人中间受尊重，”因为借着婚姻，人类继续在地上生存并繁衍，遍满这地。神在人里面创造结婚的需要和愿望。想要结婚并不是罪恶；反之，这是按着神的命定。然而，考虑结婚的时间，该在完成大学学业之后。所有的弟兄姊妹都该奉献给主，将自己交给祂，并答应一生为主而活，甚至活主。然后他们该祷告，看在这婚姻这件事上是否有主的引导，而不要有太多拣选。守住这几点，对年轻人将是很大的保护。

现在，让我们看士师记十三章一节至十六章三十一节里所记载关于参孙的细节。

柒 第七次循环

一 以色列人又行耶和华眼中看为恶的事。

以色列人又行耶和华眼中看为恶的事。（士十三1上。）

二 耶和华将以色列人交在非利士人手中四十年

principle of not contacting a female, especially a young one, in private. I was deeply impressed by this, and from that time I have practiced Brother Nee's instructions and have also passed them on to the saints.

The sisters should clothe and cover their body in a proper way. First Timothy 2:9 charges the sisters to “adorn themselves in proper clothing with modesty and sobriety, not with braided hair and gold or pearls or costly clothing.” The word proper denotes fitting to the sisters' nature and position as saints of God. In Greek the word for clothing implies deportment, demeanor. A sister's demeanor, of which clothing is the main sign, must befit her saintly position. The word modesty means, literally, “shamefastness,” denoting being bound or made fast by an honorable shame (Vincent), implying not forward or overbold but moderate, observing the proprieties of womanhood. The word sobriety means “sobermindedness, self-restraint; the restricting of oneself soberly and discreetly.” The sisters in a local church should clothe themselves with these two virtues—shamefastness and self-restraint—as their demeanor.

Hebrews 13:4 says, “Let marriage be held in honor among all,” because through marriage mankind continues to exist on earth and is propagated to replenish the earth. God created a need and desire within man to be married. A desire to be married is not sinful; on the contrary, it is according to God's ordination. However, the time to consider marriage is after graduation from college. All the brothers and sisters should consecrate to the Lord, giving themselves to Him and promising that they will live for Him and even live Him their entire life. Then they should pray to see if there is the leading of the Lord in this matter, rather than trying to be too selective. Keeping these items will be a great protection to the young people.

At this juncture, let us consider the details concerning Samson recorded in Judges 13:1—16:31.

VII. THE SEVENTH CYCLE

A. Israel Again Doing That Which Was Evil in the Sight of Jehovah

The children of Israel again did that which was evil in the sight of Jehovah (13:1a).

B. Jehovah Delivering Israel into the Hand of the Philistines Forty Years

耶和華將以色列人交在非利士人手中四十年。（1下。）

Jehovah delivered the children of Israel into the hand of the Philistines forty years (v. 1b).

C. The Performance of Samson

1. His Origin

In verses 3 through 23 we have an account of Samson's origin.

a. His Father Manoah Being of the Family of the Danites, and His Mother Being Barren

Samson's father, Manoah, was of the family of the Danites. His wife was barren and had borne no children (v. 2).

b. His Conception

(1) A Miracle Initiated by the Appearing of the Angel of Jehovah (Christ)

Samson's conception was actually a miracle initiated by the appearing of the Angel of Jehovah (Christ) to his mother and father. Verse 3 says, "The Angel of Jehovah appeared to the woman and said to her, Now you are barren and have borne no children; but you will conceive and bear a son." When she told her husband about this, he entreated Jehovah, saying, "Oh, Lord! Let the man of God, whom You sent, come again to us, I pray; and let Him teach us what we should do with the child that is to be born" (v. 8). God hearkened to the voice of Manoah, and the Angel of God came again to the woman. She went to tell her husband, and he followed her. When Manoah asked the Angel of Jehovah what His name was, He said, "Why do you ask about My name, since it is wonderful?" (v. 18).

(2) To Be a Nazarite Boy

Samson was to be a Nazarite boy, who was not to drink wine, nor to eat anything unclean, nor to cut his hair with a razor, so that he would save Israel from the hand of the Philistines (vv. 3-5, 7).

2. His Birth and Growth

a. Born to Be Called Samson

Verse 24a says that the woman bore a son and called his name Samson. The name Samson means "sunlike."

三 参孙所行的事

1 他的出身

三至二十三节记载参孙的出身。

a 他的父亲玛挪亚是属但人的家族，
他的母亲不生育

参孙的父亲玛挪亚是属但人的家族；他的妻不生育，没有生过孩子。（2。）

b 他的成孕

（一）由耶和華使者（基督）的显现所引进的神迹

参孙的成孕，实际上是由耶和華使者（基督），向他母亲和父亲显现，所引进的神迹。三节说，“耶和華的使者向那妇人显现，对她说，向来你不生育，没有生过孩子；但你必怀孕生一个儿子。”她将这事告诉她的丈夫；他就祈求耶和華说，“主啊，愿你所差遣的那神人再到我们这里来，好指教我们怎样待这将要生的孩子。”（8。）神听了玛挪亚的声音，神的使者又到妇人那里。她就去告诉丈夫，他就跟随她。玛挪亚问耶和華的使者名叫什么，他说，“你何必问我的名，我名是奇妙的。”（18。）

（二）这男孩要作拿细耳人

参孙这男孩要作拿细耳人，清酒浓酒都不可喝，一切不洁之物也不可吃，也不可用剃头刀剃他的头；他必拯救以色列人脱离非利士人的手。（3～5，7。）

2 他的出生和长大

a 出生名叫参孙

二十四节上半说，妇人生了一个儿子，给他起名叫参孙；这名的意思是“象太阳”。

b 长大为拿细耳人，蒙耶和华赐福

参孙长大为拿细耳人，蒙耶和华赐福。（24 下。）

（一）头蒙遮盖

参孙长大，头蒙遮盖。这由他不剪发所表征。（5。）

（二）服从神

参孙服从神。这由他留长发所表征。（参林前十一 15。）

（三）不摸属世的宴乐

身为拿细耳人，参孙长大不摸属世的宴乐。这由他不喝酒所表征。（士十三 7 上。）

（四）保守自己洁净

参孙也保守自己洁净。这由他不吃不洁之物所表征。（7 下。）

3 受神的灵感

参孙受神的灵感。（25。）

4 他信神

参孙信神。（参来十一 32。）他的信见于受耶和华的灵激动，撕裂少壮狮子；（士十四 5～6；）并且受耶和华的灵激动，击杀三十个人；（19；）以及摧毁他在其内被迫戏耍的房子。（十六 28～30。）

5 他的力量

十四至十六章描述参孙好些大力的事例。他的大力见于他借着耶和华的灵撕裂少壮狮子；并且受那灵激动，击杀三十个人。（十四 5～6，19。）他的大力见于他捉三百只狐狸。（十五 4。）照着十二至十六节，参孙的大力展现于他受耶和华的灵激动，挣断捆绑他的两条新绳，击杀一千人。再者，参孙的大力显示于他将城门的门扇、门框、门闩拆下，扛到希伯仑前的山顶上。（十六 3。）参

b. Growing as a Nazarite by the Blessing of Jehovah

Samson grew as a Nazarite by the blessing of Jehovah (v. 24b).

(1) With the Head Covered

Samson grew up with his head covered. This was signified by his not cutting his hair (v. 5).

(2) In the Submission to God

Samson was in submission to God. This was signified by the keeping of his long hair (cf. 1 Cor. 11:15).

(3) Without Touching Worldly Pleasures

As a Nazarite, Samson grew up without touching worldly pleasures. This was signified by his not drinking wine (Judg. 13:7a).

(4) In Keeping Himself Clean

Samson also kept himself clean. This was signified by his not eating the unclean things (v. 7b).

3. Moved by the Spirit of God

Samson was moved by the Spirit of God (v. 25).

4. His Faith in God

Samson had faith in God (cf. Heb. 11:32). His faith is seen in his tearing a young lion by the Spirit of Jehovah rushing upon him (14:5-6), in his slaying thirty men by the Spirit of Jehovah rushing upon him (v. 19), and in his destroying the house where he was compelled to perform (16:28-30).

5. His Might

Chapters fourteen through sixteen describe a number of instances of Samson's might. We see his might in his tearing a young lion by the Spirit of Jehovah and in his killing thirty men by the Spirit rushing upon him (14:5-6, 19). We see his might in his catching three hundred foxes (15:4). According to verses 12 through 16, Samson's might was displayed in his breaking the two ropes with which he was bound and in his killing one thousand men by the Spirit of Jehovah rushing upon him. Moreover, Samson's might was shown in his plucking up the doors of the gate of the city and the two posts with the bar

孙大力的末一个事例，见于摧毁他被迫戏耍之处的房子。（29～30。）

6 他的失败

参孙的失败在于不接触神，并放纵性欲。他对所娶的非利士女子放纵性欲，这女子将参孙的秘密透露给非利士人；（十四 1～3，10～17；）他对迦萨的妓女放纵性欲，在这妓女的地方参孙被非利士人围住；（十六 1～3；）他又对名叫大利拉的妇人放纵性欲，这妇人泄露参孙大力的秘密。（4～20 上。）

7 他悲惨的结局

士师记十六章二十节下半至三十节记载参孙悲惨的结局。首先，耶和华离开了他。（20 下。）然后非利士人抓住他，剜了他的眼睛，用铜链拘索他；他就在监里推磨。（21。）他被迫在非利人面前戏耍；他们在自己的神大衮面前庆祝他们胜过他。（23～25。）最终，参孙被他所摧毁的房子压死。（28～30。）

8 参孙作以色列的士师二十年

士师记关于参孙的记载，结语是他作以色列的士师二十年。（31 下。）

and bringing them up to the top of the mountain in front of Hebron (16:3). The last case of Samson's might was in his destroying the house where he performed (vv. 29-30).

6. His Failure

Samson failed in not contacting God and in indulging in sex. He indulged in sex with a woman of the Philistines, whom he married and who released his secret to the Philistines (14:1-3, 10-17); with a harlot in Gaza, in whose place Samson was surrounded by the Philistines (16:1-3); and with a woman by the name of Delilah, who released the secret of his great strength (vv. 4-20a).

7. His Miserable Ending

Judges 16:20b-30 is a record of Samson's miserable ending. First, Jehovah left him (v. 20b). Then the Philistines grabbed him, gouged out his eyes, and bound him with fetters, and he ground at the mill in the prison house (v. 21). He was forced to perform before the Philistines that they might celebrate their victory over him before their god Dagon (vv. 23-25). Finally, Samson was killed by the house which was destroyed by him (vv. 28-30).

8. Samson Judging Israel Twenty Years

The record in Judges regarding Samson concludes with the word saying that he had judged Israel twenty years (v. 31b).

士师记

第九篇

以色列在神前败坏的
腐臭历史
十七至二十一章（一）
在敬拜的事上可憎的混乱

* * * *

经文及注解：士十七 1 至十八 31 及注

纲要：

- 壹 米迦在自己家里设立神堂
 - 一 他从他母亲那里拿了一千一百锭银子
 - 二 米迦的母亲咒诅
 - 三 米迦承认偷了银子
 - 四 米迦将银子还他母亲
 - 五 米迦设立神堂，又制造以弗得和家中的神像，分派他一个儿子作祭司
 - 六 以色列中没有王，各人凭自己看为对的而行
- 贰 米迦分派一个利未人作他家的祭司
 - 一 这利未人是从犹大的伯利恒来的少年人
 - 二 米迦要这少年人与他同住
 - 三 利未人情愿与米迦同住，米迦看他如同自己的儿子一样

JUDGES

Message 9

THE STINKING STORY
OF ISRAEL'S CORRUPTION BEFORE GOD
CHAPTERS 17—21(1)
THE ABOMINABLE CHAOS IN THEIR WORSHIP

* * * *

Scripture and Footnotes: Judg. 17:1—18:31 and footnotes

Outline:

- I. MICAH SETTING UP A HOUSE OF GODS IN HIS HOME
 - A. Taking Eleven Hundred Pieces of Silver from His Mother
 - B. Micah's Mother Uttering a Curse
 - C. Micah Confessing That He Stole the Silver
 - D. Micah Returning the Silver to His Mother
 - E. Micah Setting Up a House of Gods and Making an Ephod and Teraphim and Consecrating One of His Sons to Become His Priest
 - F. There Being No King in Israel, and Everyone Doing That Which Was Right in His Own Eyes
- II. MICAH CONSECRATING A LEVITE TO BE HIS HOUSE PRIEST
 - A. The Levite Being a Young Man from Bethlehem in Judah
 - B. Micah Asking This Young Man to Stay with Him
 - C. The Levite Being Content to Stay with Micah Like One of His Sons

四 米迦分派这利未人作他家里的祭司
叁 但人抢走米迦雕刻的像、
以弗得、家中的神像、铸成的像，连同他的祭司
一 但支派的人仍在寻找居住的产业
二 但人打发五个人去仔细窥探那地
三 五人请利未人求问神，
使他们知道所行的道路，通达不通达
四 米迦所立的祭司告诉五人平平安安的去
五 五人来到拉亿，见到那里人的生活
六 但族中的六百人前往，
来到米迦的住宅
七 从前窥探拉亿地的五个人，
对那利未人说到
作以色列一家族一支派的祭司
八 那少年祭司拿着以弗得、
家中的神像、和雕刻的像，进入他们中间
九 但人来到拉亿，杀了那里的民
十 但人设立那雕刻的像

* * * *

读经：士师记十七至十八章。

在这本约书亚记、士师记、路得记的生命读经里，我们不是专注于历史，乃是专注于从预表学习如何得着基督，并享受祂。这几卷书里所包含的历史是个很大的预表，表明神的选民如何能得着并享受美地，就是基督完整且包罗万有的预表。甚至小小的细节，也给我们看见得着并享受基督的秘诀；正如在我们的日常生活里，象购买衣物这样的小事，也可能成为我们是否得着基督并享受基督的因素。

D. Micah Consecrating the Levite to Be His Priest in His House
III. THE DANITES ROBBING MICAH OF HIS SCULPTURED IDOL,
THE EPHOD, THE TERAPHIM, AND THE MOLTEN IMAGE WITH HIS PRIEST
A. The Tribe of the Danites Seeking for Themselves an Inheritance to Dwell In
B. The Children of Dan Sending Five Men to Spy Out the Land and Search It Out
C. The Five Men Asking the Levite to Inquire of God
That They Might Know If Their Way Would Be Prosperous
D. The Priest Ordained by Micah Telling the Five Men to Go in Peace
E. The Five Men Coming to Laish and Seeing the Life of the People
F. Six Hundred Men Setting Out from the Family of Dan
and Coming to the House of Micah
G. The Five Men Who Had Gone to Spy the Land of Laish
Speaking to the Levite concerning His Being a Priest
for a Tribe and Family in Israel
H. The Young Priest Taking the Ephod, the Teraphim,
and the Sculptured Idol and Going into the Midst of the People
I. The Danites Coming to Laish and Slaying the People
J. The Children of Dan Erecting the Sculptured Idol

* * * *

Scripture Reading: Judg. 17—18

In this life-study of the books of Joshua, Judges, and Ruth, we are concerned not with history but with learning from the types how to gain Christ and enjoy Him. The history contained in these books is a great type that shows how God's elect can gain and enjoy the good land, which is a complete and all-inclusive type of Christ. Even the small details show us the secret of gaining and enjoying Christ, just as in our daily life something as small as shopping for an article of clothing can be a factor in whether or not we obtain Christ and enjoy Christ.

我们得救时，被带进神圣三一与祂所救赎并重生之人的交通里；从那时起，神就与我们一直有交通。约壹一章三节说，“我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”这交通是使徒与神之间的交通，也是信徒与使徒之间的交通。神完全的救恩就在这交通里。在这交通里，我们能得着神所赐给我们的，就是神的儿子，作我们所分得的分。

我们若留在这交通里，就有路得着基督并享受基督。我们与神的交通若被切断，我们会立刻失去这享受。关于这点，主耶稣使用“住”字，说到我们住在祂这葡萄树上。（约十五4。）葡萄树乃是表征在神栽培之下那包罗万有的基督。只要枝子住在葡萄树上，就有交通。然而枝子一旦停止住在葡萄树上，就会被剪去，成为不结果子、枯干的，失去对葡萄树之丰富的享受。（5～6。）

生命的交通不是粗糙的事，乃是非常细致的。甚至以不合宜的态度说的一点话，也足以将我们从生命的交通切断。

我们对基督的享受是重要的。我们的交通能加速神在宇宙中行动大轮的转动。但我们若稍微从交通中被切断，神的经纶就有一段时期不能往前。所以，每一天，在每一细节上，我们需要谨慎，一直保守自己在对基督的享受中。这样，神的经纶才能往前。

在启示录二十二章二十节主耶稣说，“我必快来！”但今天并没有祂来的迹象，因为轮子没有得着充分的机会转动。在主恢复里的圣徒们若顾到约书亚记、士师记、路得记内在意义的各项，主就能更快回来。然而，我们若不顾内里的感觉、里面生命的感觉而行事，也许就耽延主很长一段时间。

一九五九至一九六五年在台湾所发生的背叛，使主非常受耽延。一九四九年我们开始在那里尽职，不过数年，几乎扩增百倍。背叛之后，再也没有这样的扩增率。最近在恢复里的背叛，也耽延了主，在某些方面，阻挠了神经纶大轮的行动。为这缘故，我一直强调约书亚记和

When we were saved, we were brought into a fellowship of the Divine Trinity with His redeemed and regenerated people. From that time God and we have been in a fellowship. First John 1:3 says, “That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.” This fellowship is between the apostles and God and between the believers and the apostles. The full salvation of God is in this fellowship. It is in this fellowship that we can gain what God has given us, that is, the Son of God given to us by God as our allotted portion.

If we remain in this fellowship, we will have the way to gain and enjoy Christ. If our fellowship with God is cut off, we will lose our enjoyment immediately. Concerning this, the Lord Jesus uses the word abide and speaks of our abiding in Him as the vine (John 15:4). The vine is a figure of the all-inclusive Christ under God’s cultivation. As long as the branch abides in the vine, there is fellowship. But once a branch ceases to abide in the vine, the branch is cut off, becomes barren and dry, and loses the enjoyment of the riches of the vine (vv. 5-6).

The fellowship of life is not a rough matter but is very fine. Even a little word spoken with an improper attitude is enough to cut us off from the fellowship of life.

Our enjoyment of Christ is essential. Our fellowship can speed up the turning of the great wheel of God’s move in the universe. But if we are cut off from the fellowship just a little, God’s economy will not be able to go forward for a period of time. Therefore, we need to be careful every day and in every detail, keeping ourselves in the enjoyment of Christ all the time. Then God’s economy will be able to go forward.

In Revelation 22:20 the Lord Jesus said, “I come quickly,” but today there is no sign that He is coming, because the wheel has not had an adequate opportunity to turn. If the saints in the Lord’s recovery take care of all the items of the intrinsic significances of the books of Joshua, Judges, and Ruth, the Lord will be able to come back much sooner. However, doing things without taking care of the inner feeling, the sense of life within, may delay the Lord for a long time.

The rebellion that took place in 1959-1965 in Taiwan delayed the Lord very much. When we began the ministry there in 1949, we increased nearly a hundred-fold in just a few years. Since the rebellion the rate of increase has never been the same. The recent rebellion in the recovery has also delayed the Lord and, in certain respects, hindered the move of the wheel of God’s economy. For this reason, I have been stressing the

士师记的内在意义。我这样作，不但表明神已将基督作为美地赐给我们，也表明我们如何能在要来的世代，据有并享受这地。

得救很容易，但留在与神的交通里享受基督并不容易。许多基要派的基督徒传讲神的儿子基督是罪人的救主，但关于与三一神的交通，他们即使知道，也知道得很少。

现在，让我们来看士师记十七至十八章里所陈明以色列的情形。以色列堕落时，在三方面变得混乱：在行政上、在敬拜上、并在道德上。他们没有行政，没有管理。神的帐幕在示罗，大祭司有乌陵和土明，但没有行政管理。士师记十七至十八章启示，在以色列人敬拜的事上可憎的混乱。米迦在他家里设立神堂。他母亲将银子献给耶和华，制作一个雕像，一个铸像。米迦就设立神堂，又制造以弗得和家中的神像，并分派他一个儿子作祭司。以弗得象征神的权柄，没有以弗得，人就不能敬拜神。后来，米迦分派一个利未人作他家的祭司，每年给他十锭银子，加上一套衣服和食物。那时但人抢走米迦的雕像、以弗得、家中的神像、铸成的像，连同他的祭司，并用这些在但城设立另一个敬拜的地方，而神的帐幕仍在示罗。结果有了两个敬拜中心——正确的在示罗神的帐幕那里，不正确的在但。那是以色列人在他们敬拜之事上的混乱。

我们可将这幅图画，应用于当前基督教的情形。今天的基督教里有许多“米迦的神堂”，其中最显著的是罗马天主教。罗马天主教设立了雕像，制作自己的“以弗得”，并设立自己的祭司。照着新约，所有由神而生的人都该是祭司，（彼前二 5，9，）但天主教雇了自己的祭司，并建立了教皇之下的宗教组织。原则上，天主教与士师记里米迦的神堂相同。国教、各宗各派、和许多独立团体也是米迦的神堂，满了偶像，作基督的代替品。

在基督教里，并非每样东西都是错的，但每样东西都是掺杂的。就象妇人把面酵藏在三斗面里，直到全团都发起来。（太十三 33。）面象征基督是神和祂子民的食物。酵象征邪恶的事（林前五 6，8）和邪恶的教训。（太十六 6，11～

intrinsic significances in Joshua and Judges. I have been doing this not only to show that God has given us Christ as the good land but also to show how we can possess and enjoy this land for generations to come.

Being saved is easy, but remaining in the fellowship with God to enjoy Christ is not easy. Many fundamental Christians preach that Christ, the Son of God, is the Savior of sinners, but they may know very little, if anything, about the fellowship with the Triune God.

At this juncture, let us consider the situation of Israel as it is presented in Judges 17 and 18. In their degradation Israel became chaotic in three ways: in government, in worship, and in morality. They had no government, no administration. God's tabernacle was at Shiloh, and the high priest had the Urim and Thummim, but there was no administration. Judges 17 and 18 reveal the abominable chaos in the children of Israel's worship. Micah set up a house of gods in his home. His mother consecrated silver to Jehovah to make an idol and a molten image. Micah then set up a house of gods, made an ephod and teraphim, and consecrated one of his sons to be his priest. The ephod signifies the authority of God, without which no one can worship God. Later, Micah consecrated a Levite to be his house priest, paying him a salary of ten pieces of silver a year plus an array of clothing and his food. In those days the Danites robbed Micah of his idol, the ephod, the teraphim, and the molten image with his priest, and with them they set up another worship place in the city of Dan, while God's tabernacle remained in Shiloh. The result was two worship centers—the proper one with God's tabernacle at Shiloh and the improper one in Dan. That was the chaos of the children of Israel in their worship.

We may apply this picture to the present situation of Christianity. Today's Christianity has many "houses of Micah," the most prominent of which is the Roman Catholic Church. The Roman Catholic Church has set up idols, made its own "ephod," and set up its own priests. According to the New Testament all those who are born of God should be priests (1 Pet. 2:5, 9), but Catholicism has hired its own priests and set up a hierarchy under a pope. In principle, Catholicism is the same as the house of Micah in Judges. The state churches, the denominations, and many of the independent groups are also houses of Micah, full of idols as replacements of Christ.

Not everything in Christianity is wrong, but everything is a mixture. It is like the woman who hid leaven in three measures of meal until the whole was leavened (Matt. 13:33). The meal signifies Christ as food for God and for His people. The leaven signifies evil things (1 Cor. 5:6, 8) and evil doctrines (Matt. 16:6, 11-12). Micah's mother offered

12。) 米迦的母亲将东西献给神，但她所献的东西与拜偶像的酵混杂。今天，同样的混杂和混乱的情形也存在基督教里。

现在让我们转到士师记十七至十八章，看看关于在以色列敬拜之事上可憎的混乱，这两章说些什么。

壹 米迦在自己家里设立神堂

士师记十七章一至六节告诉我们，以法莲山地有一个人名叫米迦，在自己家里设立神堂。

一 他从他母亲那里拿了一千一百锭银子

米迦从他母亲那里拿了一千一百锭银子，并没有让他母亲知道。（士十七 2 上。）

二 米迦的母亲咒诅

米迦的母亲咒诅，给他听见了。（2 中。）

三 米迦承认偷了银子

米迦向他母亲承认偷了银子，她说，“愿耶和華賜福与我儿！”（2 下。）

四 米迦将银子还他母亲

米迦将银子还他母亲，她分出这银子来为她儿子献给耶和華，好制作一个雕像，一个铸像。她将二百锭银子交给银匠，作了一个雕像，一个铸像。（3 ~ 4。）

五 米迦设立神堂， 又制造以弗得和家中的神像， 分派他一个儿子作祭司

米迦设立神堂。他又制造以弗得和家中的神像，分派他一个儿子作祭司。（5。）

六 以色列中没有王， 各人凭自己看为对的而行

something to God, but her offering to God was mixed with the leaven of idolatry. Today the same mixture and chaotic situation exists in Christianity.

Let us now turn to Judges 17 and 18 and consider what these chapters have to say regarding the abominable chaos in Israel's worship.

I. MICAH SETTING UP A HOUSE OF GODS IN HIS HOME

Judges 17:1-6 tells us that Micah, a man from the hill country of Ephraim, set up a house of gods in his house.

A. Taking Eleven Hundred Pieces of Silver from His Mother

Micah took eleven hundred pieces of silver from his mother without her knowing it (v. 2a).

B. Micah's Mother Uttering a Curse

Micah's mother uttered a curse and spoke it in his hearing (v. 2b).

C. Micah Confessing That He Stole the Silver

Micah confessed to his mother that he stole the silver, and she said, "Blessed of Jehovah be my son!" (v. 2c).

D. Micah Returning the Silver to His Mother

Micah returned the silver to his mother, and she consecrated the silver to Jehovah from her hand to her son to make an idol and a molten image. She gave two hundred pieces of the silver to the founder, who made them into an idol and a molten image (vv. 3-4).

E. Micah Setting Up a House of Gods and Making an Ephod and Teraphim and Consecrating One of His Sons to Become His Priest

Micah set up a house of gods. He also made an ephod and teraphim and consecrated one of his sons to become his priest (v. 5).

F. There Being No King in Israel, and Everyone Doing That Which Was Right in His Own Eyes

六节说，那时以色列中没有王，各人凭自己看为对的而行。

貳 米迦分派一个利未人作他家的祭司

在七至十三节我们看见，米迦分派一个利未人作他家的祭司。

一 这利未人是从犹大的伯利恒来的少年人

这利未人是从犹大的伯利恒来的少年人，是犹大族的。他在那里寄居，要找一个可住的地方。（7～9。）

二 米迦要这少年人与他同住

米迦要这少年人与他同住，以这少年人为父为祭司，应许这少年人每年给他十锭银子，一套衣服和食物。（10。）

三 利未人情愿与米迦同住，米迦看他如同自己的儿子一样

利未人情愿与米迦同住，米迦看他如同自己的儿子一样。（11。）

四 米迦分派这利未人作他家里的祭司

米迦分派这利未人作他家里的祭司。米迦说，“现在我知道耶和华必使我亨通，因有一个利未人作我的祭司。”（12～13。）

叁 但人抢走米迦雕刻的像、以弗得、家中的神像、铸成的像，连同他的祭司

在十八章我们看见，但人抢走米迦雕刻的像、以弗得、家中的神像、铸成的像，连同他的祭司。

一 但支派的人仍在寻找居住的产业

Verse 6 says that in those days there was no king in Israel; everyone did that which was right in his own eyes.

II. MICAH CONSECRATING A LEVITE TO BE HIS HOUSE PRIEST

In verses 7 through 13 we see that Micah consecrated a Levite to be his house priest.

A. The Levite Being a Young Man from Bethlehem in Judah

The Levite was a young man from Bethlehem in Judah, of the family of Judah. He was a sojourner, traveling in order to dwell wherever he could find a place (vv. 7-9).

B. Micah Asking This Young Man to Stay with Him

Micah asked this young man to stay with him and be a father and a priest to him, promising to pay him ten pieces of silver a year and an array of clothing and his food (v. 10).

C. The Levite Being Content to Stay with Micah Like One of His Sons

The Levite was content to stay with Micah, and the young man was to Micah like one of his sons (v. 11).

D. Micah Consecrating the Levite to Be His Priest in His House

Micah consecrated the Levite to be his priest in his house. Then Micah said, “Now I know that Jehovah will prosper me, because the Levite has become my priest” (vv. 12-13).

III. THE DANITES ROBBING MICAH OF HIS SCULPTURED IDOL, THE EPHOD, THE TERAPHIM, AND THE MOLTEN IMAGE WITH HIS PRIEST

In chapter eighteen we see that the Danites robbed Micah of his sculptured idol, the ephod, the teraphim, and the molten image with his priest.

A. The Tribe of the Danites Seeking for Themselves an Inheritance to Dwell In

那时以色列中没有王；但支派的人仍在寻找居住的产业，因为到那日子，他们还没有在以色列支派中分得产业。（十八1。）

二 但人打发五个人 去仔细窥探那地

但人打发本族中的五个勇士，去仔细窥探那地。他们来到以法莲山地，到了米迦的住宅，就在那里住宿。（2。）

三 五人请利未人求问神， 使他们知道所行的道路，通达不通达

五人听出那少年利未人的口音来，就问他说，“谁领你到这里来？你在这里作什么？你在这里得什么？”（3。）利未人解释，米迦雇他作自己的祭司；他们就对他说，“请你求问神，使我们知道所行的道路，通达不通达。”（4～5。）

四 米迦所立的祭司 告诉五人平平安安的去

米迦所立的祭司对五人说，“你们平平安安的去吧；你们所行的道路是在耶和華面前的。”（6。）

五 五人来到拉亿，见到那里人的生活

五个人就走了，来到拉亿，见那里的民安居无虑。他们就回去见他们的弟兄，要他们去得那地为业，说，“神已将那地交在你们手中。”（7～10。）

六 但族中的六百人前往， 来到米迦的住宅

但族中的六百人，各带兵器前往，来到以法莲山地米迦的住宅。（11～13。）

In those days there was no king in Israel, and 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 (v. 1).

B. The Children of Dan Sending Five Men to Spy Out the Land and Search It Out

The children of Dan sent five men from among all of them, men of valor, to spy out the land and search it out. They came to the country of Ephraim, to the house of Micah, and they lodged there (v. 2).

C. The Five Men Asking the Levite to Inquire of God That They Might Know If Their Way Would Be Prosperous

The five men recognized the voice of the young Levite man, and they asked him, “Who brought you here? And what are you doing in this place? And what do you have here?” (v. 3). When the Levite explained that Micah had hired him to be his priest, they said to him, “Inquire now of God that we may know if our way on which we are going will be prosperous” (vv. 4-5).

D. The Priest Ordained by Micah Telling the Five Men to Go in Peace

The priest ordained by Micah said to the five men, “Go in peace; your way on which you are going is before Jehovah” (v. 6).

E. The Five Men Coming to Laish and Seeing the Life of the People

The five men left and came to Laish. They saw the people who were in it, dwelling quiet and secure. Then they went back to their brothers and asked them to go to take possession of the land, saying, “God has indeed delivered it into your hand” (vv. 7-10).

F. Six Hundred Men Setting Out from the Family of Dan and Coming to the House of Micah

Six hundred men girded with weapons of war set out from the family of Dan and came to the house of Micah in the hill country of Ephraim (vv. 11-13).

七 从前窥探拉亿地的五个人， 对那利未人说到作 以色列一家族一支派的祭司

从前窥探拉亿地的五个人，进入米迦的住宅，到了那少年利未人的房内，将雕刻的像、以弗得、家中的神像、并铸成的像，都拿了去。那六百人各带兵器，站在门口。祭司问他们作什么，他们就对他说，“你作一家的祭司好呢？还是作以色列一家族一支派的祭司好呢？”（14～19。）

八 那少年祭司拿着以弗得、 家中的神像、和雕刻的像，进入他们中间

那少年祭司心里喜悦，便拿着以弗得、家中的神像、和雕刻的像，进入他们中间。因此，但人抢走米迦用以敬拜神的一切偶像和祭司。（20～26。）

九 但人来到拉亿，杀了那里的民

但人将米迦所作的神像和他的祭司都带到拉亿，杀了那里的民，又放火烧了那城，照着他们始祖但的名字，给那城起名叫但。（27～29。）

十 但人设立那雕刻的像

但人设立那雕刻的像。摩西的孙子，革舜的儿子约拿单和他的子孙，作但支派的祭司，直到那地遭掳掠的日子。神的殿在示罗多少日子，但人为自己设立米迦所雕刻的像，也在但多少日子。（30～31。）

G. The Five Men Who Had Gone to Spy the Land of Laish Speaking to the Levite concerning His Being a Priest for a Tribe and Family in Israel

The five men who had gone to spy the land of Laish entered into the house of the young Levite, the house of Micah, with six hundred men girded with weapons of war standing at the entrance of the gate, to seize the sculptured idol, the ephod, the teraphim, and the molten image. When the priest asked them what they were doing, they said to him, “Is it better for you to be a priest for the house of one man or a priest for a tribe and family in Israel?” (vv. 14-19).

H. The Young Priest Taking the Ephod, the Teraphim, and the Sculptured Idol and Going into the Midst of the People

The young priest's heart was glad. He took the ephod, the teraphim, and the sculptured idol and went into the midst of the people. Thus, the Danites robbed Micah of all the idols and the priest with which he worshipped God (vv. 20-26).

I. The Danites Coming to Laish and Slaying the People

Taking the idols which Micah had made and the priest that had been his, the Danites came to Laish, slew the people, burned the city, and called the name of the city Dan, according to the name of Dan their father (vv. 27-29).

J. The Children of Dan Erecting the Sculptured Idol

The children of Dan erected the sculptured idol. 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. They set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh (vv. 30-31).

士师记

第十篇

以色列在神前败坏的

腐臭历史

十七至二十一章（二）

在道德上淫秽的败坏以及
支派之间可怕的杀戮

* * * *

经文及注解：士十九 1 至二十一 25 及注

纲要：

- 壹 在道德上淫秽的败坏
 - 一 败坏的故事
 - 二 这败坏的故事传播到以色列四境
- 贰 在支派之间可怕的杀戮
 - 一 以色列都出来如同一人，聚集在耶和华面前
 - 二 那利未人将基比亚人所行凶淫丑恶的事告诉了以色列人
 - 三 众民都起来如同一人，彼此连合如同一人，聚集攻击基比亚城
 - 四 以色列众支派打发人到便雅悯支派的各家
 - 五 便雅悯人不肯听从他们弟兄以色列人的话
 - 六 以色列人起来，到伯特利去求问神

JUDGES

Message 10

THE STINKING STORY

OF ISRAEL'S CORRUPTION BEFORE GOD

CHAPTERS 17—21(2)

THE SODOMITICAL CORRUPTION IN THEIR MORALITY
AND THE TERRIBLE SLAUGHTER AMONG THEIR TRIBES

* * * *

Scripture and Footnotes: Judg. 19:1—21:25 and footnotes

Outline:

- I. THE SODOMITICAL CORRUPTION IN THEIR MORALITY
 - A. The Story of Corruption
 - B. The Spreading of This Story of Corruption throughout All the Territory of Israel
- II. THE TERRIBLE SLAUGHTER AMONG THEIR TRIBES
 - A. All the Children of Israel Gathering as One Man unto Jehovah
 - B. The Levite Telling Them the Story of the Wickedness and Folly of the Men of Gibeah
 - C. All the People Rising Up as One Man and, Knit Together as One Man, Being Gathered against the City of Gibeah
 - D. The Tribes of Israel Sending Men throughout the Tribe of Benjamin
 - E. The Benjaminites Not Listening to the Voice of Their Brothers, the Children of Israel
 - F. The Children of Israel Going Up to Bethel and Inquiring of God

七 以色列人与便雅悯人争战
八 以色列人上去，在耶和華面前
哭泣直到晚上，求问祂
九 第二日，以色列人
上前攻击便雅悯人
十 以色列众人上到伯特利，在耶和華面前哭泣
十一 第三日，以色列人又上去
攻击便雅悯人
十二 以色列伏兵急忙闯进基比亚，
用刀杀死全城的人
十三 有六百便雅悯人
转身向旷野逃跑
十四 以色列人为他们的弟兄便雅悯后悔
十五 以色列人筹划，
为便雅悯剩下的人寻妻得地为业
十六 那时以色列中没有王，
各人凭自己眼中看为对的而行

* * * *

读经：士师记十九至二十一章。

在我们看十九至二十一章以前，我要进一步说到米迦神堂的记载（士十七1～13）如何应用在今天基督教的光景。

基督徒中间任何不是照着圣经的教训或实行，都是偶像。在我们中间最近的背叛里，提倡关于自治的教训。那些这样教导的人，强调每个地方召会都是绝对自治的。然而，这违反圣经，这要产生地方宗派。这种教训成了偶像。

在美国，每一州在事务上是自治的，但五十个州不是五十个不同的国家。虽有五十个州，但只有一个国家。同

G. The Children of Israel and the Children of Benjamin Coming into the Battle
H. The Children of Israel Going Up
and Weeping before Jehovah, Inquiring of Him
I. On the Second Day the Children of Israel
Going to Fight with the Children of Benjamin
J. All the Children of Israel Going Up to Bethel and Weeping before Jehovah
K. The Children of Israel Going Up
against the Children of Benjamin on the Third Day
L. The Ambush of Israel Hurrying and Rushing
against Gibeah and Slaying the Whole City
M. Six Hundred Men of the Children of Benjamin
Turning and Fleeing into the Wilderness
N. The Children of Israel Being Grieved concerning Benjamin Their Brother
O. The Children of Israel Planning to Get Wives
and Possessions for the Remnant of Benjamin
P. In Those Days There Being No King in Israel,
and Each Man Doing What Was Right in His Own Eyes

* * * *

Scripture Reading: Judg. 19—21

Before we consider chapters nineteen through twenty-one, I would like to give a further word concerning the application of the account of Micah's house of idols (17:1-13) to the situation in Christianity today.

Any teaching or practice among Christians that is not according to the Scriptures is an idol. In the recent rebellion among us, a teaching regarding autonomy was promoted. Those who teach this stress that every local church is absolutely autonomous. However, this is contrary to the Scriptures and produces local sects. This teaching has become an idol.

In the United States every state is autonomous in business affairs, but the fifty states are not fifty different nations. On the contrary, there are fifty states but one nation.

样，每个地方召会在事务上是自治的，但若说每个地方召会在当地各方面都是绝对自治的，这就是偶像。然而，有些人用这教训散布分裂。

在主恢复里的每一项，必须照着圣经。例如，呼求主名和祷读主话都是合乎圣经的实行。（创四 26，十三 4，弗六 17～18。）我们呼求主名，我们里面的人就得复苏。我们祷读主话，我们就得喂养。

在主恢复里的召会与基督教之间的不同，就是在恢复里的地方召会，都尽所能的照着圣经，照着神的话作每件事。圣经启示召会是基督的身体，在宇宙一面是独一的。因为基督身体的众肢体存在地上不同的城市里，基督这独一的身体就在地上许多的城市，彰显在人中间，但总是一个城市，一个召会。天主教、各宗各派、和独立团体是“米迦的神堂”，而我们聚集乃是作为地方召会，作某一城市里的召会。在圣经里没有家的召会，街的召会，国的召会，或区的召会，只有地方召会。一个城市里的地方召会，是身体的一部分。所以，我们实行地方召会，我们也实行基督宇宙的身体。

约书亚记和士师记的内在意义，乃是给我们看见关于如何据有基督、持守基督、并享受基督的细节。我们看过，照着士师记里的记载，以色列堕落时，在行政上、敬拜上、并道德上变得混乱。这样的百姓当然无法得着基督，并享受祂。但我们感谢主，在混乱的情形当中，有一个有最高道德标准的人——波阿斯。我们读路得记就会看见，照着预表，波阿斯是极其享受基督的人。

现在让我们查考士师记末三章所记载关于以色列的事。

壹 在道德上淫秽的败坏

十九章记载以色列人在道德上淫秽的败坏。

一 败坏的故事

士师记十九章一至二十六节叙述一个败坏的故事。当以色列中没有王的时候，有住以法莲山地边的一个利未人，

Likewise, each local church is autonomous in its business affairs, but the teaching that each local church is absolutely autonomous in every way within its locality is an idol. Nevertheless, some are using this teaching to spread division.

Every item in the Lord's recovery must be according to the Bible. For example, calling on the name of the Lord and pray-reading are scriptural practices (Gen. 4:26; 13:4; Eph. 6:17-18). When we call on the name of the Lord, our inner man is refreshed. When we pray-read the Word, we are fed.

The difference between the churches in the Lord's recovery and Christianity is that the local churches in the recovery try their best to do everything according to the Bible, the Word of God. The Bible reveals that the church as the Body of Christ is universally and uniquely one. Because all the members of the Body of Christ exist on earth in different cities, this unique Body of Christ is expressed among people on earth in many cities—one city, one church. Whereas Catholicism, the denominations, and the independent groups are "houses of Micah," we meet as a local church, as the church in a particular city. In the Scriptures there are no house churches, street churches, state churches, or district churches. Instead, there are local churches. The local church in a city is a part of the Body. Therefore, we practice the local churches, and we also practice the universal Body of Christ.

The intrinsic significance of the books of Joshua and Judges is that these books show us the detailed points of how to possess Christ, keep Christ, and enjoy Christ. We have seen that, according to the record in Judges, in the degradation Israel became chaotic in government, in worship, and in morality. Such a people surely could not gain Christ and enjoy Him. But we thank the Lord that, in the midst of the chaotic situation, there was a person—Boaz—who had the highest standard of morality. As we will see when we come to the book of Ruth, according to typology Boaz was one who enjoyed Christ very much.

Let us now look into what is recorded concerning Israel in the last three chapters of Judges.

I. THE SODOMITICAL CORRUPTION IN THEIR MORALITY

Chapter nineteen is a record of Israel's sodomitical corruption in their morality.

A. The Story of Corruption

Judges 19:1-26 tells a story of corruption. In those days, when there was no king in Israel, a certain Levite dwelling in the far end of the hill country of Ephraim took a

从犹大的伯利恒娶了一个女子为妾。（士十九 1。）妾行淫离开那利未人，回犹大的伯利恒，到了父家，在那里住了四个月。（2。）她丈夫起来，去见她，要用好话劝她回来。（3～9。）他从她父家带着她，经过耶路撒冷，来到属于便雅悯的基比亚。他坐在城里的空地上，因为无人接他们进家住宿。（10～15。）晚上有一个老年人，从田间作工回来，看见客人坐在城里的空地上，就领他和他的妾到家里，把他们当作他的客人。（16～21。）

他们心里正欢畅的时候，城中的无赖围住房子，连连敲门，对房主说，“把那进你家的人带出来，我们要与他交合。”（22。）那房主老人出来对他们说，“弟兄们哪，不要这样作恶。这人既然进了我的家，你们就不要行这丑事。我有个女儿，还是处女，并有这人的妾，我将她们领出，让你们玷辱她们，你们看怎样好，就怎样行，只是不可向这人行这样的丑事。”（23～24。）那些无赖的人却不听那老人；所以那利未人就把他的妾拉出去交给他们，他们便与她交合，终夜凌辱她，直到天色快亮。（25。）清晨妇人回到她主人住宿的老人的房门前，就仆倒在地，直到天亮。（26。）

二 这败坏的故事传播到以色列四境

二十七至三十节说到这败坏的故事传播到以色列四境。那利未人早晨起来开房门，出去要行路，却发现他的妾仆倒在房门前，两手搭在门槛上。（27。）他对妇人说话，却无回答。那人便将她驮在驴上，起身回本处去。（28。）到了家里，用刀将妾的尸身切成十二块，使人拿着传送到以色列的四境。（29。）凡看见的人都说，“从以色列人出埃及地直到今日，这样的事没有发生过，也没有见过。现在应当思想，大家商议发言。”（30。）

貳 在支派之间可怕的杀戮

concubine from Bethlehem in Judah (v. 1). The concubine went about as a harlot and departed from the Levite to her father's house, to Bethlehem in Judah, for four months (v. 2). Her husband rose up and came after her to speak to her affectionately and to bring her back (vv. 3-9). He brought her from her father's house, went through Jerusalem, and came to Gibeah, which belonged to Benjamin. He sat in the square of the city, but no one took them into his house to lodge them (vv. 10-15). In the evening an old man out of the field from his work saw the wayfarer in the square of the city and brought him and his concubine to his house and took them as his guests (vv. 16-21).

While they were making their hearts merry, the worthless men of the city surrounded the house, beating on the door. They spoke to the master of the house, saying, "Bring out the man who went into your house that we may know him" (v. 22). The old man, the master of the house, came out 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. 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" (vv. 23-24). But the worthless men did not want to listen to the old man; so the Levite took hold of his concubine and brought her out to them; and they knew her. They abused her all night long until morning (v. 25). In the early morning the concubine came and fell at the entrance of the old man's house, where her lord had been until it was light (v. 26).

B. The Spreading of This Story of Corruption throughout All the Territory of Israel

According to verses 27 through 30 the story of this corruption was spread throughout all the territory of Israel. The Levite rose up in the morning and opened the doors of the house and went out to go on his way. He discovered his concubine fallen at the entrance of the house with her hands upon the threshold (v. 27). He spoke to her, but there was no answer. He then put her upon the donkey and went to his place (v. 28). When he came to his house, he cut her up limb by limb into twelve pieces and sent her throughout all the territory of Israel (v. 29). 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" (v. 30).

II. THE TERRIBLE SLAUGHTER AMONG THEIR TRIBES

二十至二十一章记载在他们支派之间可怕的杀戮。

一 以色列都出来如同一人，聚集在耶和華面前

以色列从但到别是巴，以及在基列地的众人，都出来如同一人，聚集在耶和華面前。以色列众民和各支派的首领，都在米斯巴，站在神百姓的会中。拿刀的步兵共有四十万。便雅悯人听见了这事。（二十1～3上。）

二 那利未人将基比亚人所行凶淫丑恶的事告诉了以色列人

那利未人，就是被害之妇人的丈夫，将基比亚人所行凶淫丑恶的事告诉了以色列人。他要以色列众人筹划商议。（3下～7。）

三 众民都起来如同一人，彼此连合如同一人，聚集攻击基比亚城

众民都起来如同一人，说，他们连一人都不回自己帐棚，自己房屋去。他们要照所掣的签去攻击基比亚。于是以色列人众人彼此连合如同一人，聚集攻击那城。（8～11。）

四 以色列众支派打发人到便雅悯支派的各家

以色列众支派打发人到便雅悯支派的各家，要求他们将基比亚的那些无赖交出来，好治死他们，从以色列中除掉这恶。（12～13上。）

五 便雅悯人不肯听从他们弟兄以色列人的话

便雅悯人却不肯听从他们弟兄以色列人的话。他们从各城里出来，聚集在基比亚，要与以色列人争战，拿刀的共有二万六千，另外还有基比亚点出的七百精兵，与以色列

In chapters twenty and twenty-one we have an account of the terrible slaughter among their tribes.

A. All the Children of Israel Gathering as One Man unto Jehovah

All the children of Israel from Dan as far as Beer-sheba, with the land of Gilead, gathered as one man unto Jehovah. The leaders of all the people, of all the tribes of Israel, presented themselves in the congregation of the people of God at Mizpah, four hundred thousand footmen who drew the sword. The children of Benjamin heard about it (20:1-3a).

B. The Levite Telling Them the Story of the Wickedness and Folly of the Men of Gibeah

The Levite, the husband of the woman who had been murdered, told them the story of the wickedness and folly of the men of Gibeah. Then he asked all the children of Israel to give their advice and counsel (vv. 3b-7).

C. All the People Rising Up as One Man and, Knit Together as One Man, Being Gathered against the City of Gibeah

All the people rose up as one man, saying that none of them would go to their tents nor any of them return to their houses. Rather, they would go up against Gibeah by lot. Thus all the men of Israel, knit together as one man, were gathered against the city (vv. 8-11).

D. The Tribes of Israel Sending Men throughout the Tribe of Benjamin

The tribes of Israel sent men throughout the tribe of Benjamin, requesting them to deliver up the worthless men who were in Gibeah, for they would kill them and put away the evil from Israel (vv. 12-13a).

E. The Benjaminites Not Listening to the Voice of Their Brothers, the Children of Israel

The Benjaminites would not listen to the voice of their brothers, the children of Israel. The children of Benjamin gathered together at Gibeah from their cities to go to battle with the children of Israel, with twenty-six thousand men who drew the sword,

人拿刀的四十万战士争战。（13 下～ 17。）

六 以色列人起来，到伯特利去求问神

以色列人起来，到伯特利去求问神，看他们中间谁当首先上去与便雅悯人争战；耶和华说，“犹大当先上去。”（18。）

七 以色列人与便雅悯人争战

以色列人与便雅悯人争战，便雅悯人当日杀死以色列人二万二千。（19～21。）

八 以色列人上去，在耶和华面前哭泣直到晚上，求问祂

以色列人上去，在耶和华面前哭泣直到晚上，求问耶和华说，“我再去与我弟兄便雅悯人打仗，可以不可以？”耶和华说，“可以上去攻击他。”（22～23。）

九 第二日，以色列人上前攻击便雅悯人

第二日，以色列人就上前攻击便雅悯人；便雅悯人又杀死以色列人一万八千。（24～25。）

十 以色列众人上到伯特利，在耶和华面前哭泣

以色列众人上到伯特利，在耶和华面前哭泣，禁食直到晚上；又在耶和华面前献燔祭和平安祭。他们问耶和华说，“我当再出去与我弟兄便雅悯人争战？还是罢兵？”耶和华回答说，“你们当上去，因为明日我必将他们交在你们手中。”（26～28。）

十一 第三日，以色列人又上去攻击便雅悯人

apart from seven hundred choice men from Gibeah. These went out against four hundred thousand men of Israel who drew the sword, men of war (vv. 13b-17).

F. The Children of Israel Going Up to Bethel and Inquiring of God

The children of Israel went up to Bethel and inquired of God as to which of them should go up first into battle with the children of Benjamin, and Jehovah said, “Judah first” (v. 18).

G. The Children of Israel and the Children of Benjamin Coming into the Battle

The children of Israel and the children of Benjamin came into the battle, and on that day the children of Benjamin slew twenty-two thousand men of Israel (vv. 19-21).

H. The Children of Israel Going Up and Weeping before Jehovah, Inquiring of Him

The children of Israel went up and wept before Jehovah into the evening. They inquired of Jehovah, saying, “Shall I again approach the battle with the children of Benjamin my brother?” Jehovah said, “Go up against him” (vv. 22-23).

I. On the Second Day the Children of Israel Going to Fight with the Children of Benjamin

On the second day the children of Israel went to fight with the children of Benjamin, who slew another eighteen thousand men among the children of Israel (vv. 24-25).

J. All the Children of Israel Going Up to Bethel and Weeping before Jehovah

All the children of Israel went up to Bethel and wept before Jehovah, fasting until the evening and offering burnt offerings and peace offerings before Jehovah. They inquired of Jehovah, saying, “Shall I again go out into battle with the children of Benjamin my brother, or shall I cease?” Jehovah answered, “Go up, for tomorrow I will deliver them into your hand” (vv. 26-28).

K. The Children of Israel Going Up against the Children of Benjamin on the Third Day

第三日，以色列人又上去攻击便雅悯人，在基比亚前摆阵，与前两次一样。起先便雅悯人杀死以色列人约有三十个，然后耶和华在以色列人面前击败便雅悯人；以色列人杀死便雅悯人二万五千一百。（29～35。）

十二 以色列伏兵急忙闯进基比亚，用刀杀死全城的人

以色列伏兵急忙闯进基比亚，用刀杀死全城的人，（虽然便雅悯人杀死以色列人，约有三十个，）并且放火烧城。便雅悯人在以色列人面前，转身往旷野的路逃跑，但以色列人追上他们，当日杀死他们二万五千人。（36～46。）

十三 有六百便雅悯人转身向旷野逃跑

有六百便雅悯人转身向旷野逃跑。以色列人又转到便雅悯地，将各城的人和牲口，并一切所遇见的，都用刀杀尽，又放火烧了一切城邑。（47～48。）

十四 以色列人为他们的弟兄便雅悯后悔

以色列人为他们的弟兄便雅悯后悔，以色列中绝了一个支派。（二一1～6，15。）

十五 以色列人筹划，为便雅悯剩下的人寻妻得地为业

在七至二十四节我们看见，以色列人筹划，为便雅悯剩下的人寻妻得地为业。他们打发一万二千大勇士，杀戮基列雅比的居民，掳来四百个处女，要作便雅悯人的妻。（7～14。）此外，会众的长老吩咐便雅悯人去抢示罗的女子为妻；于是便雅悯人照样而行。（16～23上。）便雅悯人就回自己的产业去，又重修城邑居住。（23下。）

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. First, the children of Benjamin slew about thirty men of Israel. Then the children of Israel destroyed twenty-five thousand one hundred men of Benjamin, by Jehovah striking them down before Israel (vv. 29-35).

L. The Ambush of Israel Hurrying and Rushing against Gibeah and Slaying the Whole City

The ambush of Israel hurried and rushed against Gibeah and slew the whole city (even though about thirty men were slain by the children of Benjamin) and burned the city. Then the children of Benjamin turned before the men of Israel toward the wilderness, but the children of Israel overtook them and killed twenty-five thousand of them on that day (vv. 36-46).

M. Six Hundred Men of the Children of Benjamin Turning and Fleeing into the Wilderness

Six hundred men of the children of Benjamin turned and fled into the wilderness. The men of Israel returned to the children of Benjamin, striking them, both the entire city with the cattle and all that was found there. Moreover, all the cities that were found they set on fire (vv. 47-48).

N. The Children of Israel Being Grieved concerning Benjamin Their Brother

The children of Israel were grieved concerning Benjamin their brother that one tribe had been cut down from Israel (21:1-6, 15).

O. The Children of Israel Planning to Get Wives and Possessions for the Remnant of Benjamin

In verses 7 through 24 we see that the children of Israel planned to get wives and possessions for the remnant of Benjamin. They sent twelve thousand of the valiant to destroy the inhabitants of Jabesh-gilead. These captured four hundred young virgins to be wives of the Benjaminites (vv. 7-14). In addition to this, the elders of the assembly commanded the Benjaminites to catch the daughters of Shiloh to be their wives, and the children of Benjamin did so (vv. 16-23a). Then the Benjaminites went and dwelt in their inheritance and they rebuilt the cities and dwelt in them (v. 23b).

十六 那时以色列中没有王， 各人凭自己眼中看为对的而行

士师记的结语说，那时以色列中没有王，各人凭自己眼中看为对的而行。（25。）

P. In Those Days There Being No King in Israel, and Each Man Doing What Was Right in His Own Eyes

The book of Judges concludes by saying that in those days there was no king in Israel; each man did what was right in his own eyes (v. 25).

路得记

第一篇

介 言

* * * *

经文及注解：得一 1 至 5 及注，二 1 至 2，三 1，四 9 至 10，13，21 至 22

纲要：

- 壹 路得记是士师记的附录，
与士师记的前半部同时期
- 贰 路得记是基督家谱的
一段重要部分
- 叁 作者
- 肆 时间
- 伍 地点
- 陆 内容
- 柒 中心思想
- 捌 分段
 - 一 以利米勒偏离神经纶中的安息
 - 二 拿俄米归回神经纶中的安息
 - 三 路得拣选她的目标
 - 四 路得使用她的权利
 - 五 路得寻找她的安息
 - 六 路得得着神经纶的赏赐

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RUTH

Message 1

AN INTRODUCTORY WORD

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Scripture and Footnotes: Ruth 1:1-5 and footnotes; 2:1-2; 3:1; 4:9-10, 13, 21-22

Outline:

- I. RUTH BEING AN APPENDIX TO THE BOOK OF JUDGES,
CONTEMPORARY WITH THE FIRST HALF OF JUDGES
- II. THE BOOK OF RUTH BEING AN IMPORTANT PART
OF THE GENEALOGY OF CHRIST
- III. THE WRITER
- IV. THE TIME
- V. THE PLACE
- VI. THE CONTENT
- VII. THE CENTRAL THOUGHT
- VIII. THE SECTIONS
 - A. Elimelech's Swerving from the Rest in God's Economy
 - B. Naomi's Returning to the Rest in God's Economy
 - C. Ruth's Choosing for Her Goal
 - D. Ruth's Exercising of Her Right
 - E. Ruth's Seeking for Her Rest
 - F. Ruth's Reward for God's Economy

* * * *

读经：路得记一章一至五节，二章一至二节，三章一节，四章九至十节，十三节，二十一至二十二节，马太福音一章五至六节。

在本篇信息中，我们要就着路得记生命读经说一篇简短的介言。

壹 路得记是士师记的附录， 与士师记的前半部同时期

路得记是士师记的附录，与士师记的前半部同时期。士师记述说以色列惨痛的历史，黑暗而腐臭；路得记记载一对夫妇佳美的故事，明亮而芬芳。这故事里的主角犹如荆棘中长出的百合花，又如黑夜里的明星。

贰 路得记是基督家谱的 一段重要部分

路得记也是基督的家谱，（太一5，）就是关于基督成为肉体之记载的一段重要部分。

在全宇宙中，没有什么事比基督的成为肉体更大。永远的神创造人以后，大约静默了四千年。那段期间，没有人知道神在作什么。天使不知道，旧约里的人，如亚伯拉罕、摩西和大卫，也不知道。然后，永远的神从永远里出来，进到时间里。祂带着祂的神性从永远里出来，进到人性里，使祂自己这位神圣者与人成为一，而成为神人。这是全宇宙中最大的一件事。短短的路得记，只包含四章，却特别关系到基督的成为肉体。

叁 作者

按照路得记的内容看来，其作者应当是撒母耳，与士师记的情形相同。

肆 时间

根据“耶西生大卫”（得四22）这句话，本书写作的时间必是在士师秉政之后，而在列王掌权之时。本书历

Scripture Reading: Ruth 1:1-5; 2:1-2; 3:1; 4:9-10, 13, 21-22; Matt. 1:5-6

In this message we will give a brief introductory word to the Life-study of Ruth.

I. RUTH BEING AN APPENDIX TO THE BOOK OF JUDGES, CONTEMPORARY WITH THE FIRST HALF OF JUDGES

Ruth is an appendix to the book of Judges, contemporary with the first half of Judges. Judges is a book of Israel's miserable history, dark and stinking; Ruth is the record of a couple's excellent story, bright and aromatic. The main role in this story is like a lily growing out of brambles and a bright star in the dark night.

II. THE BOOK OF RUTH BEING AN IMPORTANT PART OF THE GENEALOGY OF CHRIST

The book of Ruth is also an important part of the genealogy of Christ (Matt. 1:5), which is the record that concerns the incarnation of Christ.

In the whole universe, there is nothing greater than the incarnation of Christ. After the eternal God created man, He was nearly silent for four thousand years. During that time no one knew what God was doing. The angels did not know, and the men in the Old Testament, such as Abraham, Moses, and David, did not know. Then the eternal God came out of eternity and entered into time. He came out of eternity with His divinity in order to enter into humanity to make Himself, the Divine, one with man, the human, to become a God-man. This is the greatest thing in the entire universe. The short book of Ruth, containing only four chapters, is related in a particular way to the incarnation of Christ.

III. THE WRITER

According to the contents of Ruth, its writer should be Samuel, as is the case also with the book of Judges.

IV. THE TIME

According to the word "Jesse begot David" (4:22), the time of writing must have been after the rule of the judges and in the time of the kings. The time of the history

史的时间包括十一年，大约从主前一三二二年（一 4）至一三一二年。（四 13。）

伍 地点

路得记里所记载的历史，发生于摩押和犹太两地。（一 1，22。）

陆 内容

本书内容与摩押女子路得有关。路得属摩押族。（4。）摩押是罗得的儿子，就是罗得与他女儿乱伦所生的后裔。（创十九 30～38。）申命记二十三章三节明示，摩押人不可入耶和华的会；他们的子孙虽过十代，也不可入耶和华的会。因此，摩押女子路得是被排除在外的人。然而，她借着嫁与大卫王的曾祖父波阿斯，（得四 21～22，太一 5～6，）被带进神圣别的选民中，且成为基督的一个重要先祖；这成为引进基督成为肉体的因素。（太一 5～16。）由此我们看见，路得成为将基督带到人性里的一个重要先祖。这引进那奇妙的成为肉体，使神与人成为一。这是路得记内容的内在意义。

柒 中心思想

路得记的中心思想是一个外邦人，甚至一个摩押女子，借着与一位将她赎回的圣别选民联结，竟然联于神圣别的选民，并成为后嗣，有分于神圣的产业。这不仅仅是预表，乃是一个完整的表号，说到外邦的罪人，借着基督的救赎，而与基督联结，与神的选民以色列同被带进神的产业。

捌 分段

路得记有六段。

一 以利米勒偏离神经纶中的安息

第一段（得一 1～2）给我们看见，神的一个选民以利米勒，偏离了神经纶中的安息。

二 拿俄米回归神经纶中的安息

covered in this book comprises eleven years, from about 1322 B.C. (1:4) to about 1312 B.C. (4:13).

V. THE PLACE

The history recorded in the book of Ruth took place in Moab and Judah (1:1, 22).

VI. THE CONTENT

The content of this book concerns a Moabitess, Ruth. Ruth belonged to the tribe of Moab (v. 4). Moab was the son of Lot, the fruit of Lot's incestuous union with his daughter (Gen. 19:30-38). According to Deuteronomy 23:3 the Moabites were forbidden to enter the congregation of the Lord, even to the tenth generation. Thus, as a Moabitess, Ruth was an excluded one. Nevertheless, she was brought into the holy elect of God and became an important ancestor of Christ through her marriage with Boaz, the great-grandfather of King David (Ruth 4:21-22; Matt. 1:5-6), which became a factor that ushered in the incarnation of Christ (Matt. 1:5-16). From this we see that Ruth became an important ancestor to bring Christ into humanity. This ushered in the marvelous incarnation, which made God one with man. This is the intrinsic significance of the content of the book of Ruth.

VII. THE CENTRAL THOUGHT

The central thought of the book of Ruth is that a Gentile, even a Moabitess, could be joined to God's holy elect and become an heir to partake of the holy inheritance through her union with the one of the holy elect who redeemed her. This is not merely a type but a complete prefigure of the Gentile sinners' being brought, with Israel, God's elect, into the divine inheritance through the redemption of Christ in their union with Him.

VIII. THE SECTIONS

The book of Ruth has six sections.

A. Elimelech's Swerving from the Rest in God's Economy

The first section (1:1-2) shows us that Elimelech, one of God's elect, swerved from the rest in God's economy.

B. Naomi's Returning to the Rest in God's Economy

第二段（一 3 ~ 7, 19 ~ 22）与拿俄米归回神经纶中的安息有关。以利米勒偏离了这安息，而拿俄米归回这安息。

三 路得拣选她的目标

有些解经家说到路得的决意或定意。然而，我们在路得记里所看见的，不仅是她的决意或定意，乃是她拣选她的目标。这描述于本书第三段。（一 8 ~ 18。）

四 路得使用她的权利

本书下一段（二章）说到路得使用她的权利。关于她的目标，她作了拣选以后，就使用她的权利。

五 路得寻找她的安息

本书第五段（三章）说到路得寻找她的安息。一旦她借着拣选她的目标，使用临到她的权利，路得就凭智慧寻找她的安息。

六 路得得着神经纶的赏赐

因为路得绝对为着神的经纶，她就从神得着赏赐。本书最后一段的第四章里说到路得得着神经纶的赏赐。

The second section (1:3-7, 19-22) concerns Naomi's returning to the rest in God's economy. Whereas Elimelech swerved from this rest, Naomi returned to it.

C. Ruth's Choosing for Her Goal

Some expositors speak of Ruth's resolution or determination. What we see in Ruth, however, is not just her resolution or her determination but her choosing for her goal. This is described in the third section of the book (1:8-18).

D. Ruth's Exercising of Her Right

The next section of this book (ch. 2) covers Ruth's exercising of her right. After she made a choice regarding her goal, she exercised her right.

E. Ruth's Seeking for Her Rest

The fifth section of this book (ch. 3) covers Ruth's seeking for her rest. Once she exercised the right that came to her through her choosing for her goal, Ruth, in wisdom, sought for her rest.

F. Ruth's Reward for God's Economy

Because Ruth was absolute for God's economy, she received a reward from God. Ruth's reward for God's economy is covered in chapter four, the last section of this book.

路得记

第二篇

以利米勒的偏离，
拿俄米的归回，以及路得的拣选

* * * *

经文及注解：得一 6 至 22 及注

纲要：

- 壹 以利米勒偏离了神经纶中的安息
 - 一 以色列活在神应许之地，
为要完成神的经纶
 - 二 以色列的安息，
与他们在神经纶里与神之间的光景有关
 - 三 从犹大的伯利恒
 - 1 伯利恒，大卫的城
 - 2 犹大
 - 四 到摩押
 - 五 在士师秉政的日子
 - 六 由于美地遭遇饥荒
 - 七 同着他的妻子和两个儿子
 - 八 神在摩押惩治以利米勒家
- 贰 拿俄米归回神经纶中的安息
 - 一 从摩押
 - 二 到犹大
 - 三 受了神的剥夺，失去她的丈夫和两个儿子

RUTH

Message 2

ELIMELECH'S SWERVING,
NAOMI'S RETURNING, AND RUTH'S CHOOSING

* * * *

Scripture and Footnotes: Ruth 1:6-22 and footnotes

Outline:

- I. ELIMELECH'S SWERVING FROM THE REST IN GOD'S ECONOMY
 - A. Israel Living in the God-promised Land
for the Carrying Out of God's Economy
 - B. Israel's Rest Being Related
to Their Situation with God in His Economy
 - C. From Bethlehem in Judah
 - 1. Bethlehem, the City of David
 - 2. Judah
 - D. To Moab
 - E. In the Days of the Rule of the Judges
 - F. Due to a Famine in the Good Land
 - G. With His Wife and Two Sons
 - H. God's Chastisement in Moab over the House of Elimelech
- II. NAOMI'S RETURNING TO THE REST IN GOD'S ECONOMY
 - A. From Moab
 - B. To Judah
 - C. Having Been Stripped by God of Her Husband and of Her Two Sons

- 四 同着她的儿妇路得
- 五 来到伯利恒
- 六 合城的人都惊动
- 叁 路得拣选她的目标
- 一 拿俄米为她两个儿妇的前途，向她们建议
- 二 路得拣选跟随拿俄米

* * * *

读经：路得记一章。

在本篇信息中，我们要来看路得记一章；本章是说到以利米勒的偏离，拿俄米的归回，以及路得的拣选。

壹 以利米勒偏离了 神经纶中的安息

在一至二节我们看见，以利米勒偏离了神经纶中的安息。他原在美地，有那地的一部分；他也该留在那里。留在神所应许并赐给的美地，乃是真安息。以利米勒愚昧的偏离了这美妙的安息。

一 以色列活在神应许之地， 为要完成神的经纶

以色列是神的选民，活在神应许之地，为要完成神的经纶。这就是说，留在美地不只是为我们的生存，更是使我们有分于神经纶的完成。

二 以色列的安息，与他们 在神经纶里与神之间的光景有关

以色列的安息，就是他们所享受的兴隆，以及他们的满足，都与他们在神经纶里与神之间的光景有关。以色列人若离开美地，就使自己与神永远的经纶断绝。

路得记说到基督借着成为肉体被带到人类中。这是真安

- D. With Ruth, Her Daughter-in-law
- E. Arriving at Bethlehem
- F. All the City Being Stirred

III. RUTH'S CHOOSING FOR HER GOAL

- A. Naomi's Proposal to Her Two Daughters-in-law for Their Future
- B. Ruth's Choosing to Go with Naomi

* * * *

Scripture Reading: Ruth 1

In this message we will consider Ruth 1, a chapter that covers Elimelech's swerving, Naomi's returning, and Ruth's choosing.

I. ELIMELECH'S SWERVING FROM THE REST IN GOD'S ECONOMY

In verses 1 and 2 we see that Elimelech swerved from the rest in God's economy. He was in the good land and had a portion of it, and he should have remained there. Remaining in the good land that God has promised and given is the real rest. Elimelech foolishly swerved from this wonderful rest.

A. Israel Living in the God-promised Land for the Carrying Out of God's Economy

Israel, as God's elect, was living in the God-promised land for the carrying out of God's economy. This means that staying in the good land is not just for us to earn a living but for us to participate in the carrying out of God's economy.

B. Israel's Rest Being Related to Their Situation with God in His Economy

Israel's rest, their prosperity for their enjoyment and their contentment, was related to their situation with God in His economy. For an Israelite to leave the good land meant that he was cutting himself off from God's eternal economy.

The book of Ruth speaks of Christ being brought into mankind through incarnation.

息。因此路得记是一卷安息的书。我们会看见，路得嫁给波阿斯以后，生了一个孩子俄备得；路得借此享受安息，得着完全的满足，并对她的后裔有完满的盼望。后来的世代先是在大卫之下享受安息。一千年后，他们又因主耶稣享受真安息。二千年后，神的子民在千年国里因着基督作王，要更完满的享受这安息。千年国后，对这安息的享受要完成于新天新地里的新耶路撒冷，直到永远。安息乃是路得记之钥。

三 从犹大的伯利恒

以利米勒的错误，是偏离了给他机会享受美地之安息立场、地位。他偏离了犹大的伯利恒。

1 伯利恒，大卫的城

伯利恒，大卫的城，被指定为要来之基督的出生地。（弥五2，路二4～7。）在神眼中，伯利恒是个非常特别的地方，因为这是神要借着成为肉体而生为人的地方。

2 犹大

犹大是以色列中君尊支派的地。（创四九8～10。）在所有支派中，没有一个支派分得的地比犹大更高。这地是神应许之地最好的部分，（出三8下，）美地最好的部分，（申八7～10，）以马内利之地最好的部分。（赛八8。）以利米勒偏离这地，是何等的错误！

四 到摩押

以利米勒从犹大的伯利恒偏离到摩押，就是神所弃绝并定罪的乱伦之地。摩押是罗得因乱伦所生后裔之地。（创十九30～38。）这地的民因其先祖乱伦，（申二三2～3，）且因其恶待以色列人，（4，）而不得入耶和华的会。不但如此，这地的民，神永不许可以色列人在一生的日子为他们求平安，求兴旺。（6。）最后，摩押也是拜偶像之地。（士十6。）

五 在士师秉政的日子

This is the real rest. Ruth is thus a book of rest. As we will see, after Ruth married Boaz, they brought forth a child, Obed, and Ruth enjoyed a rest with an absolute satisfaction and full expectation for her descendants. The following generations enjoyed rest under David. Then after one thousand years, they enjoyed the real rest with the Lord Jesus. Two thousand years later, this rest will be enjoyed in a fuller way in the millennial kingdom with Christ as the King. After the millennium, the enjoyment of this rest will consummate in the New Jerusalem in the new heaven and new earth for eternity. This matter of rest is the key to the book of Ruth.

C. From Bethlehem in Judah

Elimelech's mistake was to swerve from the ground, the standing, which gave him the opportunity to enjoy the rest in the good land. He swerved from Bethlehem in Judah.

1. Bethlehem, the City of David

Bethlehem, the city of David, was designated as the birthplace of the coming Christ (Micah 5:2; Luke 2:4-7). In the eyes of God, Bethlehem was a very special place, for it was the place where He, through incarnation, would be born to be a man.

2. Judah

Judah was the land of the royal tribe among Israel (Gen. 49:8-10). Of all the tribes, no tribe had a higher allotment of the land than Judah. It was the top part of the God-promised land (Exo. 3:8b), the top part of the good land (Deut. 8:7-10), and the top part of the land of Immanuel (Isa. 8:8). How mistaken Elimelech was in swerving from this land!

D. To Moab

Elimelech swerved from Bethlehem in Judah to Moab, a place of incest rejected and condemned by God. Moab was a country of the descendants of Lot through his incest (Gen. 19:30-38). It was also a country of the people who were not allowed to enter into the assembly of Jehovah because of the incest of their forefathers (Deut. 23:2-3) and because of their mistreatment of Israel (v. 4). Furthermore, Moab was a country of people whose peace and prosperity God would not allow Israel to seek all their days forever (v. 6). Finally, Moab was a country of idolatry (Judg. 10:6).

E. In the Days of the Rule of the Judges

以利米勒是在士师秉政的日子，在以色列离弃神、堕落、混乱、败坏的时候，离开美地。

六 由于美地遭遇饥荒

以利米勒离开美地，是由于美地遭遇饥荒，缺少为着生活和满足的生命供应，这是神的惩罚。（利二六 26，结十四 13。）我们也许希奇，神既已应许美地是流奶与蜜之地，那地怎会有饥荒。神降饥荒给祂的子民，是作为严厉的惩罚。祂断绝他们粮食的供应，借此惩罚他们。因为他们离弃了祂作他们的源头和丈夫，转去随从偶像，祂就任凭他们到偶像那里得食物。结果他们从神得不着食物，从他们淫乱的非法丈夫也得不着食物。

七 同着他的妻子和两个儿子

以利米勒同着他的妻子和两个儿子离开美地；他们原是适于神国的扩增。

八 神在摩押惩治以利米勒家

路得记一章三节和五节说到神惩治以利米勒家。以利米勒受神惩罚，死亡临到他自己和他两个儿子。剩下拿俄米为寡妇，带着两个儿妇住在异邦。这是以利米勒偏离神永远经纶中之安息的可怜结果。

贰 拿俄米归回神经纶中的安息

在四至七节、十九至二十二节我们看见，拿俄米归回神经纶中的安息。

一 从摩押

拿俄米从摩押，拜偶像之地回来。

二 到犹大

拿俄米回到犹大，以马内利之地。

三 受了神的剥夺， 失去她的丈夫和两个儿子

Elimelech left in the days of the rule of the judges, under Israel's forsaking of God and under their degradation, confusion, and corruption.

F. Due to a Famine in the Good Land

Elimelech left due to a famine in the good land, a lacking of life supply for living and satisfaction as a punishment of God (Lev. 26:26; Ezek. 14:13). We may wonder how there could be a famine in the good land since God had promised that it would be a land flowing with milk and honey. God sent a famine to His people as a serious punishment. He punished them by stopping their food supply. Because they had forsaken Him as their source and Husband and had gone to idols, He let them go to their idols for food as well. There was no food from God and no food from the illegal husband of their harlotry.

G. With His Wife and Two Sons

Elimelech left the good land with his wife and two sons, who were good for the increase of the kingdom of God.

H. God's Chastisement in Moab over the House of Elimelech

Ruth 1:3 and 5 speak of God's chastisement over the house of Elimelech. Elimelech was punished by God with death upon himself and his two sons. This left his wife, Naomi, as a widow with two daughters-in-law in a foreign country. That was the pitiful result of Elimelech's swerving from the rest in God's eternal economy.

II. NAOMI'S RETURNING TO THE REST IN GOD'S ECONOMY

In verses 4 through 7 and 19 through 22 we see Naomi's returning to the rest in God's economy.

A. From Moab

Naomi returned from Moab, the country of idolatry.

B. To Judah

Naomi returned to Judah, the land of Immanuel.

C. Having Been Stripped by God of Her Husband and of Her Two Sons

拿俄米回来，因为她受了神的剥夺，先失去她的丈夫，然后失去她的两个儿子，剩下她和两个儿妇为寡妇，没有儿女。（得一 5，20～21。）拿俄米回来，也因为她听见耶和华眷顾自己的百姓，赐粮食与他们。（6。）在主的恢复里，我们也经历了主怜悯的眷顾。近年来，祂祝福了我们，并以丰富的粮食供应我们。

四 同着她的儿妇路得

拿俄米同着她的儿妇路得回来；路得是神赐给她，为着完成神关于基督之经纶的。（22 上。）

五 来到伯利恒

拿俄米来到伯利恒，就是要来之基督的出生地。（19 上，22 下。）

六 合城的人都惊动

合城的人都因拿俄米和路得惊动，妇女们说，“这是拿俄米么？”（19 下。）拿俄米对她们说，“不要叫我拿俄米（意为我的愉悦），要叫我玛拉（意为苦），因为全足者使我受了大苦。我满满的出去，耶和华使我空空的回来。耶和华使我受苦，全足者苛待我，你们为何还叫我拿俄米？”（20～21。）

叁 路得拣选她的目标

八至十八节记载路得拣选她的目标。

一 拿俄米为她两个儿妇的前途，向她们建议

拿俄米为她两个儿妇的前途，向她们建议。她对她们说，“你们各人回娘家去吧。愿耶和华恩待你们，象你们恩待已死的人与我一样。愿耶和华使你们各在新夫家中得平安。”（8～9 上。）于是拿俄米与她们亲嘴，她们就放声而哭，说，“不然，我们必与你一同回你本国去。”（9 下～10。）拿俄米叫她们回去，问她们说，“为何要跟我呢？我还能生子作你们的丈夫么？我女儿们哪，回去吧；我年纪老迈，不能再有丈夫。即或我还有指望，今

Naomi returned because she had been stripped by God first of her husband and then of her two sons, leaving her and her two daughters-in-law as widows without children (vv. 5, 20-21). Naomi returned also because she had heard that Jehovah had visited His people by giving them food (v. 6). In the Lord's recovery, we also have experienced the Lord's merciful visitation. During the last several years He has blessed us and supplied us with rich food.

D. With Ruth, Her Daughter-in-law

Naomi returned with Ruth, her daughter-in-law given to her by God for the accomplishment of His economy concerning Christ (v. 22a).

E. Arriving at Bethlehem

Naomi arrived at Bethlehem, the birthplace of the coming Christ (vv. 19a, 22b).

F. All the City Being Stirred

All the city was stirred because of Naomi and Ruth, and the women said, "Is this Naomi?" (v. 19b). Naomi said to them, "Do not call me Naomi [meaning 'my pleasantness']; call me Mara [meaning 'bitterness']; for the All-sufficient One has dealt very bitterly with me. 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?" (vv. 20-21).

III. RUTH'S CHOOSING FOR HER GOAL

In verses 8 through 18 we have an account of Ruth's choosing for her goal.

A. Naomi's Proposal to Her Two Daughters-in-law for Their Future

Naomi made a proposal to her two daughters-in-law for their future. She said to them, "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. May Jehovah grant you to find rest, each of you in the house of your husband" (vv. 8-9a). Then she kissed them, and they lifted up their voice and wept, saying to her, "No, we will return with you to your people" (vv. 9b-10). Naomi told them to return and then asked them, "Why should you go with me? Do I still have sons in my womb, that they may be your husbands? Return, my daughters, go; for I am too old to have a husband. If I said, I have hope;

夜竟有丈夫可以生子；你们岂能等着他们长大么？你们岂能等着他们不嫁别人么？我女儿们哪，不要这样，我比你们更为愁苦，因为耶和華伸手击打我。”（11～13。）两个儿妇听见这话，又放声而哭。然后俄珥巴与婆婆亲嘴而别；只是路得紧跟着拿俄米。拿俄米对路得说，“你嫂子已经回她本民，和她所拜的神那里去了；你也跟着你嫂子回去吧。”（14～15。）

二 路得拣选跟随拿俄米

路得对拿俄米说，“不要催我回去不跟随你；你往哪里去，我也往哪里去。你在哪里住宿，我也在哪里住宿。你的民就是我的民，你的神就是我的神。你在哪里死，我也在哪里死，也葬在哪里。除非死能使你我相离，不然，愿耶和華加重的惩罚我。”（16～17。）拿俄米见路得定意要跟随自己去，就不再劝她了。（18。）

路得所拣选的目标，乃是与神的选民一同有分于对基督的享受；她甚至成为将基督生到人类中的一位重要先祖。这不只是一个摩押寡妇的定意；这乃是一个目标，一个拣选。路得拣选神和祂的国，为着完成神关于基督的经纶。为着这样的目标，为着这样一个拣选这目标的人，阿利路亚！

even if I had a husband tonight and even bore sons; 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” (vv. 11-13). When the daughters-in-law heard this, they lifted up their voice and wept again. Then Orpah kissed her mother-in-law, but Ruth clung to her. Naomi said to Ruth, “Your sister-in-law has now returned to her people and to her gods; return with your sister-in-law” (vv. 14-15).

B. Ruth's Choosing to Go with Naomi

Ruth said to Naomi, “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. 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” (vv. 16-17). When Naomi saw that Ruth was determined to go with her, she ceased speaking to her about it (v. 18).

Ruth chose the goal of participating with God's elect in the enjoyment of Christ, and she even became a top ancestor of Christ who helped bring forth Christ into mankind. This was more than just a resolution on the part of the Moabite widow; it was a goal, a choosing. Ruth chose God and His kingdom for the carrying out of God's economy concerning Christ. Hallelujah for such a goal and for such a person choosing this goal!

路得记

第三篇

路得使用她的权利

* * * *

经文及注解：得二 1 至 23 及注

纲要：

- 壹 神吩咐以色列人，
收割庄稼时要顾到祂选民中间的穷乏人
- 贰 拿俄米同她儿妇路得回到伯利恒，
正是动手割大麦的时候
- 叁 拿俄米的丈夫有一个亲戚，
名叫波阿斯，是个大财主
- 肆 路得获拿俄米许可，去拾取麦穗
- 伍 波阿斯得以认识路得
- 陆 波阿斯对路得的恩言
- 柒 波阿斯对路得的慷慨
- 捌 路得将经过的事告诉拿俄米
- 玖 拿俄米嘱咐路得
- 拾 路得与波阿斯的使女在一处
- 拾壹 路得使用她的权利，
有分于神选民产业的丰富出产
- 拾贰 在这芬芳的故事中含示的预表
- 一 波阿斯富于资财
- 二 神应许之美地的田
- 三 大麦和小麦
- 四 摩押女子路得，异邦的罪人

RUTH

Message 3

RUTH'S EXERCISING OF HER RIGHT

* * * *

Scripture and Footnotes: Ruth 2:1-23 and footnotes

Outline:

- I. GOD'S COMMANDMENT TO ISRAEL THAT TAKES CARE OF THE NEEDY ONES
AMONG HIS ELECT CONCERNING THE REAPING OF THEIR HARVEST
- II. NAOMI RETURNING TO BETHLEHEM WITH HER DAUGHTER-IN-LAW RUTH
AT THE BEGINNING OF THE BARLEY HARVEST
- III. NAOMI HAVING A RELATIVE OF HER HUSBAND'S,
A MAN OF GREAT WEALTH, BY THE NAME OF BOAZ
- IV. RUTH GAINING NAOMI'S PERMISSION TO GO GLEANING
- V. BOAZ BECOMING ACQUAINTED WITH RUTH
- VI. BOAZ'S WORD OF GRACE TO RUTH
- VII. BOAZ'S GENEROSITY TOWARD RUTH
- VIII. RUTH TELLING THE STORY TO NAOMI
- IX. NAOMI CHARGING RUTH
- X. RUTH STAYING CLOSE TO BOAZ'S YOUNG WOMEN
- XI. RUTH EXERCISING HER RIGHT TO PARTAKE
OF THE RICH PRODUCE OF THE INHERITANCE OF GOD'S ELECT
- XII. TYPES IMPLIED IN THIS AROMATIC STORY
- A. Boaz, Rich in Wealth
- B. The Field of the God-promised Good Land
- C. Barley and Wheat
- D. Ruth, a Moabitess, a Heathen Sinner

读经：路得记二章。

路得的丈夫死后，她有两个选择：留在摩押，或与拿俄米一同回到以色列作外人。路得拣选往以色列地去，因为她可能听过许多关于神、神的应许、和美地的事。她所听见的好消息，足以叫她作美妙的拣选。路得与拿俄米到了以色列地后，路得使用她的权利。二章说到这事。

壹 神吩咐以色列人， 收割庄稼时要顾到 祂选民中间的穷乏人

关于收割庄稼的事，神的吩咐是：以色列人若将田角和遗落的庄稼，留给穷人、寄居的、孤儿和寡妇，耶和華就要祝福他们。关于这点，利未记二十三章二十二节说，“你们收割地的庄稼，不可割尽田角，也不可拾取遗落的庄稼；这些要留给穷人和外人。”（另译。）类似的话见于利未记十九章九至十节。申命记二十四章十九节说，“你在田间收割庄稼，若忘了一捆在田里，不可再回去拿，要留给寄居的和孤儿寡妇，使耶和華你的神在你所行的一切事上祝福你。”（另译。）这不但显示神的慈爱，以及祂是何等伟大、美好和细致，也显示美地丰富的出产。

神要祝福以色列人在美地上的庄稼，但这祝福有个条件—要留些东西给穷人；百姓不可割尽田角。然而，在神借摩西所颁赐关于收割之律法的条例里，并没有指定田角的大小。大小在于地主对耶和華的信心。人对耶和華的信心越大，所留的田角就越大。我信服从这条例，乃是波阿斯的实行。他对耶和華必有很大的信心。在神的主宰之下，这条例似乎是为路得一人写的。

Scripture Reading: Ruth 2

After Ruth's husband died, she had two choices: remain in Moab or go with Naomi to be a foreigner in Israel. Ruth chose to go to the land of Israel because she probably had heard a great deal concerning God, God's promise, and the good land. She had heard the good news sufficiently for her to make a wonderful choice. After arriving in the land of Israel with Naomi, Ruth exercised her right. This matter is covered in chapter two.

I. GOD'S COMMANDMENT TO ISRAEL THAT TAKES CARE OF THE NEEDY ONES AMONG HIS ELECT CONCERNING THE REAPING OF THEIR HARVEST

God's commandment concerning the reaping of the harvest was that Jehovah 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. Concerning this, Leviticus 23:22 says, "When you reap the harvest of your land, you shall not completely reap the corners of your field, neither shall you gather the gleanings of your harvest; you shall leave them for the poor and for the alien." A similar word is found in Leviticus 19:9-10. Deuteronomy 24:19 says, "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." This shows not only the lovingkindness of God and how great, fine, and detailed He is, but shows also the rich produce of the good land.

God wanted to bless the harvest of the Israelites in the good land, but this blessing had a condition—that something would be left for the poor. The people would not be allowed to reap completely the corners of their field. However, in the ordinance of the law given by God through Moses regarding reaping, the size of the corners of the field was not specified. The size depended on the landlord's faith in Jehovah. The larger one's faith in Jehovah was, the larger the corners of the field would be. I believe that it was the practice of Boaz to obey this ordinance. He must have had great faith in Jehovah. Under God's sovereignty this ordinance seems to have been written for one person—Ruth.

贰 拿俄米同她儿妇路得

回到伯利恒，

正是动手割大麦的时候

拿俄米同她儿妇路得回到伯利恒，正是动手割大麦的时候。（得一 22 下。）大麦比其他谷类先成熟，预表复活的基督。（约六 9 ~ 10, 56 ~ 58。）

叁 拿俄米的丈夫有一个亲戚，

名叫波阿斯，是个大财主

“拿俄米的丈夫以利米勒的亲族中，有一个亲戚名叫波阿斯，是个大财主。”（得二 1。）神是主宰一切的；在祂的主宰里，祂将路得从摩押带到伯利恒城。在她到达那里以前，祂预备了一个富有、慷慨的人，名叫波阿斯。

肆 路得获拿俄米许可，去拾取麦穗

路得获拿俄米许可，去拾取麦穗。（2 ~ 3。）路得求拿俄米容她往田间去，她蒙谁的恩，就在谁的身后拾取麦穗。拿俄米告诉路得只管去，她就去了，来到田间，在收割的人身后拾取麦穗；她恰巧到了波阿斯那块田里。

伍 波阿斯得以认识路得

后来，波阿斯得以认识路得。（4 ~ 7。）他从伯利恒来，对收割的人说，“愿耶和华与你们同在。”他们回答说，“愿耶和华赐福与你。”（4。）波阿斯问监管收割的仆人关于路得的事，仆人告诉他，她是那摩押女子，跟随拿俄米从摩押地回来的，请求跟着收割的人，在禾捆中间拾取麦穗。他对波阿斯所说关于路得的话，指明他很满意路得，认为她是贞洁、贤德的女子。

陆 波阿斯对路得的恩言

II. NAOMI RETURNING TO BETHLEHEM

WITH HER DAUGHTER-IN-LAW RUTH

AT THE BEGINNING OF THE BARLEY HARVEST

Naomi returned to Bethlehem with her daughter-in-law Ruth at the beginning of the barley harvest (Ruth 1:22b). Barley, which ripens earlier than other grains, typifies the resurrected Christ (John 6:9-10, 56-58).

III. NAOMI HAVING A RELATIVE OF HER HUSBAND'S,

A MAN OF GREAT WEALTH, BY THE NAME OF BOAZ

“Now Naomi had a relative of her husband's, a man of great wealth, from Elimelech's family; and his name was Boaz” (Ruth 2:1). God is sovereign, and in His sovereignty He brought Ruth from Moab to the city of Bethlehem. Before she arrived there, He had prepared a rich, generous man by the name of Boaz.

IV. RUTH GAINING NAOMI'S PERMISSION TO GO GLEANING

Ruth gained Naomi's permission to go glean (vv. 2-3). Ruth asked Naomi to let her go to the field and glean among the ears of grain after him in whose sight Ruth had found favor. Naomi told Ruth to go, and she went and gleaned in the field after the reapers, happening to glean in a portion of the field belonging to Boaz.

V. BOAZ BECOMING ACQUAINTED WITH RUTH

Boaz eventually became acquainted with Ruth (vv. 4-7). He came from Bethlehem and said to the reapers, “Jehovah be with you,” and they said to him, “Jehovah bless you” (v. 4). When Boaz asked the young man who was set over the reapers concerning Ruth, the young man told him that she was the young Moabite woman who had returned with Naomi from the country of Moab and who had asked to glean and gather after the reapers among the sheaves. His word to Boaz regarding Ruth indicates that he was happy with her, considering her a woman of fidelity and virtue.

VI. BOAZ'S WORD OF GRACE TO RUTH

八至十三节有波阿斯对路得的恩言。他对她说，“不要往别人田里拾取麦穗，也不要离开这里，要常与我使女们在一处。你要看她们在那块田收割，你就跟着她们去。我已经吩咐仆人不欺负你。你若渴了，就可以到器皿那里喝仆人打来的水。”（8～9。）路得听见这些话，就俯伏在地叩拜，问波阿斯说，“我既是外邦人，怎么蒙你的恩，这样看顾我呢？”（10。）波阿斯回答说，自从她丈夫死后，凡她向婆婆所行的，并她离开父母和出生地，来到素不认识的民中，这些事人全都告诉他了。然后他对她说，“愿耶和華照你所行的报赏你；你来避难于耶和華以色列神的翅膀下，愿你满得祂的赏赐。”（12。）路得请求在他眼前蒙恩，因为他安慰她，慈爱的对她说话。（13。）

柒 波阿斯对路得的慷慨

波阿斯不但慈爱的对路得说话，也对她显示慷慨。（14～16。）到了吃饭的时候，波阿斯叫她来吃饼，把烘了的穗子递给她，她就吃饱了。她起来又拾取麦穗，波阿斯吩咐仆人，她就是在捆中拾取麦穗，也可以容她，不可羞辱她。他对他们说，“并要从捆里抽出些来，留给她拾取，不可叱吓她。”（16。）

捌 路得将经过的事告诉拿俄米

路得从田间回来，将她遇见波阿斯的事告诉她婆婆拿俄米。（17～21。）路得告诉拿俄米，她在波阿斯的田间拾取麦穗，拿俄米就对她说，“愿那人蒙耶和華赐福，祂不断的以慈爱待活人死人。”（20上。）然后拿俄米告诉路得，那是他们的近亲，是他们的一个亲人。（20下。）

玖 拿俄米嘱咐路得

在二十二节拿俄米嘱咐路得，说，“女儿啊，你跟着他的使女出去，不叫人遇见你在别人田间才好。”我们来到三章时会看见，拿俄米心里所想的，不但要路得有分于波

In verses 8 through 13 we have Boaz's word of grace to Ruth. He said to her, "Do not go to glean in another field, and also do not pass from here but stay close to my young women. 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" (vv. 8-9). When Ruth heard these words, she fell upon her face, bowed herself to the ground, and asked Boaz, "Why have I found favor in your sight that you regard me, though I am a foreigner?" (v.10). Boaz replied that all that she had done for her mother-in-law since the death of her husband Elimelech had been made known to him. He also had learned how she had left her father and mother and the land of her birth and had come to a people whom she had not known before. Then he said to her, "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" (v. 12). In response, Ruth asked that she would find favor in his sight, for he had comforted her and had spoken kindly to her (v. 13).

VII. BOAZ'S GENEROSITY TOWARD RUTH

Boaz not only spoke kindly to Ruth but also showed generosity to her (vv. 14-16). At mealtime Boaz told her to eat some food, extending some parched grain to her, and she ate and was satisfied. When she rose up to glean, Boaz charged his young men to let her glean among the standing grain and not to rebuke her. Then he went on to say to them, "Also pull out some from the bundles for her, and leave it for her to glean; and do not rebuke her" (v. 16).

VIII. RUTH TELLING THE STORY TO NAOMI

Upon returning from the field, Ruth told the story of her experience with Boaz to Naomi, her mother-in-law (vv. 17-21). When Ruth told Naomi that she had gleaned in the field of Boaz, Naomi said to her, "Blessed be he of Jehovah, whose lovingkindness has not failed for the living and for the dead" (v. 20a). Then Naomi told Ruth that the man was close to them, one of their kinsmen (v. 20b).

IX. NAOMI CHARGING RUTH

In verse 22 Naomi charged Ruth, saying, "It is good, my daughter, that you go out with his young women, so that others do not meet you in any other field." As we will see when we come to chapter three, what was on Naomi's heart was not only that Ruth

阿斯的丰富，得着满足，也要路得得着波阿斯作她的丈夫，并为以利米勒的名生子。

拾 路得与波阿斯的使女在一处

路得与波阿斯的使女在一处拾取麦穗，直到收完了大麦和小麦；路得仍与婆婆同住。（23。）

拾壹 路得使用她的权利， 有分于神选民产业的丰富出产

在这一切事上，路得这位从异邦背景归向神的人，使用她的权利，有分于神选民产业的丰富出产。路得是摩押女子，来到美地作寄居者。照着她是寄居者、穷人、和寡妇的三重身分，她使用她的权利拾取庄稼。她虽然贫穷，却从未成为乞丐。她拾取麦穗不是乞讨，乃是她的权利。

路得记描绘罪人有分于基督并享受基督的方法、地位、资格和权利。照着神的命定，我们有资格和地位要求我们的权利，来享受基督。这就是说，今天我们不需要乞求神拯救我们。我们能到神那里去，为自己要求祂的救恩。我们有地位、资格和权利，要求从神得着救恩。这是接受福音的最高标准。

拾贰 在这芬芳的故事中含示的预表

路得记这个故事是可爱、感人、折服人、并征服人的。在二章这芬芳的故事中，含示四个预表。

一 波阿斯富于资财

波阿斯富于资财，（二1，）预表基督富于神的恩典。（林后十二9。）

二 神应许之美地的田

神应许之美地的田，（得二2～3，）预表包罗万有的基督，祂是一切属灵神圣之出产的源头，作神选民的生命供应。（腓一19下。）

would partake of Boaz's riches and be satisfied, but also that she would gain Boaz himself as her husband and bring forth a son for the name of Elimelech.

X. RUTH STAYING CLOSE TO BOAZ'S YOUNG WOMEN

Ruth 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 (v. 23).

XI. RUTH EXERCISING HER RIGHT TO PARTAKE OF THE RICH PRODUCE OF THE INHERITANCE OF GOD'S ELECT

In all this Ruth, as one who had returned to God from her heathen background, exercised her right to partake of the rich produce of the inheritance of God's elect. Ruth, a Moabitess, had come to the good land as a sojourner. According to her threefold status as a sojourner, a poor one, and a widow, she exercised her right to glean the harvest. Although she was poor, she never became a beggar. Her gleaning was not her begging; it was her right.

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 have been qualified and positioned to claim our right to enjoy Christ. This means that today we do not need to beg God to save us. We can go to God to claim His salvation for ourselves. We have the position, the qualification, and the right to claim salvation from God. This is the highest standard of receiving the gospel.

XII. TYPES IMPLIED IN THIS AROMATIC STORY

As a narration, the book of Ruth is lovely, touching, convincing, and subduing. In the aromatic story in chapter two, four types are implied.

A. Boaz, Rich in Wealth

Boaz, rich in wealth (2:1), typifies Christ, who is rich in the divine grace (2 Cor. 12:9).

B. The Field of the God-promised Good Land

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 to God's elect (Phil. 1:19b).

三 大麦和小麦

大麦和小麦（得二 23）预表基督是制作神和祂子民食物的材料。（利二，约六 9，33，35。）

四 摩押女子路得，异邦的罪人

摩押女子路得，（申二三 3，）异邦的罪人，与神的应许隔绝，（弗二 12，）竟然得着权利有分于拾取神选民的庄稼，这预表“外邦的狗”得着特权，有分于神选民儿女桌下的零碎。（西一 12，太十五 25～28。）

C. Barley and Wheat

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).

D. Ruth, a Moabitess, a Heathen Sinner

Ruth, a Moabitess (Deut. 23:3), a heathen sinner, alienated from God's promises (Eph. 2:12), 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 the crumbs under the table of the portion of God's elect children (Col. 1:12; Matt. 15:25-28).

路得记

第四篇

路得寻找她的安息

* * * *

经文及注解：得三 1 至 18 及注

纲要：

- 壹 由她的婆婆推动
 - 一 为路得找一个安身之处
 - 二 指示路得当行之事
 - 三 路得的顺从
- 贰 由路得实行
 - 一 照她婆婆的吩咐
 - 二 根据神命定的路接近波阿斯
- 叁 为波阿斯所接受
 - 一 波阿斯的应许
 - 二 波阿斯慷慨的照顾
- 肆 路得向她婆婆的报告
 - 一 好消息
 - 二 婆婆的信心
- 伍 为着家谱的延续，以带进基督
- 陆 对波阿斯的评价

* * * *

读经：路得记三章。

RUTH

Message 4

RUTH'S SEEKING FOR HER REST

* * * *

Scripture and Footnotes: Ruth 3:1-18 and footnotes

Outline:

- I. PROMOTED BY HER MOTHER-IN-LAW
 - A. To Seek Some Resting Place for Ruth
 - B. Instructing Ruth What to Do
 - C. Ruth's Obedience
- II. CARRIED OUT BY RUTH
 - A. According to Her Mother-in-law's Charge
 - B. Approaching Boaz Based upon the God-ordained Way
- III. ACCEPTED BY BOAZ
 - A. Boaz's Promise
 - B. Boaz's Generous Care
- IV. RUTH'S REPORT TO HER MOTHER-IN-LAW
 - A. The Good News
 - B. The Mother-in-law's Faith
- V. FOR THE CONTINUATION OF THE GENEALOGY TO BRING IN CHRIST
- VI. THE EVALUATION OF BOAZ

* * * *

Scripture Reading: Ruth 3

一章显示路得的拣选，二章显示路得使用她的权利，三章显示路得寻找她的安息。我们需要享受基督到得着安息的地步。要得着安息，我们必然需要家。没有一个地方能象家那样，给我们这么多安息。在三章拿俄米提议，甚至推动，为路得得着一个家。

路得采取的步骤，符合我们属灵的经历。在得救以前，我们都有自己的口味和拣选。在主主宰的安排之下，我们听见福音，并定意要成为基督的信徒。我们的拣选是要相信基督。借着相信主耶稣，我们就生机的联于祂。如今祂在我们里面，我们也在祂里面。有了这亲密、生机的联结，我们就必须开始追求基督，以得着、据有、经历、并享受祂。这由路得使用她的权利，以得着并据有美地的出产所预表。正如路得来到美地以后，有权利享受那地的出产，照样，我们相信基督以后，也有权利享受祂作我们的美地。

可悲的是，基督教（天主教或更正教）没有看见享受基督这件事。主耶稣说，“那吃我的人，也要因我活着。”（约六 57。）我们的救主是可吃的；祂是我们属天的粮食和吗哪。照着启示录二章，得胜的，可以吃基督作生命树，并作隐藏的吗哪。（启二 7，17。）圣经启示基督不但是我们的粮食，也是我们的饮料、衣服和气息。祂是我们每日的所需。每天我们都需要享受祂。我们必须象路得一样，使用我们的权利享受基督。每天早晨我们都该从圣经的“田”里“拾取麦穗”。

然而，我们拾取麦穗以后，还需要一个家，使我们能有定居的安息。这样的安息只能借着婚姻而来。在路得记三章一节，拿俄米对路得说，“女儿啊，我不当为你找个安身之处…么？”拿俄米要找一条路，为路得建立一个家。路得若要得着家作她的安息，就需要丈夫。拿俄米晓得，作路得丈夫的正确之人，乃是预表基督的波阿斯。

我晓得我们许多人爱主耶稣，但我们以祂为我们的丈夫么？你与主同在的时候曾说，“主，你是我的丈夫”么？即使你得救并爱主，你也不会得着家作你的安息，直到你嫁给主耶稣，以祂为你的丈夫。

Chapter one shows Ruth's choosing, chapter two shows Ruth's exercising of her right, and chapter three shows Ruth's seeking for her rest. We need to enjoy Christ to such an extent that we have rest. In order to have rest, we surely need a home. No place can give us as much rest as our home. In chapter three Naomi proposed and even pushed to gain a home for Ruth.

The steps taken by Ruth correspond to our spiritual experience. Before we were saved, we all had our own taste and choice. Under the Lord's sovereign arrangement, we heard the gospel and made a resolution to become a believer of Christ. Our choice was to believe in Christ. By believing in the Lord Jesus, we were organically joined to Him. Now He is in us and we are in Him. With this intimate, organic union, we must begin to pursue Christ in order to gain, possess, experience, and enjoy Him. This is typified by Ruth's exercising of her right to gain and possess the produce of the good land. 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 in Him.

It is a tragedy that Christianity, both Catholicism and Protestantism, has not seen this matter of enjoying Christ. The Lord Jesus said, "He who eats Me, he also shall live because of Me" (John 6:57). Our Savior can be eaten; He is our heavenly food and manna. According to Revelation 2, whoever overcomes may eat of Christ as the tree of life and as the hidden manna (vv. 7, 17). The Bible reveals that Christ is not only our food but also our drink, clothing, and breath. He is our daily necessities. Every day we need to enjoy Him. We must be like Ruth and exercise our right to enjoy Christ. Every morning we should "glean" from the "field" of the Bible.

However, after our gleaning we still need a home so that we can have a settled rest. This kind of rest can come only through marriage. In Ruth 3:1 Naomi said to Ruth, "My daughter, I must seek some resting place for you." Naomi wanted to find a way to establish a home for Ruth. If Ruth was to have a home for her rest, she needed a husband. Naomi realized that the proper person to be Ruth's husband was Boaz, who typifies Christ.

I realize that many of us love the Lord Jesus, but have we taken Him as our Husband? Have you ever had a time with the Lord when you said, "Lord, You are my Husband"? Even though you are saved and you love the Lord, you will not have a home for your rest until you marry the Lord Jesus, taking Him as your Husband.

在这些关于约书亚记、士师记、路得记的信息中，主已给我们清楚看见，我们该如何以基督为我们独一的丈夫。以色列人在约书亚带领之下进入美地后，因着不忠信，就有一段惨痛混乱的历史。以色列离开作她丈夫的神，去随从许多丈夫，许多偶像。在现今的世代，有许多偶像，如娱乐、运动和购物，使得基督徒变得不忠贞。似乎他们从未嫁给基督，他们从未真正以基督为他们的丈夫。结果，他们从一地到一地徘徊、流荡，没有安息。

找着我们丈夫的地方，是在我们的家，就是在召会里。在召会里，基督是丈夫。仅仅得着丈夫并不够，我们还必须得着家。我们若没有家，就没有安息。我们若得着基督，享受基督，并经历基督，却没有得着召会，我们就仍然无家可归。所以，我们不但必须强调基督作我们的丈夫，也必须强调召会作我们的家。基督作我们的丈夫，召会作我们的家，合起来乃是完整的单位，使我们得着正确、充分的安息。

路得同拿俄米享受她的生活，但拿俄米清楚知道，路得需要嫁给波阿斯。虽然照着神的律法，犹太人和摩押人要分开，但神在祂的主宰里，祂有路将摩押女子路得和波阿斯带在一起。到三章的时候，路得和波阿斯已经在路得拾取麦穗的地方相遇，他们也预备好、有资格、并准备好结婚。我信波阿斯爱路得，她也爱他。但这爱全然在里面，没有在外面显出来。情形既是如此，就需要拿俄米作中间人，来推动路得和波阿斯结婚。

今天我的负担和拿俄米一样。我在为你们寻找安息之所；而你们得着安息唯一的路，乃是接受基督作你们的丈夫。因此，我在这里作中间人，推动你们嫁给基督。我相当担心，你从未认识基督是你的丈夫，也未找着家作你的安息。你也许认识基督是你的救主、救主、主人和主，你甚至认识祂是你的食物、饮料、气息和衣服。但你认识祂是你的丈夫么？你可能每天在祂的田里拾取麦穗，认识祂是地主。你不仅需要祂的田里拾取麦穗—你需要以祂为你的丈夫。所以，我的负担是要推动我们众人嫁给基督。我在推动大家嫁给基督，使我们能建立一个家，并在这家里，就是在召会里享受祂。

In these messages on Joshua, Judges, and Ruth, the Lord has given us a clear view of how we should take Christ as our unique Husband. After the people of Israel entered the good land under Joshua, there was a history of miserable chaos because Israel was not faithful. She left God as her Husband to go to many husbands, to many idols. In this modern age there are many idols, such as entertainment, sports, and shopping, which cause Christians to be unfaithful. It seems as if they have never been married to Christ, that they have never actually taken Him as their Husband. As a consequence, they are roaming, wandering from place to place with no rest.

The place to find our Husband is in our home, the church. Christ is the Husband in the church. To have a husband is not sufficient. We must also have a home. Without a home we have no rest. If we have Christ, enjoy Christ, and experience Christ, yet we do not have the church, we are still homeless. Therefore, we must stress not only Christ as our Husband but also the church as our home. Christ as our Husband and the church as our home are a complete unit for us to have a proper and adequate rest.

Ruth was enjoying her life with Naomi, but Naomi was clear that Ruth needed to be married to Boaz. Although according to God's law the Jews and the Moabites were to be separated, in His sovereignty God had a way to bring Ruth, a Moabite, and Boaz together. By the time of chapter three, Ruth and Boaz had already met in the field where Ruth was gleaning, and they were prepared, qualified, and ready to be married. I believe that Boaz loved Ruth and that she loved him. But this love was entirely inward, with no outward expression. Since this was the situation, there was the need for Naomi, as the person in the middle, to push Ruth and Boaz to get married.

My burden today is like Naomi's. I am seeking a resting place for you, and the only way for you to have rest is to take Christ as your Husband. Thus, I am here as a person in the middle to push you to marry Christ. I am quite concerned that you have never known Christ as your Husband and that you have not yet found a home for your rest. You may know Christ as your Redeemer, Savior, Master, and Lord. You may even know that He is your food, drink, breath, and clothing. But do you know Him as your Husband? Perhaps you glean daily in His field and recognize Him as the Landlord. You need to do more than to glean in His field—you need to take Him as your Husband. My burden, therefore, is to push all of us to marry Christ. I am pushing us to marry Christ so that we can build up a home and enjoy Him in this home, which is the church.

没有什么比婚姻更亲密。以基督为我们的丈夫，是最亲密的事。我们若嫁给基督，以祂为我们的丈夫，我们的生活就要改变。我们会领悟，我们必须有妻子的贞洁，并且我们会学习如何享受基督作我们的生命，与祂在一里行事为人。这样，我们就成为得着基督并享受基督的人，爱祂，与祂一同留在家里，并与祂一同住在家里，就是在召会里。我们若这样作，就会真正认识在主恢复里的召会生活。

我们既已看见路得记三章的内在意义，现在就可以更详细的来看本章。

壹 由她的婆婆推动

在三章一至五节，我们看见路得寻找她的安息，这是由她的婆婆推动的。

一 为路得找一个安身之处

在一节拿俄米对路得说，“女儿啊，我不当为你找个安身之处，使你享福么？”

二 指示路得当行之事

拿俄米指示路得当行之事。（得三 2～4。）她告诉路得要沐浴抹膏，换上最好的衣服，下到禾场上，就是他们的亲戚波阿斯簸大麦的地方。她进一步指示路得，不要使那人认出她来，要等他吃喝完了。然后要看准他睡的地方，进去掀开他脚上的被，躺卧在那里。拿俄米告诉路得，波阿斯最终会告诉她所当作的事。

三 路得的顺从

路得顺从她的婆婆，对她说，“凡你所说的，我必遵行。”（5。）

贰 由路得实行

一 照她婆婆的吩咐

路得就下到禾场上，照她婆婆所吩咐的而行。（6。）

Nothing is more intimate than marriage. Taking Christ as our Husband is a most intimate matter. 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, walking and behaving in oneness with Him. Then we will become those who gain Christ and enjoy Christ, loving Him, staying at home with Him, and living with Him at home, in the church. If we do this, we will truly know the church life in the Lord's recovery.

Now that we have seen the intrinsic significance of chapter three of Ruth, let us consider this chapter in more detail.

I. PROMOTED BY HER MOTHER-IN-LAW

In 3:1-5 we see that Ruth's seeking for her rest was promoted by her mother-in-law Naomi.

A. To Seek Some Resting Place for Ruth

In verse 1 Naomi said to Ruth, "My daughter, I must seek some resting place for you, that it may go well with you."

B. Instructing Ruth What to Do

Naomi instructed Ruth what to do (vv. 2-4). She told Ruth to wash herself, anoint herself, put on her best clothes, and go down to the threshing floor where Boaz, their relative, was winnowing the barley. She further instructed Ruth not to make herself known to the man until he had finished eating and drinking. Then Naomi told her to notice the place where he lies down and go there, uncover his feet, and lie down. Naomi concluded by telling her that Boaz would tell her what she should do.

C. Ruth's Obedience

Ruth was obedient to her mother-in-law, saying to her, "All that you say, I will do" (v. 5).

II. CARRIED OUT BY RUTH

A. According to Her Mother-in-law's Charge

Ruth went down to the threshing floor and did all that her mother-in-law had charged her (v. 6).

二 根据神命定的路接近波阿斯

七至九节记载路得如何接近波阿斯。她接近他是根据神命定的路。（四 5，利二五 25，申二五 5～10。）

叁 为波阿斯所接受

在路得记三章十至十五节我们看见，路得为波阿斯所接受。

一 波阿斯的应许

路得表明自己，并求波阿斯用他的衣襟遮盖她；他就说，“女儿啊，愿你蒙耶和華賜福。你末后的恩比先前更大，因为少年人无论贫富，你都没有跟从。”（得三 10。）然后他应许要作凡她所说的。他接着解释，他虽是亲人，但有一个人比他更近。波阿斯继续说，这另一个亲人若不愿为路得尽亲人的本分，他就必为她尽本分。

二 波阿斯慷慨的照顾

在十四至十五节我们看见，波阿斯对路得慷慨的照顾。

肆 路得向她婆婆的报告

在十六至十八节，路得向她婆婆报告。

一 好消息

路得报告关于波阿斯为她所行一切的好消息。尤其她说到他给了她六簸箕大麦。

二 婆婆的信心

十八节启示婆婆的信心。拿俄米有信心，波阿斯不为路得寻得安息，必不休息。

伍 为着家谱的延续， 以带进基督

我们若看马太一章五至六节和十六节，就会看见路得寻找她的安息，实际上是为着家谱的延续，以带进基督。

B. Approaching Boaz Based upon the God-ordained Way

Verses 7 through 9 give an account of how Ruth approached Boaz. Her approaching him was based upon the God-ordained way (4:5; Lev. 25:25; Deut. 25:5-10).

III. ACCEPTED BY BOAZ

In Ruth 3:10-15 we see that Ruth was accepted by Boaz.

A. Boaz's Promise

When Ruth identified herself and asked Boaz to spread his cloak over her, 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” (v. 10). Then he promised to do all that she had said. He continued by explaining that although he was a kinsman, there was a kinsman closer than he. Boaz went on to say that if that other kinsman was not willing to do the kinsman's duty for Ruth, then he would do it for her.

B. Boaz's Generous Care

In verses 14 and 15 we see Boaz's generous care for Ruth.

IV. RUTH'S REPORT TO HER MOTHER-IN-LAW

According to verses 16 through 18 Ruth gave a report to her mother-in-law.

A. The Good News

Ruth reported the good news concerning all that Boaz had done for her. In particular, she spoke of the six measures of barley that he had given to her.

B. The Mother-in-law's Faith

Verse 18 reveals the mother-in-law's faith. Naomi had the faith that Boaz would not rest until he had sought rest for Ruth.

V. FOR THE CONTINUATION OF THE GENEALOGY TO BRING IN CHRIST

If we consider Matthew 1:5-6 and 16, we will see that Ruth's seeking for her rest was actually for the continuation of the genealogy to bring in Christ.

陆 对波阿斯的评价

路得记三章所陈明的，对波阿斯有很高的评价。本章指明他道德高尚，（8～11，）行为纯洁，（14，）断事智慧，（12～13，）并忠信持守神的定命。（利二五 25，申二五 5～10。）

VI. THE EVALUATION OF BOAZ

Chapter three of Ruth presents a high evaluation of Boaz. This chapter indicates that he was high in morality (vv. 8-11), that he was pure in conduct (v. 14), that he was wise in decision (vv. 12-13), and that he was faithful in keeping God's ordination (Lev. 25:25; Deut. 25:5-10).

路得记

第五篇

路得得着神经纶的赏赐

* * * *

经文及注解：得四 1 至 22 及注

纲要：

- 壹 得着赎回的丈夫
- 贰 赎清已死丈夫的债务
- 叁 成为基督家谱中重要的先祖，
带进大卫的王家，为着产生基督
- 肆 延续神所创造的人性
这条线，为着基督的成为肉体
- 伍 从撒母耳记上至玛拉基书
是历世代很长的记载，
这些世代乃是为着人性延长的线，
使基督得以成为肉体

* * * *

读经：路得记四章。

在本篇信息中，我们要来看路得得着神经纶的赏赐。我们看过路得拣选她的目标，以及她使用她的权利享受丰富的地。在拿俄米的推动之下，路得寻找安息之所，最终她得着神经纶的赏赐、收获。路得这个真正寻求神的人，最终得着她所寻求的。她拣选她的目标，她使用她的权利，她也寻找丈夫和家作安息之所。

RUTH

Message 5

RUTH'S REWARD FOR GOD'S ECONOMY

* * * *

Scripture and Footnotes: Ruth 4:1-22 and footnotes

Outline:

- I. GAINING A REDEEMING HUSBAND
- II. REDEEMED FROM THE INDEBTEDNESS OF THE DEAD HUSBAND
- III. BECOMING A CRUCIAL ANCESTOR IN THE GENEALOGY
TO BRING IN THE ROYAL HOUSE OF DAVID FOR THE PRODUCING OF CHRIST
- IV. TO CONTINUE THE LINE OF THE GOD-CREATED HUMANITY
FOR THE INCARNATION OF CHRIST
- V. FIRST SAMUEL TO MALACHI
BEING A LONG RECORD OF THE GENERATIONS
FOR THE PROLONGED LINE OF HUMANITY
FOR CHRIST'S INCARNATION

* * * *

Scripture Reading: Ruth 4

In this message we will consider Ruth's reward for God's economy. We have seen that Ruth made a choice for her goal and that she exercised her right to enjoy the rich land. Under the prodding of Naomi, Ruth sought for a resting place, and finally she received a reward, a gain, for God's economy. A real seeker after God, Ruth eventually gained what she sought after. She chose her goal, she exercised her right, and she sought for a husband and a home as a resting place.

壹 得着赎回的丈夫

照着四章，路得所得的赏赐有四方面。第一，在十至十三节她得着赎回的丈夫（预表基督是信徒救赎的丈夫——罗七4）。路得得着这样的丈夫，为在城门坐着的众民和长老所见证并祝福，（得四11～12，）且蒙神赐福。（13下。）

我们需要对路得得着神经纶的赏赐这事实，有深刻的印象。神创造人是有定旨的，这是照着祂永远的经纶。这经纶不是普通的计划，或只是一个小小的安排。在宇宙中，神圣、永远的经纶仅次于神自己。神照着祂的经纶，创造了诸天、地和人。但神的仇敌进来，企图破坏那使人联于神，使神联于人的线。在创世记三章，撒但切断这条线；但至终基督这应许的女人后裔，（创三15，）借着将人赎回归神，修复了这条线。

在约书亚记、士师记、路得记里，地上没有多少人使自己联于神。在路得记的时候，神与人之间的线非常细，甚至细到一个地步，主要只有两个人在维系着，就是波阿斯和路得这一对夫妇。这对夫妇奇妙、主宰的被带在一起。虽然波阿斯生来就是以色列人，而路得是生在乱伦的摩押地，但路得被带到美地，甚至到伯利恒，大卫的城。

路得有权利从许多不同的田拾取麦穗，但她却到了波阿斯的田里。路得的婆婆拿俄米知道路得在波阿斯的田里拾取麦穗，就非常喜乐。拿俄米渴望为路得找个安身之处，就指示她当行之事。（得三2～4。）路得遵守拿俄米的指示，她与波阿斯就进入恋爱的追求。他们在禾场上的时候，路得要求作波阿斯的妻子。波阿斯对她说，“凡你所说的，我必照着行；我本城的人都知道你是个贤德的女子。我实在是你的亲人，只是还有一个人比我更近。你今夜在这里住宿；明早他若肯为你尽亲人的本分，就由他吧；倘若不肯，我指着永生的耶和华起誓，我必为你尽本分。”（11～13。）波阿斯非常仁慈的指明，他要照着神的律例而行。（利二五25，申二五5～10。）他们的恋爱带进他们的婚姻。借着那婚姻，摩押寡妇路得得着神圣子民的公民权，成为神选民中的一位。

I. GAINING A REDEEMING HUSBAND

According to chapter four, there are four aspects of Ruth's reward. First, in verses 10 through 13 she gained a redeeming husband (typifying Christ as the redeeming Husband to the believers—Rom. 7:4). Ruth's gaining of such a husband was witnessed and blessed by the people and the elders in the gate (Ruth 4:11-12), and it was also blessed by God (v. 13b).

We need to be impressed with the fact that Ruth's reward was for God's economy. Man was created by God with a purpose according to His eternal economy. This economy is not a common plan or merely a small arrangement. In the universe the divine and eternal economy is second only to God Himself. According to His economy God created the heavens, the earth, and man. But God's enemy came in to attempt to break the line that joins man to God and God to man. In Genesis 3 Satan cut this line, but eventually Christ as the promised seed of the woman (v. 15) came to repair the line by redeeming man back to God.

In the books of Joshua, Judges, and Ruth, there were not many on earth who had linked themselves to God. At the time of Ruth the line between God and man was very thin. It was thin to such an extent that it consisted mainly of two persons, a couple—Boaz and Ruth. This couple was brought together in a marvelous and sovereign way. Although Boaz was born an Israelite and Ruth was born in Moab, an incestuous country, Ruth was brought to the good land, even to Bethlehem, the city of David.

Ruth had the right to glean from many different fields, but she went to Boaz's field. When Naomi, Ruth's mother-in-law, learned that Ruth had gleaned in Boaz's field, she was very happy. Desiring to find a resting place for Ruth, Naomi instructed her about what to do (3:2-4). Ruth followed Naomi's direction, and she and Boaz were brought into a courtship. When they were at the threshing floor, she applied to be his wife. He said to her, "All that you say, I will do for you; for all the assembly of my people know that you are a worthy woman. And now it is true that I am a kinsman, yet there is a kinsman closer than I. 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" (vv. 11-13). In a very kind way Boaz was indicating that he would act in accordance with God's ordinances (Lev. 25:25; Deut. 25:5-10). Their courtship led to their marriage. Through that marriage Ruth, a Moabite widow, gained the holy citizens' citizenship, becoming one among God's elect.

这里重要的点是，路得得着神经纶的赏赐，其中一部分就是得着一位救赎她的丈夫；这丈夫预表基督是信徒救赎的丈夫。唯有基督能作我们的丈夫，和我们的救赎者。在我们得救以前，我们都在难处中，无法摆脱。如今我们这些在基督里的信徒，有一位丈夫，祂是我们永远、现在、每日的救赎者，搭救我们，拯救我们，救拔我们，使我们脱离一切的难处。这是何等的得着！

贰 赎清已死丈夫的债务

除了得着救赎的丈夫以外，路得也从已死丈夫的债务下得以赎回。（得四 1～9。）这预表信徒从旧人的罪里得赎回。路得已死的丈夫卖了他的地，那项交易因着婚姻的联属，使她欠债，必须赎清。波阿斯对比他更近的亲人说，“你从拿俄米手中买这地的那日，也当娶死人的妻摩押女子路得，使死人在产业上存留他的名。”（5。）那亲人回答说，“这样我就不能赎了，恐怕于我的产业有碍。你可以赎我所当赎的，我不能赎了。”（6。）波阿斯就这样作，赎清路得的欠债。

我们的丈夫基督，不仅是能干的，祂更是全能的。祂赎清我们已死丈夫的欠债。照着罗马七章，这已死的丈夫就是我们的旧丈夫，也就是我们的旧人。神创造我们作祂的妻子，但我们背叛了祂。我们丢弃祂，并且自己僭取丈夫的地位。我们罪恶的丈夫用许多债务缠累我们。但在我们嫁给基督那天，我们得着一位丈夫，祂是我们全能、无所不能的救赎者。我们都需要基督作我们这样的丈夫。有祂作我们的丈夫，我们就该来到祂面前，简单的说，“主耶稣，我需要你。”

叁 成为基督家谱中重要的先祖， 带进大卫的王家， 为着产生基督

The crucial point here is that, as part of her reward for God's economy, Ruth gained a redeeming husband, who typifies Christ as the redeeming Husband to the believers. Only Christ can be both our Husband and our Redeemer. Before we were saved, we were in trouble and could not get out of trouble. 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. What a gain this is!

II. REDEEMED FROM THE INDEBTEDNESS OF THE DEAD HUSBAND

In addition to gaining a redeeming husband, Ruth was redeemed from the indebtedness of the dead husband (Ruth 4:1-9). This typifies being redeemed from the sin of the believers' old man. Ruth's dead husband had sold his field, and the indebtedness of that transaction had fallen upon her in the marriage union and needed to be redeemed. Boaz said to the kinsman who was closer than he, "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" (v. 5). That kinsman replied, "I cannot redeem it for myself, or else it will mar my own inheritance. Redeem for yourself what I should redeem, for I cannot redeem it" (v. 6). Boaz did so, redeeming Ruth from her indebtedness.

Our Husband, Christ, is not merely capable; He is almighty. He has redeemed us from the indebtedness of our dead husband. According to Romans 7 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 the husband for ourselves. 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. Having Him as our Husband, we should come to Him and simply say, "Lord Jesus, I need You."

III. BECOMING A CRUCIAL ANCESTOR IN THE GENEALOGY TO BRING IN THE ROYAL HOUSE OF DAVID FOR THE PRODUCING OF CHRIST

路得所得赏赐的另一面，是她成为基督家谱中重要的先祖，带进大卫的王家，为着产生基督。（得四 13 下～ 22，太一 5～16。）这指明她的得着是包罗万有、延展无限的，使她有地位并能以将基督带到人类中。因此，在将基督带到地的每一角落这条链上，她是重大的环节。我们都感谢路得，因为没有她，基督就无法临及我们。但无论我们在地上何处，基督都已借着路得临到了我们。

这职事的负担是要在信徒里面产生基督。这就是说，这职事的目标不是要教导你谦卑，或仅仅在你的行为上荣耀神。这职事的目标是要将基督“注射”到你里面，将基督这“抗生素”分赐给你。我们越接受这样的注射，我们就越能唱：“主活我里面，主活我里面，哦，这是何等救恩，主竟活我里面。”（补充本诗歌一二〇首。）一面，这基督的注射要消杀我们的旧人；另一面，这注射要使我们成为生产基督的人，就是将基督供应别人的人。

肆 延续神所创造的人性 这条线，为着基督的成为肉体

路得不但为着产生基督，成为基督家谱中重要的先祖，她也为着基督的成为肉体，延续神所创造的人性这条线。（太一 5～16。）基督的成为肉体是祂从永远里出来，带着祂的神性，进到时间里。在实行上，这需要发生在我们的日常生活中。我们基督徒生活的每一天，都该是基督成为肉体的延续，有基督生出来，好借着我们将基督供应给人，使祂生在他们里面。若要这事发生，我们都需要为基督说话，说出基督，甚至对别人说基督。这样供应基督，必然会改变我们。

伍 从撒母耳记上至玛拉基书 是历世代很长的记载， 这些世代乃是为着人性延长的线， 使基督得以成为肉体

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. We all are indebted to Ruth, for without her Christ could not have reached us. But wherever we may be on earth, Christ has reached us through Ruth.

The burden of this ministry is to produce Christ in the believers. This means that the goal of this ministry is not to teach you to be humble or merely to glorify God in your behavior. Rather, the goal of this ministry is to “inject” you with Christ, to impart Christ as an “antibiotic” to you. The more we receive such an injection, the more we will be able to sing, “Christ liveth in me, / Christ liveth in me; / Oh! what a salvation this, / That Christ liveth in me” (Hymns, #507). On the one hand, this injection of Christ will kill our old man; on the other hand, it will make us producers of Christ, those who minister Christ to others.

IV. TO CONTINUE THE LINE OF THE GOD-CREATED HUMANITY FOR THE INCARNATION OF CHRIST

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 (Matt. 1:5-16). The incarnation of Christ was a matter of His being brought out of eternity into time with His divinity. In a practical way, this needs to take place in our daily living. 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 to them. In order for this to happen, we all need to speak for Christ, to speak forth Christ, and even speak Christ to others. Ministering Christ in this way will surely change us.

V. FIRST SAMUEL TO MALACHI BEING A LONG RECORD OF THE GENERATIONS FOR THE PROLONGED LINE OF HUMANITY FOR CHRIST'S INCARNATION

从撒母耳记上至玛拉基书是历世代很长的记载，这些世代乃是为着人性延长的线，使基督得以成为肉体。（太一 17。）

First Samuel to Malachi is a long record of the generations for the prolonged line of humanity for Christ's incarnation (Matt. 1:17).

路得记

第六篇

波阿斯与路得

预表基督与召会

* * * *

经文及注解：得二 1, 14 至 16, 三 15, 四 9 至 10, 13

纲要：

壹 波阿斯预表基督

一 两个预表基督的显著人物

1 开始时是约书亚

2 结束时是波阿斯

二 波阿斯所预表基督的各方面

1 是一富于贵财，慷慨给与的人

2 作玛伦的亲人

贰 路得预表召会

一 路得是在神创造里在亚当里的女人，

也是在人堕落里的摩押女子，

因此成了具有这两方面的旧人

二 路得是波阿斯所赎回的寡妇，

波阿斯清理了路得已死丈夫的债务，

以恢复她死去之丈夫对产业已失去的权利

三 路得被波阿斯赎回以后，成了他的新妻子

四 路得与波阿斯的联结

* * * *

RUTH

Message 6

BOAZ AND RUTH

TYPIFYING CHRIST AND THE CHURCH

* * * *

Scripture and Footnotes: Ruth 2:1, 14-16; 3:15; 4:9-10, 13

Outline:

I. BOAZ TYPIFYING CHRIST

A. Two Prominent Persons Typifying Christ

1. Joshua at the Beginning

2. Boaz at the End

B. The Aspects in Which Boaz Typifies Christ

1. As a Man Rich in Wealth and Generous in Giving

2. As a Kinsman of Mahlon

II. RUTH TYPIFYING THE CHURCH

A. Ruth, Being a Woman in Adam in God's Creation

and a Moabitess in Man's Fall,

Thus Becoming an Old Man with These Two Aspects

B. Ruth, Being a Widow Redeemed by Boaz,

Who Cleared the Indebtedness of Her Dead Husband

for the Recovery of the Lost Right of Her Dead Husband's Property

C. Ruth, after Being Redeemed by Boaz, Becoming a New Wife to Him

D. Ruth Being United with Boaz

* * * *

读经：路得记二章一节，十四至十六节，三章十五节，四章九至十节，十三节。

在这些关于约书亚记、士师记、路得记的信息中，我一直强调我们要得着基督、经历基督、并享受基督，使我们成为召会。在本篇信息中，我们要来看波阿斯与路得如何预表基督与召会。波阿斯是基督的预表；路得不但是寻求之圣徒的预表，也是召会的预表。最终，路得预表召会。

壹 波阿斯预表基督

一 两个预表基督的显著人物

在约书亚记至路得记这段以色列人历史的开始和结束，有两个显著的人物预表基督。（书一 1，得四 21。）这两个人就是约书亚和波阿斯，他们表征一个人的两方面。

1 开始时是约书亚

在开始时，约书亚预表基督，将神所拣选的人带进神命定的福里。（书一 2～4，弗一 3～14。）如约书亚所预表的，基督将我们带进美地，为我们据有那地，并将那地分给我们，作我们的产业，供我们享受。基督已为我们得着美地；至终祂就是美地，给我们享受。

2 结束时是波阿斯

在结束时，波阿斯预表其他方面的基督，特别预表基督作我们的丈夫，给我们满足。

二 波阿斯所预表基督的各方面

波阿斯在两方面预表基督。

1 是一富于赏财，慷慨给与的人

作为一个富于赏财，慷慨给与的人，（得二 1，14～16，三 15，）波阿斯预表基督的神圣丰富是追溯不尽的，并且以祂全备的供应照顾神穷乏的子民。（弗三 8，林后十二 9，腓一 19 下。）

Scripture Reading: Ruth 2:1, 14-16; 3:15; 4:9-10, 13

In these messages on Joshua, Judges, and Ruth, my emphasis has been on our gaining Christ, experiencing Christ, and enjoying Christ so that we may be the church. In this message we will consider how Boaz and Ruth typify Christ and the church. Boaz is a type of Christ, and Ruth is a type not only of the seeking saints but of the church. Ultimately, Ruth typifies the church.

I. BOAZ TYPIFYING CHRIST

A. Two Prominent Persons Typifying Christ

At the beginning and at the end of the portion of Israel's history from Joshua to Ruth are two prominent persons typifying Christ (Josh. 1:1; Ruth 4:21). These persons are Joshua and Boaz, who signify two aspects of one person.

1. Joshua at the Beginning

At the beginning Joshua typifies Christ in bringing God's chosen people into God's ordained blessings (Josh. 1:2-4; Eph. 1:3-14). 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.

2. Boaz at the End

At the end Boaz typifies Christ in other aspects. In particular, he typifies Christ as our Husband for our satisfaction.

B. The Aspects in Which Boaz Typifies Christ

Boaz typifies Christ in two aspects.

1. As a Man Rich in Wealth and Generous in Giving

As a man, rich in wealth and generous in giving (Ruth 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; 2 Cor. 12:9; Phil. 1:19b).

可悲的是，今天许多的基督徒，在经历中并没有丰富的基督，也没有以祂作丈夫。在召会里，我们有基督作我们的丰富，也有祂作我们的丈夫。在以弗所书里，保罗说到基督追测不尽的丰富，（弗三8，）也说到基督是召会的丈夫。（五23～32。）启示录揭示我们的丈夫是羔羊，救赎的神。（启二一2，9。）所以，圣经启示，基督同着祂追测不尽的丰富，乃是我们的丈夫。在圣经末了二章，我们看见羔羊基督是我们的丈夫，我们这些在基督里的信徒是羔羊的妻。

2 作玛伦的亲人

作为路得已死丈夫玛伦的亲人，赎回玛伦对产业已失去的权利，并娶玛伦的寡妇路得为妻，以产生必需的后嗣，（得四9～10，13，）波阿斯预表基督救赎召会，使召会成为祂的配偶，使祂得着扩增。（弗五23～32，约三29～30。）

贰 路得预表召会

一 路得是在神创造里在亚当里的女人， 也是在人堕落里的摩押女子， 因此成了具有这两方面的旧人

路得是在神创造里在亚当里的女人，也是在人堕落里的摩押女子，因此成了具有这两方面的旧人；她预表召会，在得拯救以前，是在神创造里的人，也是在人堕落里的罪人，成为“我们的旧人”。（罗六6。）路得成为摩押人，不是因着人的堕落，乃是在人的堕落里。乱伦的摩押人预表所有的罪人，因为所有的罪人都是从乱伦生的。（约八41，44上。）这就是说，路得不是唯一有乱伦背景的人；我们都有同样的背景。亚当和夏娃与撒但联合，就是与撒但结婚。我们是神创造的人，该与我们的创造者结婚，以祂为我们的丈夫，（赛五四5，）但我们却与同是受造者的撒但结婚。这是乱伦。

二 路得是波阿斯所赎回的寡妇， 波阿斯清理了路得已死丈夫的债务， 以恢复她死去之丈夫对产业已失去的权利

Sadly, in their experience many of today's Christians do not have Christ in His riches, and they do not have Him as the Husband. In the church we have Christ as our riches, and we also have Him as our Husband. In Ephesians Paul speaks of the unsearchable riches of Christ (3:8). He speaks also of Christ as the Husband of the church (5:23-32). In Revelation our Husband is unveiled as the Lamb, the redeeming God (21:2, 9). The Bible reveals, therefore, that Christ with His unsearchable riches is our Husband. In the last two chapters of the Bible, we see that Christ, the Lamb, is our Husband and that we, the believers in Christ, are the Lamb's wife.

2. As a Kinsman of Mahlon

As a kinsman of Mahlon, the dead husband of Ruth, who redeemed the lost right of Mahlon's property and took Mahlon's widow, Ruth, as his wife for the producing of the needed heirs (Ruth 4:9-10, 13), Boaz typifies Christ in redeeming the church and making the church His counterpart for His increase (Eph. 5:23-32; John 3:29-30).

II. RUTH TYPIFYING THE CHURCH

A. Ruth, Being a Woman in Adam in God's Creation and a Moabitess in Man's Fall, Thus Becoming an Old Man with These Two Aspects

Ruth, being a woman in Adam in God's creation and a Moabitess 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). Ruth became a Moabitess not because of man's fall but in man's fall. The Moabites, an incestuous people, typify all sinners, because all sinners were born of incest (John 8:41, 44a). This means that Ruth was not the only one with an incestuous background. We all have the same background. Adam and Eve joined themselves to Satan; that is, they married Satan. As human beings created by God, we should have married our Creator, taking Him as our Husband (Isa. 54:5), but instead we married a fellow creature, Satan. This is incest.

B. Ruth, Being a Widow Redeemed by Boaz, Who Cleared the Indebtedness of Her Dead Husband for the Recovery of the Lost Right of Her Dead Husband's Property

路得是已死丈夫的寡妇，被波阿斯赎回；波阿斯清理了路得已死丈夫的债务，恢复她死去之丈夫对产业已失去的权利。因此路得预表召会同其旧人，就是其已钉死十字架的丈夫，（罗七4上，）蒙了基督的救赎；祂清理了召会旧人的罪，以恢复神所创造、堕落之天然人所失去的权利。

我们需要领悟，信徒的旧人是由神所创造的天然部分，和罪所败坏的堕落部分组成的。在神的创造里，我们是善的——我们是“鸽子”；但在堕落的亚当里，我们是恶的——我们是“蛇”。天然的部分是善的，渴望行善，而堕落的部分却实行恶。（罗七19，21。）由此我们看见，在路得所预表的旧人里，有两种性情：一种是善的，另一种是恶的。与善性并行的恶性，擅自作丈夫；二者一同成为旧人，就是我们乱伦的丈夫。

我们的旧人已经与基督同钉十字架。（罗六6。）基督的钉十字架毁坏我们旧人堕落的部分，却救赎受造的部分。基督没有救赎我们旧人堕落的部分；反之，祂乃是将这部分了结。然而，祂救赎我们受造的部分，以恢复我们。所以，基督在十字架上的死，了结我们旧人堕落的部分，却救赎神所创造的部分。

三 路得被波阿斯赎回以后，成了他的新妻子

路得被波阿斯赎回以后，成了他的新妻子，预表召会在其天然人得了重生而得救以后，成了基督的配偶。（罗七4下。）被赎回的路得怎样成了波阿斯的新妻子，照样，得救并重生的召会，也在与祂生机的联结里，成了祂的新妻子，祂的配偶。

四 路得与波阿斯的联结

路得与波阿斯的联结，预表外邦罪人联于基督，使他们有分于神应许的产业。（弗三6。）

我们越思想路得所预表召会的这些方面，就越能认识今天我们身为在基督里之信徒的身分。首先，我们被神创造；其次，我们成了堕落的人；第三，我们蒙了基督的救赎；

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, typifies the church with her old man as her crucified husband (Rom. 7:4a) redeemed by Christ, who cleared away her old man's sin for the recovery of the lost right of her fallen natural man created by God.

We need to realize that the believers' old man consists of a natural part created by God and a fallen part corrupted by sin. In God's creation we are good—we are “doves”; but in the fallen Adam we are evil—we are “serpents.” The natural part is good and desires to do what is good, whereas the fallen part practices what is evil (Rom. 7:19, 21). From this we see that in the old man typified by Ruth, we have two natures and that one of these natures is good and the other is evil. The evil nature, acting with the good one, assumed to be the husband, and together they became the old man, our incestuous husband.

Our old man has been crucified with Christ (Rom. 6:6). Christ's crucifixion destroyed the fallen part of our old man, but it redeemed the created part. Christ did not redeem the fallen part of our old man; on the contrary, He terminated it. However, He redeemed our created part in order to recover us. Therefore, Christ's death on the cross terminated the fallen part of our old man and redeemed the part created by God.

C. Ruth, after Being Redeemed by Boaz, Becoming a New Wife to Him

Ruth, after being redeemed by Boaz, becoming a new wife to him typifies the church, after being saved, through the regeneration of the church's natural man, becoming the counterpart of Christ (Rom. 7:4b). Just as the redeemed Ruth became a new wife to Boaz, so the saved and regenerated church has become His new wife, His counterpart, in the organic union with Him.

D. Ruth Being United with Boaz

Ruth being united to Boaz typifies the Gentile sinners being attached to Christ that they may partake of the inheritance of God's promise (Eph. 3:6).

The more we consider these aspects of Ruth as a type of the church, the more we can know our status as believers in Christ today. First, we were created by God. Second, we became fallen persons. Third, we were redeemed by Christ. Fourth, we were

第四，我们被那是灵的基督这赐生命的灵所重生。因此，我们可用四个辞概述我们的身分：受造、堕落、救赎和重生。

现在让我们进一步思想，在预表里，路得情形的各方面今天如何应用在我们身上。在神的创造里，路得是善的，但她在亚当里堕落了。她转向以色列，就相信拯救的神，并且蒙救赎。于是她成了新人，嫁给波阿斯，成为他的新妻子。

如路得和她已死丈夫的预表所表征的，神所创造路得天然的部分，与她堕落的部分合作，擅自作丈夫，离弃神作丈夫。这丈夫是她旧人的主要部分，是由神所创造的部分，和她堕落的部分组成的。旧人这非法的丈夫犯了许多错，欠了许多债，因此出卖了自己，并且因着他的罪，失去了他身为神所创造之人的权利。路得的丈夫死后，她不但成了寡妇，也在欠债的光景里。离开这光景唯一的路，就是借着婚姻与正确的人联结。路得嫁给波阿斯，就从她的欠债里被赎回，并且成为他的新妻子，以产生必需的后嗣。

这是今天我们情形的图画。我们的丈夫基督死了，为要救赎我们，并清理我们旧人的罪所造成的欠债。然后在复活里，祂这赐生命的灵重生我们，使我们这些受造、堕落、并蒙救赎的人，成为新造，而嫁给了祂。现今，在基督与我们之间生机的联结里，我们能生出基督，并扩展基督，作祂的扩增。

现在，我要请你们留意与路得预表召会有关的以下五件事。我盼望这些事会帮助我们理解路得预表召会的内在意义。

（一）信徒的旧人由两部分所组成：神所创造的天然部分，和罪所败坏的堕落部分。我们这旧人已经与基督同钉十字架。基督这钉十字架，救赎了我们天然受造的部分，毁坏了我们堕落的部分，并清理我们因这堕落部分所造成的罪。

（二）我们天然的人被神创造，是要成为神的配偶，以神为我们的丈夫和头；但在我们堕落时，我们天然的人将神摆在一边，使天然的人自己作我们的丈夫和头，因而成为我们旧人的主要部分。

regenerated by the pneumatic Christ as the life-giving Spirit. Thus, we may summarize our status in four words: created, fallen, redeemed, and regenerated.

Let us now consider further how, in typology, the various aspects of Ruth's situation apply to us today. In God's creation Ruth was good, but she became fallen in Adam. When she turned to Israel, she believed in the saving God and was redeemed. Then, having become a new person, she married Boaz and became his new wife.

As signified by the type of Ruth and her dead husband, Ruth's natural part created by God and her fallen part cooperated to assume to be the husband, forsaking God as the Husband. This husband was the main part of her old man, which was composed of her God-created part and her fallen part. The old man as the illegal husband made many mistakes and incurred a great deal of debt, thereby selling himself and losing his right as a God-created being because of his sins. After Ruth's husband died, she was not only a widow but was also in a condition of indebtedness. The only way out of this condition was to be united in marriage to the proper person. When Ruth married Boaz, she was redeemed from her indebtedness, and she became his new wife for the producing of the needed heirs.

This is a picture of our situation today. Christ, our Husband, died to redeem us and to clear the indebtedness caused by the sins of our old man. Then in resurrection He, as the life-giving Spirit, regenerated us to make us, as created, fallen, and redeemed persons, a new creation married to Him. Now, in the organic union between Christ and us, we can bring forth Christ and spread Christ for His increase.

At this juncture, I would ask you to note the following five matters related to Ruth typifying the church. I hope that these matters will help us to grasp the intrinsic significance of Ruth as a type of the church.

(1) The believers' old man is composed of two parts: the natural part created by God and the fallen part corrupted by sin. This old man of ours has been crucified with Christ. This crucifixion of Christ has redeemed our natural created part and destroyed our fallen part and cleared our sin caused by this fallen part.

(2) Our natural man was created by God to be God's counterpart taking God as our Husband and Head, but in our fall our natural man put God aside and made himself our husband and head, thus becoming the main part of our old man.

(三) 在蒙救赎并得重生以后，我们天然的人（不包括我们堕落的部分），在我们与基督神圣生机的联结里，成为我们的新人，并以基督为我们的新丈夫。（罗七 4。）

(四) 路得的旧丈夫预表我们旧人堕落的部分，旧丈夫的债务预表因我们堕落的部分而有的罪。路得自己预表我们天然的人，为神所创造、救赎并重生，成为新人，作基督的配偶。

(五) 路得丈夫的第一个亲人预表我们天然的人，他也不愿意把我们从旧人的债务（罪）里赎回。波阿斯，路得丈夫的第二个亲人，预表基督，祂有分于血肉之体，（来二 14，）成为我们的亲人，能救赎我们脱离罪，恢复我们在神创造里天然之人所失去的权利，在祂与我们神圣生机的联结里，作我们的新丈夫，并娶我们作祂的配偶，使祂得着扩增。

有些人也许说，基督救赎了我们堕落的人；但这种说法非常含糊。事实上，基督不会救赎任何堕落的事物。在堕落的人里面，有神所创造，仍能为祂所用的部分。基督救赎旧人里神所创造的部分，毁坏堕落的部分，并清理因这堕落部分而有的罪。所以，关于信徒的旧人，基督的钉十字架成就三件事：救赎我们这人由神所创造的部分，毁坏我们这人堕落的部分，并清理我们由这堕落部分所造成的罪。

基督能被视为我们的亲人，因为祂有分于血肉之体来作人。然而，祂作我们的亲人，不如我们的己、天然的人——我们第一个亲人——对我们那样的近。神所创造天然的人是第一个亲人，基督是第二个。因为由路得至近的亲人所预表的第一个亲人，没有救赎我们的能力，基督这第二个亲人便来救赎我们，恢复我们失去的权利，在神圣生机的联结里，成为我们的新丈夫，并娶我们作祂的配偶，使祂得着扩增。

(3) After being redeemed and regenerated, our natural man, not including our fallen part, becomes our new man and takes Christ as our new Husband in the divine organic union with Him (Rom. 7:4).

(4) Ruth's old husband typifies our fallen part of our old man, and his indebtedness typifies our sin caused by our fallen part. Ruth herself typifies our natural man created by God and redeemed and regenerated to be the new man as the counterpart of Christ.

5) The first kinsman of Ruth's husband typifies our natural man who cannot and will not redeem us from the indebtedness (sin) of our old man. 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 for His counterpart for His increase.

Some may say that Christ has redeemed our fallen man, but this kind of speaking is ambiguous. Actually, Christ will not redeem anything that is fallen. Within fallen man is a part that was created by God and that can still be used by Him. Christ redeemed this God-created part of the old man, destroying the fallen part and clearing away the sin caused by this fallen part. Therefore, with respect to the believers' old man, Christ's crucifixion accomplished three things. It redeemed the God-created part of our being, it destroyed the fallen part of our being, and it cleared away our sin, which was caused by this fallen part.

Christ can be regarded as our Kinsman because He partook of blood and flesh to be a man. However, as our Kinsman He is not as close to us as our self, our natural man—our first kinsman. The natural man created by God is the first kinsman, and Christ is the second. Because the first kinsman, typified by Ruth's closest kinsman, did not have the capacity to redeem us, Christ came as the second one to redeem us, to recover our lost birthright, to become our new Husband in the divine organic union, and to take us for His counterpart for His increase.

路得记

第七篇

路得的身分预表 在基督里之信徒的身分

* * * *

经文及注解：得一 16 至 17，二 2，11 至 12，四 9 至 13

纲要：

- 路得的十个身分
- 信徒身分的预表

* * * *

读经：路得记一章十六至十七节，二章二节，十一至十二节，四章九至十三节。

路得记告诉我们一个非常著名的故事。这故事的主角是路得，这角色有十个身分。虽然我六十多年前就开始研读这卷书，并且在这卷书上受过别人的教导，但我发现很难找出路得的各种身分。直到最近我才清楚看见了这些身分。所以，在本篇信息中，我有负担就着路得的十个身分，并这些身分如何预表在基督里之信徒的身分，说一篇非常简短的话。

路得的十个身分

路得的第一个身分是神所创造、甚好的人。（创一 27，31。）第二，她是在亚当里堕落的人，被神定罪，并在神面前被构成为罪人。（罗五 18 上，19 上。）第三，她成为旧人，因着离弃神作她的丈夫，成为她自己的旧丈夫，（罗六 6 上，七 2，）就是使她欠债的。第四，她在她旧丈夫的罪上成为欠债者。第五，她是摩押女子，被神放弃的乱伦

RUTH

Message 7

RUTH'S STATUSES TYPIFYING THE STATUSES OF THE BELIEVERS IN CHRIST

* * * *

Scripture and Footnotes: Ruth 1:16-17; 2:2, 11-12; 4:9-13

Outline:

- RUTH'S TEN STATUSES
- A TYPE OF THE BELIEVERS' STATUSES

* * * *

Scripture Reading: Ruth 1:16-17; 2:2, 11-12; 4:9-13

The book of Ruth tells us a very famous story. In this story the central role belongs to Ruth, and this role has ten statuses. Although I began to study this book more than sixty years ago and although I was taught by others regarding it, I have found it difficult to find out the various statuses of Ruth. Only recently have I seen a clear view of these statuses. In this message, therefore, I have the burden to speak a very brief word concerning Ruth's ten statuses and concerning how they are a type of the statuses of the believers in Christ today.

RUTH'S TEN STATUSES

Ruth's first status was that of a God-created person who was very good (Gen. 1:27, 31). Second, she was a fallen person in Adam who was condemned by God and constituted a sinner before God (Rom. 5:18a, 19a). Third, she became an old man to be, by forsaking God as her Husband, an old husband to herself (Rom. 6:6a; 7:2) who brought her into indebtedness. Fourth, she became a debtor in the sin of her old husband. Fifth, she was a Moabitess, an incestuous Gentile abandoned by God (Deut.

的外邦人。（申二三 3。）第六，她有分于神的应许，（弗二 12～13，三 6，）成为与神的选民以色列联结的人。第七，她被她的亲人波阿斯赎回，作她新丈夫的新妻子。（得四 5，13。）第八，她是保守基督成为肉体这条线的人。（太一 5 下。）第九，她是大卫的曾祖母，生出神所设立地上行政的王家。第十，她成为基督一位重要的先祖，将基督，神的具体化身，带给地上的人。

我们可概述路得的身分：她是天然、神所创造的人；堕落、败坏的人；旧丈夫——在旧人里与罪、债务牵连的人——的旧妻子；与神的选民联结的人；被赎回的人；新妻子；带进地上神圣行政之王家的人；以及基督一位重要的先祖，将基督带给人类。简单的说，路得是天然的人，堕落的人，与罪牵连的人，被赎回的人，与新丈夫联结的人，并将基督带到人类中的人。

信徒身分的预表

现在我们需要看见，路得的十个身分预表信徒的身分。第一，路得是神所创造的人，带着她天然人的身分及其生来的权利，预表信徒是天然的人。第二，路得的身分是堕落之人——是摩押女子、乱伦族类之后裔，预表信徒是堕落之人，带着他在性情上一切的败坏。第三，路得的身分是那欠债之旧丈夫——就是与罪和因罪欠债牵连的人——的妻子，预表信徒是由天然之人和堕落之人组成的旧人。第四，路得的身分是被她亲人赎回的人，预表信徒在他们旧人堕落的部分里已被十字架了结，并在神所创造的部分里已被赎回归神，罪债都已清理，权利也得恢复。第五，路得在婚姻的联结里，她的身分是波阿斯的妻子，预表在神新造里的信徒，是新人的一部分，在生机的联结里，作基督的配偶。第六，路得作为基督的一位先祖，将基督带给人类，并将基督供应地上所有的人，她的身分预表信徒是基督的执事，将基督带给并陈明给所有的人，普遍的以基督供应他们。

从路得身分的预表我们能看见，我们是天然的人，却堕落了，而与罪牵连。因此，我们需要基督作我们的亲人，来作

23:3). Sixth, she became one who joined God's elect, Israel, in partaking of God's promises (Eph. 2:12-13; 3:6). Seventh, she was redeemed by her kinsman, Boaz, to be a new wife to him, her new husband (Ruth 4:5, 13). Eighth, she was one who kept the line of Christ's incarnation (Matt. 1:5b). Ninth, she was the great-grandmother of David who brought forth the royal family of the God-ordained government on the earth. Tenth, she became a crucial ancestor of Christ who brought forth Christ, the embodiment of God, to men on earth.

We may summarize Ruth's statuses by saying that she was a natural, God-created person; a fallen, corrupted person; an old wife to an old husband—a person in the old man involved with sin, with indebtedness; a person who joined God's elect; a redeemed person; a new wife; a person who brought in the royal family of the divine government on earth; and one of the crucial ancestors of Christ who brought Christ to the human race. Stated simply, Ruth was a natural person, a fallen person, a person involved in sin, a redeemed person, a person united to a new husband, and a person who brought Christ to humanity.

A TYPE OF THE BELIEVERS' STATUSES

Now we need to see that in her ten statuses Ruth typifies the believers in their statuses. First, as a God-created person with her status of a natural person with its rights by birth, Ruth typifies the believers as a natural man. Second, by her status as a fallen person—as a Moabitess, a descendant of an incestuous race—Ruth typifies the believers as the fallen man with all his corruption in nature. Third, in her status as the wife of her old husband with his indebtedness—that is, as a person involved with sin and indebted because of it—Ruth typifies the believers as the old man composed of the natural man and the fallen man. Fourth, in her status as a person redeemed by her kinsman, Ruth typifies the believers as those who have been terminated by the cross in the fallen part of their old man and redeemed back to God in the God-created part, with all the indebtedness of sin cleared up and with the birthright recovered. Fifth, in her status as the wife of Boaz in the marriage union, Ruth typifies the believers in God's new creation as parts of the new man to be the counterpart of Christ in the organic union. Sixth, in her status as an ancestor of Christ to bring forth Christ to the human race and to minister Christ to all the people on earth, Ruth typifies the believers as ministers of Christ, who bring and present Christ to all men, supplying them with Christ universally.

From the typology of Ruth's statuses, we can see that as a natural man, we became fallen and involved with sin. Because of this, we needed Christ as our Kinsman to be our

我们的救赎者。我们蒙救赎以后，就成为基督（我们在神新造里的新丈夫）的新妻子。这样，我们就成了基督的执事。

路得在这些重大的事上，预表我们在基督里的信徒，愿我们都对这事实有深刻的印象：我们是在神的创造里，在人的堕落后，在旧人的生活里，在基督的救赎里，在神的新造里，并在基督的职事里。今天我们乃是基督的执事：生出基督，并将基督供应各处的人。

Redeemer. After we were redeemed, we became a new wife to Christ, our new Husband in God's new creation. As such, we have become the ministers of Christ.

May we all be impressed with the fact that in these great things Ruth typifies us, the believers in Christ: in God's creation, in man's fall, in the old man's living, in Christ's redemption, in God's new creation, and in Christ's ministry. Today we are ministers of Christ, bringing Christ forth and ministering Christ to people everywhere.

路得记

第八篇

结 语

* * * *

经文及注解：得一 16 至 17，20 至 21，二 10 至 16，三 1，7 至 13，四 9 至 15

纲要：

- 神在能力之灵里的行动，
与神在生命之灵里的行动
- 参孙是典型的例证
- 路得记是一卷生命的书
 - 拿俄米的榜样
 - 路得的榜样
 - 波阿斯的榜样
- 在主的恢复里走生命的路

* * * *

读经：士师记十三章二十四至二十五节，十四章六节，十九节，十五章十四节，十六章二十八至三十节，路得记一章十六至十七节，二十至二十一节，二章十至十六节，三章一节，七至十三节，四章九至十五节。

在本篇关于路得记的结语中，我有负担说到约书亚记、士师记、路得记里一个非常重要的点。

神在能力之灵里的行动，
与神在生命之灵里的行动

RUTH

Message 8

A CONCLUDING WORD

* * * *

Scripture and Footnotes: Ruth 1:16-17, 20-21; 2:10-16; 3:1, 7-13; 4:9-15

Outline:

- GOD'S MOVE IN THE SPIRIT OF POWER
AND GOD'S MOVE IN THE SPIRIT OF LIFE
- SAMSON AS A TYPICAL ILLUSTRATION
- THE BOOK OF RUTH BEING A BOOK OF LIFE
 - The Example of Naomi
 - The Example of Ruth
 - The Example of Boaz
- TAKING THE WAY OF LIFE IN THE LORD'S RECOVERY

* * * *

Scripture Reading: Judg. 13:24-25; 14:6, 19; 15:14; 16:28-30; Ruth 1:16-17, 20-21; 2:10-16; 3:1, 7-13; 4:9-15

In this concluding word on the book of Ruth, I have the burden to cover a very crucial point in Joshua, Judges, and Ruth.

GOD'S MOVE IN THE SPIRIT OF POWER
AND GOD'S MOVE IN THE SPIRIT OF LIFE

这个重要的点，就是这几卷书给我们看见一幅图画的两面。一面是关于神在祂经纶之灵，就是能力之灵里的行动；另一面是关于神在祂素质之灵，就是生命之灵里的行动。在一切士师身上，甚至在约书亚和迦勒身上，我们只能看见神在能力里的工作和行动。在约书亚记和士师记里，很难找着一点神在祂生命里的行动。

参孙是典型的例证

参孙是在能力之灵里行动，却不在生命之灵里行动的典型例证。参孙非常有能力，甚至在他死的时候也是如此，（士十六 28 ~ 30，）但在他身上我们看不见任何生命。不错，他是拿细耳人，留长头发以表征他服从神作他的头，不喝酒，也不吃不洁的食物。然而，这不过是他遵守神圣的规条，并不指明他有任何神圣的生命。参孙虽然是拿细耳人，却不知道如何约束他肉体的情欲。性这件事对他是很大的绊脚石，在圣地神的圣民中间，在外邦人中间，他都放纵情欲。这表明他不是在一个在生命里的人。

不但如此，参孙这最后一位士师的记载，就是众士师总结的记载，指明整个士师的情形终结于运用能力，而没有任何生命。很难领会一个拿细耳人，怎会这样属肉体。他满了能力，也满了情欲。在他的事例中，这两件事是并行的。

这幅图画答复我多年来的一个问题。好些灵恩派的传道人很鲁莽，对他们肉体的情欲没有任何的约束或管制；但同时他们在传讲上真的有能力。一面，他们很有能力的传讲关于神的儿子基督是我们救主的基要福音；另一面，他们活在淫乱里。我知道在中国和美国有好些这样的例子。长久以来，我无法明白怎会有这样的情形。现在我领悟，这些传道人就是今日的参孙。耶和华的灵降在参孙身上；（士十三 25，十四 6，19；）毫无疑问，他有神真正的能力。然而，他和许多士师，对他们的放纵情欲没有管制，如基甸从许多妻子生了七十二个儿子；（八 30 ~ 31，九 5；）睚珥有三十个儿子；（十 3 ~ 4；）以比赞有三十个儿子，三十个女儿，又从外乡给他众子

This crucial point is that these books show us one picture with two sides. One side concerns God's move in His economical Spirit, the Spirit of power; the other side concerns God's move in His essential Spirit, the Spirit of life. With all the judges, and even with Joshua and Caleb, we can see only the work, the move, of God in power. In the books of Joshua and Judges it is hard to find even a hint of God's move in His life.

SAMSON AS A TYPICAL ILLUSTRATION

Samson is a typical illustration of one who moves in the Spirit of power but not in the Spirit of life. Samson was very powerful, even at the time of his death (Judg. 16:28-30), yet with him we cannot see anything of life. Yes, he was a Nazarite, keeping his hair long as a sign that he submitted to God as his Head, not drinking wine, and not eating unclean food. However, this was his following the divine regulations; it did not indicate that he had anything of the divine life. Even though Samson was a Nazarite, he did not know how to restrain the lust of his flesh. The matter of sex was a great stumbling block to him, and both among God's holy people in the Holy Land and among the Gentiles, he practiced the indulging of his lust. This shows that he was not a person in life.

Furthermore, the account of Samson, as the last judge, the conclusion of the judges, indicates that the entire situation of the judges consummated in the exercising of power without anything of life. It is difficult to understand how a Nazarite could be such a fleshly person. He was full of power and also full of lust. In his case, these two things went together.

This picture answers a question that I have had for many years. A number of Pentecostal preachers have been reckless, without any restraint, or control, of the lust of their flesh. Yet at the same time they have been genuinely powerful in their preaching. On the one hand, they powerfully preached the fundamental gospel concerning Christ, the Son of God, as our Savior; on the other hand, they were living in fornication. I have known a number of cases like this both in China and in the United States. For a long time I could not understand how there could be such a situation. Now I realize that these preachers are today's Samsons. Jehovah's Spirit came upon Samson (Judg. 13:25; 14:6, 19); there is no doubt that he had the real power of God. Nevertheless, he and so many of the judges had no control over their indulgence in lust, such as Gideon, who had seventy-two sons of many wives (8:30-31; 9:5); Jair, who had thirty sons (10:3-4); Ibzan, who had thirty sons and thirty daughters, and brought in

娶了三十个女子；（十二 8～9；）押顿有四十个儿子，三十个孙子。（13～14。）

路得记是一卷生命的书

相反的，路得记不是一卷能力的书，乃是一卷生命的书。

拿俄米的榜样

拿俄米的丈夫以利米勒被神惩罚，因为他没有照着神永远的经纶而活。他没有犯淫乱；似乎他只犯了一点小错，就是离开圣地。但他因着饥荒离开美地时，神就进来对付他，留下一无所有的妻子和两个儿妇，她们都是没有孩子的寡妇。我信以利米勒往摩押去以前，将他一切的财产，包括他两个儿子的产业，都典当了。至终，拿俄米这个寡妇，带着作寡妇的儿妇，一无所有的从摩押地回来。然而，拿俄米没有背叛神的对付。反之，她承认神不但对付她丈夫，也对付她；她说，“全足者使我受了大苦。我满满的出去，耶和华使我空空的回来。”（得一 20 下～21 上。）从她的说话里我们能看见，她是个敬虔的妇人。她相信神，尊重神，并敬畏神。

拿俄米回到圣地时，就回到神经纶中的安息，再次有分于神应许之地的享受，在那里有可能联于基督的家谱。她的归回是一件大事，但这不是借着能力完成的。反之，她回来时就象一个穷乞丐，差遣她的儿妇路得到田里拾取麦穗。

路得的榜样

路得在生命上是特出的。路得记的目的不是要告诉我们任何关于能力的事，乃是要启示生命的事到极点。拿俄米向路得指明，她没有能力为她生出丈夫，能赎回她，并为她公公以利米勒生出后裔。拿俄米觉得情形没有盼望，就鼓励路得为着前途回娘家去。路得的回答满了生命。她要永远与拿俄米同行，在贫穷中与她同在。路得对拿俄米说，“不要催我回去不跟随你；你往哪里去，我也往哪里去。你在哪里住宿，我也在哪里住宿。你的民就是我的民，

thirty foreign daughters from abroad for his sons (12:8-9); and Abdon, who had forty sons and thirty grandsons (12:13-14).

THE BOOK OF RUTH BEING A BOOK OF LIFE

In contrast, the book of Ruth is a book not of power but of life.

The Example of Naomi

Elimelech, the husband of Naomi, was punished by God because he did not live according to God's eternal economy. He did not commit fornication; on the contrary, it seems that he just made a little mistake in leaving the Holy Land. But when he left the good land due to the famine, God came in and dealt with him, leaving his wife and his two daughters-in-law with nothing, as widows without children. I believe that before going to Moab, Elimelech mortgaged all his property, including the inheritance of his two sons. Eventually, Naomi, a widow with two widowed daughters-in-law, returned from the land of Moab, owning nothing. Nevertheless, Naomi did not rebel against God's dealing. Instead, admitting that God had dealt not only with her husband but also with her, she said, "The All-sufficient One has dealt very bitterly with me. I went out full, but Jehovah has brought me back empty" (Ruth 1:20b-21a). From her speaking we can see that she was a godly woman. She believed in God, regarded Him, and feared Him.

When Naomi came back to the Holy Land, she came back to the rest in God's economy to participate again in the enjoyment of the God-promised land, where there would be the possibility of being related to Christ's genealogy. Her returning was a great thing, yet it was not accomplished by power. Rather, she came back as a poor beggar who sent her daughter-in-law Ruth to glean in the field.

The Example of Ruth

Ruth was outstanding in life. The purpose of the book of Ruth is not to tell us anything concerning power but to reveal the things of life to the uttermost. Naomi made it clear to Ruth that she had no capacity to produce a husband for her who could redeem her and bring forth a descendant for her father-in-law, Elimelech. Feeling that the situation was hopeless, Naomi encouraged Ruth to return to her mother's house in order to have a future. Ruth's reply was full of life. She would go with Naomi forever, being with her in poverty. Ruth said to Naomi, "Do not entreat me to leave you and turn away from following after you. For wherever you go, I will go, and wherever you

你的神就是我的神。你在哪里死，我也在哪里死，也葬在哪里。除非死能使你我相离，不然，愿耶和華加重的惩罚我。”（16～17。）这是新约信徒真实的灵——撇下一切，包括父母、儿女、亲戚、房屋等等，来跟随耶稣。（太十37，十九29，可十29～30，路十四26。）这是新约所启示生命的路。

波阿斯的榜样

波阿斯与拿俄米和路得一样，是个极其在生命里的人。拿俄米对路得说，“女儿啊，我不当为你找个安身之处，使你享福么？”（得三1。）然后拿俄米嘱咐她沐浴、抹膏，换上最好的衣服，下到禾场上，并在合式的时候，使波阿斯认出她来。至终，路得向波阿斯表明自己，说，“我是你的婢女路得，求你用你的衣襟遮盖婢女，因为你是一个亲人。”（9。）

那晚在禾场上，波阿斯接触路得时，完全受约束，丝毫不动情欲，与放纵情欲的士师完全不同。波阿斯祝福路得，并且非常称赞她。然后他告诉她，他愿意照着神的律例，背负他的责任，赎回以利米勒的产业，但他在这事上不愿越过比他优先的人。（12～13。）这里波阿斯似乎在说，“女儿啊，要等到明天。不错，我是你的亲人，我们在神里面也是自由的。只是还有一个亲人比我更近，必须让他比我优先。在这事上我若不顾到他，神的圣民会定罪我越分。让这另一位亲人比我优先。他若不愿为你尽亲人的本分，我必为你尽本分。”波阿斯在各方面都守法；他的守法不是基于能力，乃是基于生命。这表明波阿斯有最高生命的标准。

在主的恢复里走生命的路

在主的恢复里，我们该走士师的路，有能力作大工么？我们若走士师的路，不走生命的路，那么无论我们成就什么，都算不得什么。没有一位士师是基督的先祖。士师与保守人性的线，带进神的成为肉体无关。有分于保守这条线的，乃是路得与波阿斯。然而，他们没有争战，也没有运用任何能力。

dwelling, I will dwell; and your people will be my people, and your God will be my God. 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” (vv. 16-17). This is the real spirit of the New Testament believers—to follow Jesus by forsaking everything: parents, children, relatives, houses, and so forth (Matt. 10:37; 19:29; Mark 10:29-30; Luke 14:26). This is the way of life revealed in the New Testament.

The Example of Boaz

Like Naomi and Ruth, Boaz was a person in life to the uttermost. Naomi said to Ruth, “My daughter, I must seek some resting place for you, that it may go well with you” (Ruth 3:1). Then Naomi charged her to wash herself, anoint herself, put on her best clothes, go down to the threshing floor, and, at the proper time, make herself known to Boaz. Eventually, Ruth identified herself to Boaz, saying, “I am Ruth, your maidservant. Spread your cloak over your maidservant, for you are a kinsman” (v. 9).

In his contact with Ruth at the threshing floor that night, Boaz was absolutely restrained, not moved, in his lust, absolutely different from the lust-indulging judges. Boaz blessed Ruth and highly appraised her. Then he told her that he was willing to bear his responsibility according to God’s ordinance to redeem Elimelech’s inheritance, yet he would not overstep the one who was ahead of him in this matter (vv. 12-13). Here Boaz seemed to be saying, “Daughter, wait until tomorrow. Yes, I am your kinsman, and we are free in God. But there is another kinsman who is closer to you than I am, and he must be allowed to go ahead of me. If I do not care for him in this matter, the holy people of God will condemn me for overstepping. Let the other kinsman go ahead of me. If he is not willing to do the kinsman’s duty for you, I will do it for you.” Boaz was lawful in every way, and his being lawful was based not on power but on life. This shows that Boaz had the highest standard of life.

TAKING THE WAY OF LIFE IN THE LORD’S RECOVERY

In the Lord’s recovery, should we take the way of the judges to be powerful and to do a great work? If we take the way of the judges instead of the way of life, whatever we accomplish will mean nothing. Not one judge was a forefather of Christ. The judges had nothing to do with keeping the line in humanity to bring in God in His incarnation. It was Ruth and Boaz who participated in keeping this line. However, they did not fight a war; they did not exercise any power.

看见唯有生命才能生出基督，对我们是很重要的。唯有生命能保守谱系，维持这细微的线，将神带到人性里，产生基督，供应基督，并以基督供应全人类。这不是借着士师作成的，乃是借着走生命之路的波阿斯和路得作成的。

在主的恢复里，我大力推动扩增的事，但我不是说，我们该作参孙或基甸，努力得着扩增。我宁愿没有扩增，而保守自己真正在生命里；我宁愿没有任何能力，没有任何工作的果效，而留在将基督从永远带到时间里，将基督的神性带到人性里这条线上。

It is crucial for us to see that only life can bring Christ forth. Only life can keep the lineage, maintaining the thin line to bring God into humanity, to produce Christ and to minister Christ and to supply the entire human race with Christ. This was done not by the judges but by Ruth and Boaz, who took the way of life.

In the Lord's recovery, I have very much promoted the gaining of the increase, but I do not mean that we should try to gain the increase by being a Samson or a Gideon. I would rather have no increase and keep my genuineness in life. I would rather be without any power, without any result from the work, and remain in the line that brings forth Christ out of eternity into time, that brings forth Christ with His divinity into humanity.

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叁 时间

肆 地点

伍 内容

陆 基督的预表

▪ 约书亚 ▪ 美地

柒 与基督有关的预表

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捌 以色列人得着美地为业，乃是在带进基督的线上

玖 中心思想

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▪ 乐意行约书亚所吩咐的 ▪ 给约书亚祝福 ▪ 鼓励约书亚

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- 她信了以色列人的神 ▪ 她转向以色列人和他们的神，并信靠祂和祂的百姓 ▪ 她借着本于信心的行为，乐意接待两个探子，将他们藏起来，又释放他们 ▪ 喇合与她全家得救的记号 ▪ 一个被定罪、只配灭亡的迦南人，成了基督一位主要的先祖

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壹 神的约柜和抬约柜的祭司领头进到约但河水中，并站定在水中

贰 当抬约柜之祭司的脚踏入水中，水便立起成垒

叁 抬耶和华约柜的祭司在约但河中的干地上站定，直到国民尽都过了约但河

肆 以色列十二支派的十二代表，从约但河中，祭司脚站定的地方，取十二块石头带过去，放在以色列人当夜要住宿的地方

伍 约书亚把十二块石头立在约但河中，在抬约柜的祭司脚站立的地方

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玖 从约但河中取来的那十二块石头，约书亚立在吉甲作为记念，见证耶和华所行的奇事，使以色列人过约但河

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- 指明耶和华要毁灭迦南各族，并拯救以色列人脱离他们 ▪ 预表信徒守主的桌子，纪念主的救赎和救恩

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- 築壇并向耶和華獻上燔祭和平安祭 ▪ 將摩西所寫的律法抄寫在石頭上 ▪ 照着摩西所吩咐的，為以色列民祝福 ▪ 向以色列會眾宣讀全部的律法

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叁 以色列人发现诡计

- 因着耶和華的信实，仍然守住他们的誓言 ▪ 以他们为奴仆

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- 耶路撒冷王因着以色列人毁灭了耶利哥和艾城，并与基遍人讲和，而受到惊吓 ▪ 五国的王组成联盟，攻打基遍 ▪ 以色列投入战事，与五国争战

贰 毁灭在约但河西山地、低原三十一国的三十一个王

- 耶和華以色列的神，为以色列争战 ▪ 照着耶和華仆人摩西所吩咐的 ▪ 照着神的意思

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- 是摩西和以色列人所毁灭的 ▪ 在以色列过约但河以前 ▪ 摩西将二王的地赐给流便人、迦得人、和玛拿西半支派的人

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II. THE LAND EAST OF THE JORDAN ALLOTTED TO THE TWO AND A HALF TRIBES BY MOSES

III. NO LAND ALLOTTED TO THE TRIBE OF LEVI

肆 犹大支派分得之地

- 迦勒的要求 ▪ 美地的尽南边 ▪ 一百一十二座城和属城的镇市村庄 ▪ 犹大人不能赶出耶布斯人

伍 约瑟支派分得之地

- 从耶利哥到伯特利，又到海为止 ▪ 约瑟次子以法莲子孙分得之地 ▪ 约瑟长子玛拿西分得之地

第十二篇 拈阄分地（二）

陆 其余七个支派分得之地

- 便雅悯支派分得之地 ▪ 西缅支派分得之地 ▪ 西布伦支派分得之地 ▪ 以萨迦支派分得之地 ▪ 亚设支派分得之地 ▪ 拿弗他利支派分得之地 ▪ 但支派分得之地 ▪ 约书亚所得的产业

柒 逃城

- 为无心误杀人者设立的 ▪ 三座在约但河西的迦南 ▪ 三座在约但河东的境内 ▪ 利未人所分得的

捌 利未人所分得的城和属城的郊野，是他们在示罗所要求的

- 哥辖家族和祭司亚伦的子孙所得的 ▪ 哥辖其余的子孙所得的 ▪ 革顺的子孙所得的 ▪ 米拉利的子孙所得的

玖 应验了耶和华向以色列列祖的应许

拾 流便、迦得、和玛拿西半支派回到他们在约但河东的地去

- 约书亚打发他们去，为他们祝福 ▪ 他们在约但河边，在迦南地筑一座坛 ▪ 以色列人要上去攻打他们 ▪ 流便、迦得、和玛拿西半个支派解释，所筑的坛不是为献祭给神，乃是为着作见证 ▪ 祭司非尼哈和以色列十个首领，对他们的解释满意 ▪ 他们给坛起名

第十三篇 基督的十方面

IV. THE LAND ALLOTTED TO THE TRIBE OF JUDAH

- The Claim of Caleb ▪ The Extreme Southern Part of the Good Land ▪ One Hundred Twelve Cities with Their Towns and Villages ▪ The Children of Judah Being Unable to Dispossess the Jebusites

V. THE LAND ALLOTTED TO THE TRIBE OF JOSEPH

- From Jericho to Bethel and to the Sea ▪ The Land Allotted to the Children of Ephraim, the Second Son of Joseph ▪ The Land Allotted to Manasseh, the Firstborn of Joseph

Msg. 12: The Allotment of the Land (2)

VI. THE LAND TO BE ALLOTTED TO THE REST OF THE SEVEN TRIBES

- The Land Allotted to the Tribe of Benjamin ▪ The Land Allotted to the Tribe of Simeon ▪ The Land Allotted to the Tribe of Zebulun ▪ The Land Allotted to the Tribe of Issachar ▪ The Land Allotted to the Tribe of Asher ▪ The Land Allotted to the Tribe of Naphtali ▪ The Land Allotted to the Tribe of Dan ▪ The Inheritance Given to Joshua

VII. THE CITIES OF REFUGE

- Designated for the Manslayer ▪ Three in Canaan, West of the Jordan ▪ Three in the Land East of the Jordan ▪ Allotted to the Levites

VIII. THE CITIES WITH THEIR PASTURE LANDS ALLOTTED TO THE LEVITES, CLAIMED BY THEM AT SHILOH

- To the Families of the Kohathites and the Children of Aaron the Priest ▪ To the Rest of the Children of Kohath ▪ To the Children of Gershon ▪ To the Children of Merari

IX. THE FULFILLMENT OF JEHOVAH'S PROMISE TO THE FATHERS OF ISRAEL THAT HE WOULD GIVE THEM THE GOOD LAND

X. THE RETURN OF THE TRIBES OF REUBEN, GAD, AND THE HALF-TRIBE OF MANASSEH TO THEIR LAND EAST OF THE JORDAN

- Joshua Sending Them with Blessing ▪ They Building an Altar at the River Jordan in the Land of Canaan ▪ The Children of Israel Wanting to Go Up in Battle against Them ▪ The Tribes of Reuben, Gad, and the Half-tribe of Manasseh Explaining That the Altar Was Built Not for Offerings to God but for a Witness ▪ Phinehas the Priest and the Ten Leaders of Israel Being Satisfied with Their Explanation ▪ They Naming the Alta

Msg. 13: Ten Aspects of Christ

- 在永远里的基督
- 在祂的成为肉体里
- 在祂的人性生活里
- 在祂的钉十字架里
- 在祂的复活里
- 在祂的升天里
- 在祂的身体里
- 在祂的再来里
- 在千年国里
- 在新耶路撒冷里

第十四篇 关于拈阄分地三件特别的事

- 西罗非哈女儿的事例
 - 有她们父亲的生命 ▪ 父亲的家族表征召会 ▪ 女子是较软弱的人
- 逃城
- 流便、迦得、和玛拿西半支派回到他们在约但河东的地去

第十五篇 约书亚离世

- 壹 约书亚对以色列的长老、族长、审判官、并官长离别的话**
- 提醒他们，耶和华在应许他们并为他们争战的事上是信实的 ▪ 鼓励他们爱耶和华他们的神，并专靠祂 ▪ 以网罗、圈套、肋旁的鞭、眼中的刺警告他们
- 贰 约书亚对以色列众支派，同他们的长老、族长、审判官、并官长离别的话**
- 提醒他们，耶和华他们的神向他们的祖宗，并向他们自己所行的奇事 ▪ 吩咐他们要敬畏耶和华，纯诚忠信的事奉祂 ▪ 百姓回答说，他们不会离弃耶和华去事奉别神 ▪ 警告他们，他们若离弃耶和华，去事奉别神，

- CHRIST IN ETERNITY
- IN HIS INCARNATION
- IN HIS HUMAN LIVING
- IN HIS CRUCIFIXION
- IN HIS RESURRECTION
- IN HIS ASCENSION
- IN HIS BODY
- IN HIS ADVENT
- IN THE MILLENNIAL KINGDOM
- IN THE NEW JERUSALEM

Msg. 14: Three Particular Matters Concerning the Allotment of the Land

- THE CASE OF THE DAUGHTERS OF ZELOPHEHAD
 - Having Their Father's Life▪The Father's Family Signifying the Church▪The Females Being Weaker Ones
- THE CITIES OF REFUGE
- THE RETURN OF THE TRIBES OF REUBEN, GAD, AND THE HALF-TRIBE OF MANASSEH TO THEIR LAND EAST OF THE JORDAN

Msg. 15: The Departure of Joshua

- I. JOSHUA'S PARTING WORD TO THE ELDERS, HEADS, JUDGES, AND OFFICERS OF ISRAEL**
- Reminding Them of Jehovah's Faithfulness in Promising Them and Fighting for Them▪Encouraging Them to Love Jehovah Their God and to Cling to Him▪Warning Them with the Snare, the Trap, the Scourge in Their Sides, and Thorns in Their Eyes
- II. JOSHUA'S PARTING WORD TO ALL THE TRIBES OF ISRAEL WITH THEIR ELDERS, HEADS, JUDGES, AND OFFICERS**
- Reminding Them of Jehovah Their God's Marvelous Deeds to Their Forefathers and to Themselves▪Charging Them to Fear Jehovah and Serve Him in Sincerity and Faithfulness▪The People Answering That They Would Not Forsake Jehovah to Serve Other Gods▪Warning Them That Jehovah Would Do Them Harm and Consume Them If

耶和華必降禍與他們，把他們滅絕。在示劍為以色列人立約。

叁 约书亚的死与埋葬

肆 约书亚在世，和约书亚死后，那些长老还在的时候，以色列人事奉耶和華。

伍 约瑟的骸骨，葬埋在示劍。

陆 亚伦的儿子以利亚撒的死与埋葬。

They Forsook Him and Served Other Gods▪Making a Covenant for the People of Israel in Shechem

III. THE DEATH AND BURIAL OF JOSHUA

IV. ISRAEL SERVING JEHOVAH THROUGHOUT ALL THE DAYS OF JOSHUA AND ALL THE DAYS OF THE ELDERS AFTER JOSHUA

V. JOSEPH'S BONES BEING BURIED IN SHECHEM

VI. THE DEATH AND BURIAL OF ELEAZAR THE SON OF AARON

❖ 士师记

第一篇 引言

壹 约书亚记是满了以色列奇妙得胜的历史书，士师记是满了以色列悲惨失败的历史书。

贰 作者

叁 时间

肆 地点

伍 内容

陆 中心思想

柒 分段

第二篇 以色列信靠神的美丽光景

壹 犹大的放胆和得胜

- 对耶和華的求问，以及耶和華的回答与应许。▪ 犹大与他哥哥西缅的配搭。▪ 犹大上去，耶和華将迦南人和比利洗人交在他们手中。▪ 迦勒借着他的女婿俄陀聂的得胜。▪ 犹大与他哥哥西缅一同争战，将迦南人尽行毁灭。▪ 便雅悯人没有赶出耶布斯人。

贰 约瑟家上去攻打伯特利

叁 一些缺点

- 玛拿西、以法莲、西布伦、亚设、拿弗他利没有赶出迦南人。▪ 亚摩利人强逼但人住在山地。

❖ JUDGES

Msg. 1: An Introductory Word

I. JOSHUA BEING THE BOOK OF ISRAEL'S HISTORY FULL OF MARVELOUS VICTORIES AND JUDGES BEING THE BOOK OF ISRAEL'S HISTORY FULL OF MISERABLE DEFEATS

II. THE WRITER

III. THE TIME

IV. THE PLACE

V. THE CONTENT

VI. THE CENTRAL THOUGHT

VII. THE SECTIONS

Msg. 2: The Beautiful Scene of Israel's Trusting in God

I. JUDAH'S BOLDNESS AND VICTORY

▪ Inquiring of Jehovah and Jehovah's Answer and Promise▪ Judah and Simeon His Brother's Coordination▪ Judah Going Up, and Jehovah Giving the Canaanites and the Perizzites into Their Hand▪ Caleb's Victory over Hebron through His Son-in-law Othniel▪ Judah Fighting, with Simeon His Brother, and Utterly Destroying the Canaanites▪ The Children of Benjamin Not Dispossessing the Jebusites

II. THE HOUSE OF JOSEPH GOING UP TO FIGHT AGAINST BETHEL

III. SOME DEFECTS

▪ Manasseh, Ephraim, Zebulun, Asher, and Naphtali Not Dispossessing the Canaanites▪ The Amorites Pushing the Children of Dan into the Hill Country

壹 耶和華使者的勸戒

- 提醒以色列 ▪ 警告以色列 ▪ 以色列對耶和華使者的話的反應

貳 以色列離棄神的原因

- 因為約書亞死了，那些看見耶和華為以色列人所行大事的長老，以及那一代的人，也都死了 ▪ 因為當代的人不知道耶和華，也不知道耶和華為以色列人所行的事

參 以色列離棄神之慘痛歷史的循環

- 以色列人離棄耶和華，轉向迦南人的偶像 ▪ 耶和華的怒氣向以色列人發作 ▪ 以色列人哀嘆，耶和華就憐憫他們，興起士師拯救他們脫離仇敵的手 ▪ 士師死后，以色列人轉去行更敗壞的事，去隨從別神 ▪ 耶和華的怒氣又向以色列人發作

肆 耶和華試驗以色列人

- 借着約書亞死時所剩下列國的民 ▪ 借着以色列人的失敗

第四篇 以色列離棄神的慘痛歷史 二至十六章(二) 以色列慘痛歷史的头三次循環

壹 第一次循環

- 以色列人在離棄耶和華之事上的邪惡 ▪ 耶和華的怒氣向以色列人發作 ▪ 耶和華把以色列人交在米所波大米王手中 ▪ 以色列人向耶和華哀求 ▪ 耶和華興起一位拯救者 ▪ 那地太平四十年

貳 第二次循環

- 士師俄陀聶死了 ▪ 以色列人又行耶和華眼中看為惡的事 ▪ 耶和華使摩押王伊磯倫強盛，攻擊以色列人 ▪ 以色列人服事摩押王伊磯倫十八年 ▪ 以色列人向耶和華哀求，耶和華就為他們興起一位拯救者 ▪ 以笏殺摩押王伊磯倫，並擊敗摩押人 ▪ 摩押被以色列人制伏了，於是那地太平八十年 ▪ 亞拿的儿子珊迦也救了以色列人

Msg. 3: The Miserable History of Israel's Forsaking of God—Chapters 2—16 (1)

I. THE ADMONITION OF THE ANGEL OF JEHOVAH

- Reminding Israel ▪ Warning Israel ▪ Israel's Reaction to the Words of the Angel of Jehovah

II. THE REASON FOR ISRAEL'S FORSAKING OF GOD

- Because of the Death of Joshua, of the Elders, and of the Generation Who Saw All the Great Work of Jehovah That He Had Done for Israel ▪ Because the Present Generation Did Not Know Jehovah or the Work That He Had Done for Israel

III. THE CYCLE OF THE MISERABLE HISTORY OF ISRAEL'S FORSAKING OF GOD

- Israel's Forsaking of Jehovah and Turning to the Idols of the Canaanites ▪ Jehovah's Anger Burning against Israel ▪ Israel's Groaning and Jehovah's Pity on Them in Raising Up Judges to Save Them from the Hand of Their Enemies ▪ After the Death of the Judge, Israel Turning and Acting More Corruptly by Following After Other Gods ▪ The Anger of Jehovah Burning Again against Israel

IV. JEHOVAH'S TESTING OF ISRAEL

- By the Nations Who Were Left after Joshua's Death ▪ By Israel's Failure

Msg. 4: The Miserable History of Israel's Forsaking of God—Chapters 2—16 (2) The First Three Cycles of the Miserable History of Israel

I. THE FIRST CYCLE

- Israel's Evil in Forsaking Jehovah ▪ Jehovah's Anger Burning against Israel ▪ Jehovah Selling Israel into the Hand of the King of Mesopotamia ▪ Israel Crying Out to Jehovah ▪ Jehovah Raising Up a Savior ▪ The Land Having Rest Forty Years

II. THE SECOND CYCLE

- Othniel, the Judge, Dying ▪ Israel Again Doing That Which Was Evil in the Sight of Jehovah ▪ Jehovah Strengthening Eglon King of Moab against Israel ▪ Israel Serving Eglon King of Moab Eighteen Years ▪ Israel Crying to Jehovah, and Jehovah Raising Up a Savior for Them ▪ Ehud Killing Eglon King of Moab and Defeating the Moabites ▪ Moab Being Subdued by Israel, and the Land Having Rest Eighty Years ▪ Shamgar the Son of Anath Also Saving Israel

叁 第三次循环

- 以笏死后，以色列人又行耶和华眼中看为恶的事 ▪ 耶和华把以色列人交于迦南王耶宾手中 ▪ 以色列人向耶和华哀求 ▪ 女申言者底波拉被兴起，作以色列的士师 ▪ 底波拉同着巴拉和拿弗他利人并西布伦人，击败迦南王耶宾 ▪ 耶宾王的军长西西拉为雅亿所杀 ▪ 神使迦南王耶宾被以色列人制伏 ▪ 底波拉和巴拉的歌 ▪ 那地太平四十年

第五篇 以色列离弃神的惨痛历史 二至十六章（三） 以色列惨痛历史的第四次循环

肆 第四次循环

- 以色列人又行耶和华眼中看为恶的事 ▪ 耶和华把以色列人交在米甸人手里七年 ▪ 以色列人因米甸人的缘故，哀求耶和华 ▪ 耶和华差遣申言者责备以色列人 ▪ 耶和华的使者（基督）呼召基甸 ▪ 耶和华吩咐基甸拆毁他父亲的巴力祭坛 ▪ 米甸人、亚玛力人、和东方人，都聚集一起，在耶斯列谷安营，耶和华的灵披戴在基甸身上 ▪ 基甸向神求神迹，使一团羊毛有水，又使羊毛干了 ▪ 神所拣选的三百人跟随基甸，为以色列击败米甸人 ▪ 米甸人被击败 ▪ 以法莲人的抱怨和基甸的安抚 ▪ 疏割人和毗努伊勒人对基甸的藐视和侮辱 ▪ 基甸又追赶米甸军营 ▪ 基甸对待以色列人 ▪ 基甸的家和他的死

第六篇 以色列离弃神的惨痛历史 二至十六章（四） 以色列惨痛历史的第五次循环

伍 第五次循环

- 以色列人又如同淫妇去随从诸巴力 ▪ 耶路巴力（基甸）的儿子亚比米勒，杀了他的弟兄们 ▪ 示剑的众人和米罗全家，在示剑立亚比米勒为王 ▪ 约坦向亚比米勒抗议 ▪ 亚比米勒管理以色列人三年 ▪ 神使恶灵降在亚比米勒和示剑人中间，以惩罚亚比米勒和示剑人 ▪ 示剑人以诡诈待亚比米勒 ▪ 城主西布勒帮助亚比米勒击败迦勒和示剑人 ▪ 神报应亚比米勒的恶，和示剑人的一

III. THE THIRD CYCLE

- Israel Again Doing That Which Was Evil in the Sight of Jehovah after Ehud Died ▪ Jehovah Selling Israel into the Hand of Jabin King of Canaan ▪ Israel Crying Out to Jehovah ▪ Deborah, a Prophetess, Being Raised Up as a Judge of Israel ▪ Deborah, with Barak and the Children of Naphtali and Zebulun, Defeating Jabin King of Canaan ▪ Sisera, the Captain of King Jabin's Army, Being Killed by Jael ▪ God Subduing Jabin King of Canaan before the Children of Israel ▪ The Song of Deborah and Barak ▪ The Land Having Rest Forty Years

Msg. 5: The Miserable History of Israel's Forsaking of God—Chapters 2—16 (3) The Fourth Cycle of Israel's Miserable History

IV. THE FOURTH CYCLE

- Israel Again Doing That Which Was Evil in the Sight of Jehovah ▪ Jehovah Delivering Israel into the Hand of Midian for Seven Years ▪ The Children of Israel Crying Out to Jehovah because of Midian ▪ Jehovah Sending a Prophet to Reprove the Children of Israel ▪ The Angel of Jehovah (Christ) Calling Gideon ▪ Jehovah Charging Gideon to Tear Down the Altar of Baal That Belonged to His Father ▪ All the Midianites, Amalekites, and the Children of the East Gathering Together to Encamp in the Valley of Jezreel, and the Spirit of Jehovah Clothing Gideon ▪ Gideon Asking God for Signs to Water a Fleece of Wool and to Dry It ▪ The Three Hundred Chosen by God to Follow Gideon to Defeat Midian for Israel ▪ The Defeat of Midian ▪ The Complaint of Ephraim and Gideon's Pacification ▪ The Despising and Insulting of the Men of Succoth and Penuel toward Gideon ▪ Gideon Further Pursuing the Midian Camps ▪ Gideon's Dealing with the Men of Israel ▪ Gideon's Family and His Decease

Msg. 6: The Miserable History of Israel's Forsaking of God—Chapters 2—16 (4) The Fifth Cycle of Israel's Miserable History

I. THE FIFTH CYCLE

- Israel Turning Again and Going as Harlots after the Baalim ▪ Abimelech, the Son of Jerubbaal, Gideon, Slaying His Brothers ▪ The Men of Shechem and All the House of Millo Making Abimelech King at Shechem ▪ Jotham Protesting against Abimelech ▪ Abimelech Ruling over Israel Three Years ▪ God Sending an Evil Spirit between Abimelech and the Men of Shechem for the Punishment over Abimelech and the Men of Shechem ▪ The Men of Shechem Dealing Treacherously with Abimelech ▪ Zebul the Ruler of the City Helping Abimelech to Defeat Gaal and the Men of Shechem ▪ God Repaying the Evil of Abimelech

切恶 ▪ 陀拉兴起，拯救以色列人

第七篇 以色列离弃神的惨痛历史 二至十六章(五)

以色列惨痛历史的第六次循环

陆 第六次循环

- 以色列人又行耶和华眼中看为恶的事 ▪ 耶和华的怒气向以色列人发作 ▪ 以色列人哀求耶和华 ▪ 耶和华责备以色列人 ▪ 以色列人受的苦难，耶和华担受不了 ▪ 亚扪人的压迫，以及以色列人需要领袖率领攻打亚扪人 ▪ 耶弗他的兴起 ▪ 耶弗他与亚扪王谈判 ▪ 耶和华的灵降在耶弗他身上，耶和华将亚扪人交在他手中 ▪ 耶弗他击败亚扪人 ▪ 耶弗他向耶和华许愿 ▪ 以法莲人与耶弗他争吵，他就与他们争战 ▪ 耶弗他作以色列的士师六年

第八篇 以色列离弃神的惨痛历史 二至十六章(六)

以色列惨痛历史的第七次循环

柒 第七次循环

- 以色列人又行耶和华眼中看为恶的事。 ▪ 耶和华将以色列人交在非利士人手中四十年 ▪ 参孙所行的事

第九篇 以色列在神前败坏的腐臭历史 十七至二十一章(一) 在敬拜的事上可憎的混乱

壹 米迦在自己家里设立神堂

- 他从他母亲那里拿了一千一百锭银子 ▪ 米迦的母亲咒诅 ▪ 米迦承认偷了银子 ▪ 米迦将银子还他母亲 ▪ 米迦设立神堂，又制造以弗得和家中的神像，分派他一个儿子作祭司 ▪ 以色列中没有王，各人凭自己看为对的而行

贰 米迦分派一个利未人作他家的祭司

- 这利未人是从犹大的伯利恒来的少年人 ▪ 米迦要这少年人与他同住 ▪ 利未人情愿与米迦同住，米迦看他如同自己的儿子一样 ▪ 米迦分派这利未人作他家里的祭司

and All the Evil of the Men of Shechem ▪ Tola Rising Up to Save Israel

Msg. 7: The Miserable History of Israel's Forsaking of God—Chapters 2—16

(5) The Sixth Cycle of Israel's Miserable History

VI. THE SIXTH CYCLE

- Israel Again Doing That Which Was Evil in the Sight of Jehovah ▪ The Anger of Jehovah Burning against Israel ▪ Israel Crying Out to Jehovah ▪ Jehovah's Rebuking of Israel ▪ Jehovah Being Unable to Bear Israel's Misery ▪ The Pressure of the Ammonites and the Need of a Head over Israel to Take the Lead to Fight against the Ammonites ▪ The Rising Up of Jephthah ▪ Jephthah's Negotiation with the King of the Ammonites ▪ Jehovah's Spirit Coming upon Jephthah, and Jehovah Delivering the Ammonites into His Hand ▪ Jephthah Defeating the Ammonites ▪ Jephthah Making a Vow to Jehovah ▪ The Ephraimites Quarreling with Jephthah, and Jephthah Fighting against Them ▪ Jephthah Judging Israel Six Years

Msg. 8: The Miserable History of Israel's Forsaking of God—Chapters 2—16

(6) The Seventh Cycle of Israel's Miserable History

VII. THE SEVENTH CYCLE

- Israel Again Doing That Which Was Evil in the Sight of Jehovah ▪ Jehovah Delivering Israel into the Hand of the Philistines Forty Years ▪ The Performance of Samson

Msg. 9: The Stinking Story of Israel's Corruption Before God—Chapters 17—21 (1) The Abominable Chaos in Their Worship

I. MICAH SETTING UP A HOUSE OF GODS IN HIS HOME

- Taking Eleven Hundred Pieces of Silver from His Mother ▪ Micah's Mother Uttering a Curse ▪ Micah Confessing That He Stole the Silver ▪ Micah Returning the Silver to His Mother ▪ Micah Setting Up a House of Gods and Making an Ephod and Teraphim and Consecrating One of His Sons to Become His Priest ▪ There Being No King in Israel, and Everyone Doing That Which Was Right in His Own Eyes

II. MICAH CONSECRATING A LEVITE TO BE HIS HOUSE PRIEST

- The Levite Being a Young Man from Bethlehem in Judah ▪ Micah Asking This Young Man to Stay with Him ▪ The Levite Being Content to Stay with Micah Like One of His Sons ▪ Micah Consecrating the Levite to Be His Priest in His House

叁 但人抢走米迦雕刻的像、以弗得、家中的神像、铸成的像，连同他的祭司

- 但支派的人仍在寻找居住的产业 ▪ 但人打发五个人去仔细窥探那地 ▪ 五人请利未人求问神，使他们知道所行的道路，通达不通达 ▪ 米迦所立的祭司告诉五人平平安安的去 ▪ 五人来到拉亿，见到那里人的生活 ▪ 但族中的六百人前往，来到米迦的住宅 ▪ 从前窥探拉亿地的五个人，对那利未人说到作以色列一家族一支派的祭司 ▪ 那少年祭司拿着以弗得、家中的神像、和雕刻的像，进入他们中间 ▪ 但人来到拉亿，杀了那里的民 ▪ 但人设立那雕刻的像

第十篇 以色列在神前败坏的腐臭历史 十七至二十一章（二） 在道德上淫秽的败坏以及支派之间可怕的杀戮

壹 在道德上淫秽的败坏

- 败坏的故事 ▪ 这败坏的故事传播到以色列四境

贰 在支派之间可怕的杀戮

- 以色列都出来如同一人，聚集在耶和华面前 ▪ 那利未人将基比亚人所行凶淫丑恶的事告诉了以色列人 ▪ 众民都起来如同一人，彼此连合如同一人，聚集攻击基比亚城 ▪ 以色列众支派打发人到便雅悯支派的各家 ▪ 便雅悯人不肯听从他们弟兄以色列人的话 ▪ 以色列人起来，到伯特利去求问神 ▪ 以色列人与便雅悯人争战 ▪ 以色列人上去，在耶和华面前哭泣直到晚上，求问祂 ▪ 第二日，以色列人上前攻击便雅悯人 ▪ 以色列众人上到伯特利，在耶和华面前哭泣 ▪ 第三日，以色列人又上去攻击便雅悯人 ▪ 以色列伏兵急忙闯进基比亚，用刀杀死全城的人 ▪ 有六百便雅悯人转身向旷野逃跑 ▪ 以色列人为他们的弟兄便雅悯后悔 ▪ 以色列人筹划，为便雅悯剩下的人寻妻得地为业 ▪ 那时以色列中没有

III. THE DANITES ROBBING MICAH OF HIS SCULPTURED IDOL, THE EPHOD, THE TERAPHIM, AND THE MOLTEN IMAGE WITH HIS PRIEST

- The Tribe of the Danites Seeking for Themselves an Inheritance to Dwell In ▪ The Children of Dan Sending Five Men to Spy Out the Land and Search It Out ▪ The Five Men Asking the Levite to Inquire of God That They Might Know If Their Way Would Be Prosperous ▪ The Priest Ordained by Micah Telling the Five Men to Go in Peace ▪ The Five Men Coming to Laish and Seeing the Life of the People ▪ Six Hundred Men Setting Out from the Family of Dan and Coming to the House of Micah ▪ The Five Men Who Had Gone to Spy the Land of Laish Speaking to the Levite concerning His Being a Priest for a Tribe and Family in Israel ▪ The Young Priest Taking the Ephod, the Teraphim, and the Sculptured Idol and Going into the Midst of the People ▪ The Danites Coming to Laish and Slaying the People ▪ The Children of Dan Erecting the Sculptured Idol

Msg. 10: The Stinking Story of Israel's Corruption Before God—Chapters 17—21 (2) The Sodomitical Corruption in Their Morality and the Terrible Slaughter Among Their Tribes

I. THE SODOMITICAL CORRUPTION IN THEIR MORALITY

- The Story of Corruption ▪ The Spreading of This Story of Corruption throughout All the Territory of Israel

II. THE TERRIBLE SLAUGHTER AMONG THEIR TRIBES

- All the Children of Israel Gathering as One Man unto Jehovah ▪ The Levite Telling Them the Story of the Wickedness and Folly of the Men of Gibeah ▪ All the People Rising Up as One Man and, Knit Together as One Man, Being Gathered against the City of Gibeah ▪ The Tribes of Israel Sending Men throughout the Tribe of Benjamin ▪ The Benjaminites Not Listening to the Voice of Their Brothers, the Children of Israel ▪ The Children of Israel Going Up to Bethel and Inquiring of God ▪ The Children of Israel and the Children of Benjamin Coming into the Battle ▪ The Children of Israel Going Up and Weeping before Jehovah, Inquiring of Him ▪ On the Second Day the Children of Israel Going to Fight with the Children of Benjamin ▪ All the Children of Israel Going Up to Bethel and Weeping before Jehovah ▪ The Children of Israel Going Up against the Children of Benjamin on the Third Day ▪ The Ambush of Israel Hurrying and Rushing against Gibeah and Slaying the Whole City ▪ Six Hundred Men of the Children of Benjamin Turning and Fleeing into the Wilderness ▪ The Children of Israel Being Grieved concerning Benjamin Their Brother ▪ The Children of

❖ 路得记

第一篇 介言

壹 路得记是士师记的附录，与士师记的前半部同时期

贰 路得记是基督家谱的一段重要部分

叁 作者

肆 时间

伍 地点

陆 内容

柒 中心思想

捌 分段

- 以利米勒偏离神经纶中的安息 ▪ 拿俄米归回神经纶中的安息 ▪ 路得拣选她的目标 ▪ 路得使用她的权利 ▪ 路得寻找她的安息 ▪ 路得得着神经纶的赏赐

第二篇 以利米勒的偏离，拿俄米的归回，以及路得的拣选

壹 以利米勒偏离了神经纶中的安息

- 以色列活在神应许之地，为要完成神的经纶 ▪ 以色列的安息，与他们在神经纶里与神之间的光景有关 ▪ 从犹大的伯利恒 ▪ 到摩押 ▪ 在士师秉政的日子 ▪ 由于美地遭遇饥荒 ▪ 同着他的妻子和两个儿子 ▪ 神在摩押惩治以利米勒家

贰 拿俄米归回神经纶中的安息

- 从摩押 ▪ 到犹大 ▪ 受了神的剥夺，失去她的丈夫和两个儿子 ▪ 同着她的儿妇路得 ▪ 来到伯利恒 ▪ 合城的人都惊动

叁 路得拣选她的目标

- 拿俄米为她两个儿妇的前途，向她们建议 ▪ 路得拣选跟随拿俄米

❖ RUTH

Msg. 1: An Introductory Word

I. RUTH BEING AN APPENDIX TO THE BOOK OF JUDGES, CONTEMPORARY WITH THE FIRST HALF OF JUDGES

II. THE BOOK OF RUTH BEING AN IMPORTANT PART OF THE GENEALOGY OF CHRIST

III. THE WRITER

IV. THE TIME

V. THE PLACE

VI. THE CONTENT

VII. THE CENTRAL THOUGHT

VIII. THE SECTIONS

- Elimelech's Swerving from the Rest in God's Economy ▪ Naomi's Returning to the Rest in God's Economy ▪ Ruth's Choosing for Her Goal ▪ Ruth's Exercising of Her Right ▪ Ruth's Seeking for Her Rest ▪ Ruth's Reward for God's Economy

Msg. 2: Elimelech's Swerving, Naomi's Returning, and Ruth's Choosing

I. ELIMELECH'S SWERVING FROM THE REST IN GOD'S ECONOMY

- Israel Living in the God-promised Land for the Carrying Out of God's Economy ▪ Israel's Rest Being Related to Their Situation with God in His Economy ▪ From Bethlehem in Judah ▪ To Moab ▪ In the Days of the Rule of the Judges ▪ Due to a Famine in the Good Land ▪ With His Wife and Two Sons ▪ God's Chastisement in Moab over the House of Elimelech

II. NAOMI'S RETURNING TO THE REST IN GOD'S ECONOMY

- From Moab ▪ To Judah ▪ Having Been Stripped by God of Her Husband and of Her Two Sons ▪ With Ruth, Her Daughter-in-law ▪ Arriving at Bethlehem ▪ All the City Being Stirred

III. RUTH'S CHOOSING FOR HER GOAL

- Naomi's Proposal to Her Two Daughters-in-law for Their Future ▪ Ruth's Choosing to Go with Naomi

- 壹 神吩咐以色列人，收割庄稼时要顾到祂选民中间的穷乏人
- 贰 拿俄米同她儿妇路得回到伯利恒，正是动手割大麦的时候
- 叁 拿俄米的丈夫有一个亲戚，名叫波阿斯，是个大财主
- 肆 路得获拿俄米许可，去拾取麦穗
- 伍 波阿斯得以认识路得
- 陆 波阿斯对路得的恩言
- 柒 波阿斯对路得的慷慨
- 捌 路得将经过的事告诉拿俄米
- 玖 拿俄米嘱咐路得
- 拾 路得与波阿斯的使女在一处
- 拾壹 路得使用她的权利，有分于神选民产业的丰富出产
- 拾贰 在这芬芳的故事中含示的预表
- 波阿斯富于贵财 ▪ 神应许之美地的田 ▪ 大麦和小麦 ▪ 摩押女子路得，异邦的罪人

- 壹 由她的婆婆推动
- 为路得找一个安身之处 ▪ 指示路得当行之事 ▪ 路得的顺从
- 贰 由路得实行
- 照她婆婆的吩咐 ▪ 根据神命定的路接近波阿斯
- 叁 为波阿斯所接受
- 波阿斯的应许 ▪ 波阿斯慷慨的照顾
- 肆 路得向她婆婆的报告
- 好消息 ▪ 婆婆的信心

- I. GOD'S COMMANDMENT TO ISRAEL THAT TAKES CARE OF THE NEEDY ONES AMONG HIS ELECT CONCERNING THE REAPING OF THEIR HARVEST
- II. NAOMI RETURNING TO BETHLEHEM WITH HER DAUGHTER-IN-LAW RUTH AT THE BEGINNING OF THE BARLEY HARVEST
- III. NAOMI HAVING A RELATIVE OF HER HUSBAND'S, A MAN OF GREAT WEALTH, BY THE NAME OF BOAZ
- IV. RUTH GAINING NAOMI'S PERMISSION TO GO GLEANING
- V. BOAZ BECOMING ACQUAINTED WITH RUTH
- VI. BOAZ'S WORD OF GRACE TO RUTH
- VII. BOAZ'S GENEROSITY TOWARD RUTH
- VIII. RUTH TELLING THE STORY TO NAOMI
- IX. NAOMI CHARGING RUTH
- X. RUTH STAYING CLOSE TO BOAZ'S YOUNG WOMEN
- XI. RUTH EXERCISING HER RIGHT TO PARTAKE OF THE RICH PRODUCE OF THE INHERITANCE OF GOD'S ELECT
- XII. TYPES IMPLIED IN THIS AROMATIC STORY
- Boaz, Rich in Wealth ▪ The Field of the God-promised Good Land ▪ Barley and Wheat ▪ Ruth, a Moabitess, a Heathen Sinner

- I. PROMOTED BY HER MOTHER-IN-LAW
- To Seek Some Resting Place for Ruth ▪ Instructing Ruth What to Do ▪ Ruth's Obedience
- II. CARRIED OUT BY RUTH
- According to Her Mother-in-law's Charge ▪ Approaching Boaz Based upon the God-ordained Way
- III. ACCEPTED BY BOAZ
- Boaz's Promise ▪ Boaz's Generous Care
- IV. RUTH'S REPORT TO HER MOTHER-IN-LAW
- The Good News ▪ The Mother-in-law's Faith

伍 为着家谱的延续，以带进基督

陆 对波阿斯的评价

第五篇 路得得着神经纶的赏赐

壹 得着赎回的丈夫

贰 赎清已死丈夫的债务

叁 成为基督家谱中重要的先祖，带进大卫的王家，为着产生基督

肆 延续神所创造的人性这条线，为着基督的成为肉体

伍 从撒母耳记上至玛拉基书是历世代很长的记载，这些世代乃是为着人性延长的线，使基督得以成为肉体

第六篇 波阿斯与路得预表基督与召会

壹 波阿斯预表基督

▪ 两个预表基督的显著人物 ▪ 波阿斯所预表基督的各方面

贰 路得预表召会

▪ 路得是在神创造里在亚当里的女人，也是在人堕落里的摩押女子，因此成了具有这两方面的旧人 ▪ 路得是波阿斯所赎回的寡妇，波阿斯清理了路得已死丈夫的债务，以恢复她死去之丈夫对产业已失去的权利 ▪ 路得被波阿斯赎回以后，成了他的新妻子 ▪ 路得与波阿斯的联结

第七篇 路得的身分预表在基督里之信徒的身分

■ 路得的十个身分

■ 信徒身分的预表

第八篇 结语

■ 神在能力之灵里的行动，与神在生命之灵里的行动

■ 参孙是典型的例证

■ 路得记是一卷生命的书

▪ 拿俄米的榜样 ▪ 路得的榜样 ▪ 波阿斯的榜样

■ 在主的恢复里走生命的路

V. FOR THE CONTINUATION OF THE GENEALOGY TO BRING IN CHRIST

VI. THE EVALUATION OF BOAZ

Msg. 5: Ruth's Reward for God's Economy

I. GAINING A REDEEMING HUSBAND

II. REDEEMED FROM THE INDEBTEDNESS OF THE DEAD HUSBAND

III. BECOMING A CRUCIAL ANCESTOR IN THE GENEALOGY TO BRING IN THE ROYAL HOUSE OF DAVID FOR THE PRODUCING OF CHRIST

IV. TO CONTINUE THE LINE OF THE GOD-CREATED HUMANITY FOR THE INCARNATION OF CHRIST

V. FIRST SAMUEL TO MALACHI BEING A LONG RECORD OF THE GENERATIONS FOR THE PROLONGED LINE OF HUMANITY FOR CHRIST'S INCARNATION

Msg. 6: Boaz and Ruth Typifying Christ and the Church

I. BOAZ TYPIFYING CHRIST

▪ Two Prominent Persons Typifying Christ ▪ The Aspects in Which Boaz Typifies Christ

II. RUTH TYPIFYING THE CHURCH

▪ Ruth, Being a Woman in Adam in God's Creation and a Moabitess in Man's Fall, Thus Becoming an Old Man with These Two Aspects ▪ Ruth, Being a Widow 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, after Being Redeemed by Boaz, Becoming a New Wife to Him ▪ Ruth Being United with Boaz

Msg. 7: Ruth's Ten Statutes Typifying the Statutes of the Believers in Christ

■ RUTH'S TEN STATUTES

■ A TYPE OF THE BELIEVERS' STATUTES

Msg. 8: A Concluding Word

■ GOD'S MOVE IN THE SPIRIT OF POWER AND GOD'S MOVE IN THE SPIRIT OF LIFE

■ SAMSON AS A TYPICAL ILLUSTRATION

■ THE BOOK OF RUTH BEING A BOOK OF LIFE

▪ The Example of Naomi ▪ The Example of Ruth ▪ The Example of Boaz

■ TAKING THE WAY OF LIFE IN THE LORD'S RECOVERY