约书亚记结晶读经

第三篇

过约但河
并预备打仗

诗歌：

读经：书三 1～四 24，五 1～10

书 3:1 约书亚清早起来，和以色列众人都从甚亭起行，来到约但河，就住宿在那里，等候过河。
书 3:2 过了三天，官长走遍营中，
书 3:3 吩咐百姓说，你们看见耶和华你们神的约柜，又见祭司利未人抬着，就要从所在的地方起行，跟着约柜去。
书 3:4 只是你们和约柜相离要量约二千肘，不可与约柜相近，使你们知道所当走的路，因为这条路你们向来没有走过。
书 3:5 约书亚对百姓说，你们要使自己分别为圣，因为明天耶和华必在你们中间行奇事。
书 3:6 约书亚又对祭司说，你们抬起约柜，在百姓前头过去。于是他们抬起约柜，在百姓前头走。
书 3:7 耶和华对约书亚说，从今日起，我必使你在以色列众人眼前尊大，使他们知道我怎样与摩西同在，也必照样与你同在。
书 3:8 你要吩咐抬约柜的祭司说，你们到了约但河的水边，就要在约但河里站住。
书 3:9 约书亚对以色列人说，你们近前来，听耶和华你们神的话。
书 3:10～11 约书亚说，看哪，全地之主的约柜必在你们前头过去，到约但河里，借此你们就知道，活神是在你们中间，并且祂必在你们面前赶出迦南人、赫人、希未人、比利洗人、革迦撒人、亚摩利人、耶布斯人。
书 3:12 你们现在要从以色列支派中选取十二个人，每支派一人，
书 3:13 等到抬全地之主耶和华约柜的祭司，把脚掌踏在约但河水里，约但河的水，就是从上往下流的水，必然断绝，立起成垒。
书 3:14 百姓离开帐棚要过约但河的时候，抬约柜的祭司乃在百姓的前头。

CRYSTALLIZATION-STUDY OF JOSHUA

Message Three

Crossing the Jordan River and Being Prepared for Battle

Hymns:

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

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

书 3:15 抬柜的祭司到了约但河，脚一沾到水边，（原来约但河水在收割的日子涨过两岸，）

书 3:16 那从上往下流的水便在极远之地，撒拉但旁的亚当城那里停住，立起成垒；那往亚拉巴的海，就是盐海，下流的水全然断绝。于是百姓在耶利哥的对面过去了。

书 3:17 抬耶和华约柜的祭司在约但河中的干地上站定，以色列众人就从干地上过去，直到国民尽都过了约但河。

书 4:1 国民尽都过了约但河，耶和华就对约书亚说，

书 4:2 你要从民中选取十二个人，每支派一人，

书 4:3 吩咐他们说，你们从这里，从约但河中，祭司的脚站定的地方，取十二块石头带过去，放在你们今夜要住宿的地方。

书 4:4 于是，约书亚将他从以色列人中所派定的那十二个人，每支派一人，都召了来。

书 4:5 对他们说，你们下约但河中，过到耶和华你们神的约柜前头，按着以色列人支派的数目，每人取一块石头扛在肩上；

书 4:6 这些石头在你们中间可以作为记号。日后，你们的子孙问你们说，这些石头对你们有什么意思？

书 4:7 你们就要对他们说，这是因为约但河的水在耶和华的约柜前断绝；约柜过约但河的时候，约但河的水就断绝了。这些石头要给以色列人作为记念，直到永远。

书 4:8 以色列人就照约书亚所吩咐的去行，照耶和华所告诉约书亚的，按着以色列人支派的数目，从约但河中取了十二块石头。他们把石头带过去，到他们所住宿的地方，就放在那里。

书 4:9 约书亚另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；直到今日，那些石头还在那里。

书 4:10 抬约柜的祭司站在约但河中，直到耶和华吩咐约书亚告诉百姓的事办完了，是照摩西所吩咐约书亚的一切话。于是百姓急速过去了。

书 4:11 众百姓尽都过了河，耶和华的约柜和祭司就在百姓面前过去。

书 4:12 流便子孙、迦得子孙、玛拿西半支派的人，都照摩西所告诉他们的，列队在以色列人前头过去；

书 4:13 约有四万人都装备好，准备打仗，在耶和华面前过去，到耶利哥的平原，等候上阵。

书 4:14 当那日，耶和华使约书亚在以色列众人眼前尊大；在他一生的日子，百姓敬畏他，象从前敬畏摩西一样。

书 4:15 耶和华对约书亚说，

书 4:16 你吩咐抬见证柜的祭司从约但河里上来。

书 4:17 约书亚就吩咐祭司说，你们从约但河里上来。

书 4:18 抬耶和华约柜的祭司从约但河中上来，脚掌刚落旱地，约但河的水就流到原处，象先前一样涨过两岸。

Josh. 3:15 And when those who carried the Ark came to the Jordan, and the feet of the priests who carried the Ark dipped into the edge of the water (now the Jordan overflowed all its banks throughout all the days of the harvest),

Josh. 3:16 The waters that flowed down from upstream stood and rose up in a heap a great distance away, at Adam, the city that is beside Zarethan; and those that flowed down toward the sea of the Arabah, the Salt Sea, were completely cut off. And the people crossed over from opposite Jericho.

Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan.

Josh. 4:1 And when all the nation had completely crossed over the Jordan, Jehovah spoke to Joshua, saying,

Josh. 4:2 Take for yourselves twelve men from among the people, one man from each tribe;

Josh. 4:3 And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, twelve stones; and bring them over with you, and lay them down in the place where you lodge tonight.

Josh. 4:4 So Joshua called the twelve men whom he had appointed from among the children of Israel, one man from each tribe.

Josh. 4:5 And Joshua said to them, Pass on before the Ark of Jehovah your God into the middle of the Jordan, and every one of you lift up one stone upon his shoulder, according to the number of the tribes of the children of Israel,

Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

Josh. 4:8 And the children of Israel did as Joshua commanded and took up twelve stones from the middle of the Jordan, as Jehovah told Joshua to do, according to the number of the tribes of the children of Israel. And they brought them over with them to the place where they were to lodge, and they laid them down there.

Josh. 4:9 Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.

Josh. 4:10 And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed over.

Josh. 4:11 And when all the people had completely crossed over, the Ark of Jehovah with the priests crossed over before the people.

Josh. 4:12 And the sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the children of Israel, as Moses had told them to do;

Josh. 4:13 About forty thousand equipped for war crossed over before Jehovah into the plains of Jericho for battle.

Josh. 4:14 On that day Jehovah magnified Joshua in the sight of all Israel, and they revered him as they had revered Moses all the days of his life.

Josh. 4:15 Then Jehovah spoke to Joshua, saying,

Josh. 4:16 Command the priests who carry the Ark of the Testimony to come up out of the Jordan.

Josh. 4:17 And Joshua commanded the priests, saying, Come up out of the Jordan.

Josh. 4:18 And when the priests who carried the Ark of the Covenant of Jehovah came up out from the middle of the Jordan, when the soles of the priests' feet were lifted up onto the dry land, the

书 4:19 正月初十日，百姓从约但河里上来，就在吉甲，在耶利哥的东边安营。
书 4:20 他们从约但河里取来的那十二块石头，约书亚就立在吉甲。
书 4:21 他对以色列人说，日后你们的子孙问他们的父亲说，这些石头是什么意思？
书 4:22 你们就要告诉你们的子孙说，以色列人曾走干地过这约但河；
书 4:23 因为耶和华你们的神在你们面前使约但河的水干了，直到你们过来，就如耶和华你们的神从前在我们面前使红海干了，直到我们过来一样，
书 4:24 要使地上万民都知道，耶和华的手大有能力，也要使你们永远敬畏耶和华你们的神。
书 5:1 约但河西亚摩利人的诸王和靠海迦南人的诸王，听见耶和华在以色列人面前使约但河的水干了，直到他们过去，诸王的心因以色列人的缘故就融化了，不再有胆气。

书 5:2 那时，耶和华对约书亚说，你要制造火石刀，第二次给以色列人行割礼。
书 5:3 约书亚就制造了火石刀，在阿拉洛山那里给以色列人行割礼。
书 5:4 约书亚给他们行割礼的缘故，是因为从埃及出来的众民，就是一切能打仗的男丁，出了埃及以后，都死在旷野的路上。
书 5:5 虽然出来的众民都受过割礼，但他们出埃及以后，在旷野的路上所生的众民，都没有受过割礼。
书 5:6 以色列人在旷野走了四十年，直到国民，就是出埃及的兵丁，尽都消灭了，因为他们没有听从耶和华的话；耶和华曾向他们起誓，必不容他们看见耶和华向他们列祖起誓要赐给我们的地，就是流奶与蜜之地。
书 5:7 他们的子孙，就是耶和华所兴起来接替他们的，约书亚给他们行了割礼；他们本没有受过割礼，因为在路上没有给他们行割礼。
书 5:8 国民都受完了割礼，就住在营中自己的地方，等到痊愈了。

书 5:9 耶和华对约书亚说，我今日将埃及的羞辱从你们身上辊去了。因此，那地方名叫吉甲，直到今日。
书 5:10 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。

壹 约书亚三章一节至四章二十四节记载以色列人过约但河：

书三 1 ～四 24 见本篇篇首读经部分。

一 当以色列人看见他们神的约柜，又见祭司利未人抬着，就要从所在的地方起行，跟着约柜去—三 3，6：

waters of the Jordan returned to their place and went over all its banks as before.
Josh. 4:19 And the people came up from the Jordan on the tenth day of the first month, and they camped in Gilgal, at the eastern edge of Jericho.
Josh. 4:20 And those twelve stones, which they had taken from the Jordan, Joshua erected in Gilgal.
Josh. 4:21 And he spoke to the children of Israel, saying, When your children ask their fathers in time to come, saying, What do these stones mean?
Josh. 4:22 You shall let your children know, saying, On dry ground Israel crossed over this Jordan.
Josh. 4:23 For Jehovah your God dried up the waters of the Jordan before you until you crossed over, as Jehovah your God did to the Red Sea, which He dried up before us until we crossed over;

Josh. 4:24 That all the peoples of the earth may know the hand of Jehovah, that it is mighty; that you may fear Jehovah your God always.
Josh. 5:1 Now when all the kings of the Amorites, who were beyond the Jordan westward, and all the kings of the Canaanites, who were by the sea, heard that Jehovah had dried up the waters of the Jordan before the children of Israel until they crossed over, their hearts melted, and there was no longer any spirit in them because of the children of Israel.
Josh. 5:2 At that time Jehovah said to Joshua, Make knives of flint, and circumcise again the children of Israel a second time.
Josh. 5:3 And Joshua made knives of flint and circumcised the children of Israel at Gibeath-haaraloth.
Josh. 5:4 And this is the reason Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, died in the wilderness on the way, after they had come out of Egypt.
Josh. 5:5 Although all the people who came out were circumcised, all the people who were born in the wilderness on the way, after the others had come out of Egypt, had not been circumcised.
Josh. 5:6 For the children of Israel went for forty years through the wilderness until all the nation, the men of war who had come out of Egypt, were consumed, because they did not listen to the voice of Jehovah, they to whom Jehovah swore that they would not see the land that Jehovah had sworn to their fathers to give us, a land flowing with milk and honey.
Josh. 5:7 And their children, whom He had raised up in place of them, these Joshua circumcised; for they were uncircumcised, because they had not circumcised them on the way.

Josh. 5:8 And when they had finished circumcising the whole nation, they remained in their place at the camp until they recovered.
Josh. 5:9 Then Jehovah said to Joshua, Today I have rolled away the reproach of Egypt from off you. So the name of that place has been called Gilgal to this day.
Josh. 5:10 And the children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho.

I. Joshua 3:1—4:24 is a record of the people of Israel crossing the Jordan River:

Josh. 3:1—4:24 See the verses listed under ***Scripture Reading*** of this message.

A. When the people of Israel saw the Ark of the Covenant of their God and the Levitical priests bearing the Ark, they set out from their place and followed it—3:3, 6:

书 3:3　吩咐百姓说，你们看见耶和华你们神的约柜，又见祭司利未人抬着，就要从所在的地方起行，跟着约柜去。
书 3:6　约书亚又对祭司说，你们抬起约柜，在百姓前头过去。于是他们抬起约柜，在百姓前头走。

1 约柜预表基督作三一神的具体化身—出二五 10～22。

出 25:10　他们要用皂荚木作一个柜，长二肘半，宽一肘半，高一肘半。
出 25:11　你要把柜里外包上纯金，四围镶上金牙边。
出 25:12　也要铸四个金环，安在柜的四脚上；这边两环，那边两环。
出 25:13　要用皂荚木作两根杠，用金包裹。
出 25:14　要把杠穿在柜旁的环内，用以抬柜。
出 25:15　杠要常在柜的环内，不可抽出来。
出 25:16　必将我所要赐给你的见证版，放在柜里。
出 25:17　要用纯金作遮罪盖，长二肘半，宽一肘半。
出 25:18　要用金子锤出两个基路伯，安在遮罪盖的两端。
出 25:19　这端作一个基路伯，那端作一个基路伯，两端的基路伯要与遮罪盖接连一块。
出 25:20　两个基路伯要在盖上展开翅膀，遮掩遮罪盖；基路伯要脸对脸，朝着遮罪盖。
出 25:21　要将遮罪盖安在柜的上边，又将我所要赐给你的见证版放在柜里。
出 25:22　我要在那里与你相会，又要从见证的柜遮罪盖上两个基路伯中间，和你说我所要吩咐你传给以色列人的一切事。

2 当神的约柜与以色列人一同前行时，三一神与他们同行，在前面领导，因此三一神是头一个踏入水中的—书三 8，10～11。

书 3:8　你要吩咐抬约柜的祭司说，你们到了约但河的水边，就要在约但河里站住。
书 3:10～11　约书亚说，看哪，全地之主的约柜必在你们前头过去，到约但河里，借此你们就知道，活神是在你们中间，并且祂必在你们面前赶出迦南人、赫人、希未人、比利洗人、革迦撒人、亚摩利人、耶布斯人。

3 约柜扛在祭司的肩头上，指明抬约柜的祭司按预表是与三一神成为一个实体—3 节：

Josh. 3:3　And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.
Josh. 3:6　Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people. And they took up the Ark of the Covenant and went before the people.

1. The Ark was a type of Christ as the embodiment of the Triune God—Exo. 25:10-22.

Exo. 25:10　And they shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height.
Exo. 25:11　And you shall overlay it with pure gold; inside and outside you shall overlay it; and you shall make a rim of gold upon it all around.
Exo. 25:12　And you shall cast four rings of gold for it, and put them on its four feet; and two rings shall be on one side of it, and two rings on the other side of it.
Exo. 25:13　And you shall make poles of acacia wood and overlay them with gold.
Exo. 25:14　And you shall put the poles into the rings on the sides of the Ark to carry the Ark with them.
Exo. 25:15　The poles shall be in the rings of the Ark; they shall not be taken from it.
Exo. 25:16　And you shall put into the Ark the Testimony which I shall give you.
Exo. 25:17　And you shall make an expiation cover of pure gold: two and a half cubits shall be its length, and one and a half cubits, its width.
Exo. 25:18　And you shall make two cherubim of gold; of beaten work you shall make them, at the two ends of the expiation cover.
Exo. 25:19　And make one cherub at one end and one cherub at the other end; of one piece with the expiation cover you shall make the cherubim on its two ends.
Exo. 25:20　And the cherubim shall spread out their wings above the cover, covering the expiation cover with their wings, with their faces toward one another; the faces of the cherubim shall be toward the expiation cover.
Exo. 25:21　And you shall put the expiation cover upon the Ark above it, and into the Ark you shall put the Testimony that I will give you.
Exo. 25:22　And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

2. When the Ark of God went with the children of Israel, the Triune God went with them, taking the lead and thus being the first to step into the water—Josh. 3:8, 11.

Josh. 3:8　And you shall command the priests who carry the Ark of the Covenant, saying, When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.
Josh. 3:10　And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites. (11) The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.

3. That the Ark was on the shoulders of the priests indicates that, in type, the priests who bore the Ark became one entity with the Triune God—v. 3:

书 3:3 吩咐百姓说，你们看见耶和华你们神的约柜，又见祭司利未人抬着，就要从所在的地方起行，跟着约柜去。

a 他们与神乃是一个团体人—团体的神人。

b 神在他们的行走里行走，他们在神的行走里行走。

二 约但河预表基督的死与复活—徒二 23 ～ 24，三 15：

徒 2:23 祂既按着神的定议先见被交给人，你们就借着不法之人的手，把祂钉在十字架上杀了。

徒 2:24 神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。

徒 3:15 你们杀了那生命的创始者，神却叫祂从死人中复活了，我们都是这事的见证人。

1 主的约柜在百姓前头过去，到约但河里—书三 10 ～ 11。

书 3:10～11 约书亚说，看哪，全地之主的约柜必在你们前头过去，到约但河里，借此你们就知道，活神是在你们中间，并且祂必在你们面前赶出迦南人、赫人、希未人、比利洗人、革迦撒人、亚摩利人、耶布斯人。

2 约柜进入约但河，并从约但河上来，就是指明基督的死与复活—15 节，四 11。

书 3:15 抬柜的祭司到了约但河，脚一沾到水边，（原来约但河水在收割的日子涨过两岸，）

书 4:11 众百姓尽都过了河，耶和华的约柜和祭司就在百姓面前过去。

三 以色列人过约但河，不是预表信徒肉身的死亡，乃是预表信徒经历基督的死，在这死里旧人被了结并埋葬—罗六 3 ～ 6，加二 20：

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，象基督借着父的荣耀，从死人中复活一样。

罗 6:5 我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长；

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基

Josh. 3:3 And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.

a. They and God were one corporate person—a corporate God-man.

b. God walked in their walking, and they walked in God's walking.

B. The Jordan River typifies the death and resurrection of Christ—Acts 2:23-24; 3:15:

Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed;

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

Acts 3:15 And the Author of life you killed, whom God has raised from the dead, of which we are witnesses.

1. The Ark of the Covenant of the Lord crossed over before the people into the Jordan—Josh. 3:11.

Josh. 3:10 And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites. (11) The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.

2. The Ark's entering into and coming out of the Jordan indicates Christ's death and resurrection—v. 15; 4:11.

Josh. 3:15 And when those who carried the Ark came to the Jordan, and the feet of the priests who carried the Ark dipped into the edge of the water (now the Jordan overflowed all its banks throughout all the days of the harvest),

Josh. 4:11 And when all the people had completely crossed over, the Ark of Jehovah with the priests crossed over before the people.

C. Israel's crossing of the river Jordan typifies not the believers' physical death but the believers' experience of the death of Christ, in which the old man is terminated and buried—Rom. 6:3-6; Gal. 2:20:

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and

督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

1 约但河就预表的意义说，乃是指信徒受浸所浸入之基督的死—罗六 3 ～ 4。

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，象基督借着父的荣耀，从死人中复活一样。

2 以色列人经过基督的死，以埋葬他们的旧人，并成为在基督里的新人—林后五 17：

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

a 他们已预备好进入美地，要取得那地作他们的产业，并与迦南人打仗；然而，他们在旧人里无法取得胜利。

b 按预表，他们在基督的死里埋葬，然后在基督的复活里复活，成为在基督里的新人，为着打属灵的仗—弗六 10 ～ 20。

弗 6:10 末了的话，你们要在主里，靠着祂力量的权能，得着加力。
弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，
弗 6:12 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。
弗 6:13 所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。
弗 6:14 所以要站住，用真理束你们的腰，穿上义的胸甲，
弗 6:15 且以和平福音的稳固根基，当作鞋穿在脚上；
弗 6:16 此外，拿起信的盾牌，借此就能销灭那恶者一切火烧的箭。
弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；
弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，
弗 6:19 也替我祈求，使我在开口的时候，有发表赐给我，好放胆讲明福音的奥秘，
弗 6:20 （我为这奥秘作了带锁链的大使，）使我在这奥秘上，照我所当讲的，放胆讲说。

c 我们必须看见，我们的旧人，我们天然的人，是完

the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

1. According to typology, the Jordan River denotes the death of Christ into which the believers have been baptized—Rom. 6:3-4.

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

2. The children of Israel passed through the death of Christ to bury their old man and become a new man in Christ—2 Cor. 5:17:

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

a. They were ready to enter into the good land, take the land as their possession, and engage in warfare against the Canaanites; however, in their old man they could not gain the victory.

b. In type, they were buried in the death of Christ, and then they were resurrected in the resurrection of Christ to become a new man in Christ for the fighting of the spiritual warfare—Eph. 6:10-20.

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.
Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.
Eph. 6:13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.
Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness
Eph. 6:15 And having shod your feet with the firm foundation of the gospel of peace;
Eph. 6:16 Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,
Eph. 6:19 And for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel,
Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

c. We need to realize that our old man, our natural man, is not qualified

全不合格为得着基督打属灵的仗；在基督里，我们就不再是旧人，乃是新人了—四 22 ～ 24。

弗 4:22 在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；
弗 4:23 而在你们心思的灵里得以更新，
弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

3 信徒浸入基督的死，乃是过约但河，这引领信徒进入基督的复活—罗六 3 ～ 6，西二 12：

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，象基督借着父的荣耀，从死人中复活一样。
罗 6:5 我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长；
罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，
西 2:12 在受浸中与祂一同埋葬，也在受浸中，借着那叫祂从死人中复活之神所运行的信心，与祂一同复活。

a 受浸在埋葬的一面，是了结我们的旧人。

b 受浸在复活一面，使我们的灵有新生的起头，好叫我们在基督里凭神圣的生命活过来—约三 6，15，罗八 10。

约 3:6 从肉体生的，就是肉体；从那灵生的，就是灵。
约 3:15 叫一切信入祂的都得永远的生命。
罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

c 在这复活的境地里，我们就得享基督作包罗万有的美地，而在其中生活行动；甚至在其中生根、建造，以完成神的经纶—六 4，西二 7。

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，象基督借着父的荣耀，从死人中复活一样。
西 2:7 在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。

to fight the spiritual warfare for the gaining of Christ; in Christ we are no longer the old man but a new man—4:22-24.

Eph. 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
Eph. 4:23 And that you be renewed in the spirit of your mind
Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

3. The believers' baptism into the death of Christ, as the crossing of the Jordan River, leads the believers into the resurrection of Christ—Rom. 6:3-6; Col. 2:12:

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,
Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;
Col. 2:12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.

a. In the aspect of burial, baptism is the termination of our old man.

b. In the aspect of resurrection, baptism is the germination of our spirit so that we may be made alive in Christ with the divine life—John 3:6, 15; Rom. 8:10.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
John 3:15 That everyone who believes into Him may have eternal life.
Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

c. In the realm of resurrection we enjoy Christ as the all-inclusive good land in which we walk and even are being rooted and built up for the accomplishment of the economy of God—6:4; Col. 2:7.

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
Col. 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

四 以色列人过约但河并进入美地，与以色列人据有并享受美地有关；这样的据有并享受美地，预表信徒实际地经历在基督里各样福分的丰富，如以弗所书中所启示的—书四 1。

书 4:1 国民尽都过了约但河，耶和华就对约书亚说，

五 以色列人过约但河之后进入美地，乃是预表信徒经历接管诸天界，就是撒但和他黑暗权势所在的地方—弗二 2，六 12。

弗 2:2 那时，你们在其中行事为人，随着这世界的世代，顺着空中掌权者的首领，就是那现今在悖逆之子里面运行之灵的首领；

弗 6:12 因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。

贰 从约但河中取十二块石头，另把十二块石头立在约但河中—书四 3～9：

书 4:3 吩咐他们说，你们从这里，从约但河中，祭司的脚站定的地方，取十二块石头带过去，放在你们今夜要住宿的地方。

书 4:4 于是，约书亚将他从以色列人中所派定的那十二个人，每支派一人，都召了来。

书 4:5 对他们说，你们下约但河中，过到耶和华你们神的约柜前头，按着以色列人支派的数目，每人取一块石头扛在肩上；

书 4:6 这些石头在你们中间可以作为记号。日后，你们的子孙问你们说，这些石头对你们有什么意思？

书 4:7 你们就要对他们说，这是因为约但河的水在耶和华的约柜前断绝；约柜过约但河的时候，约但河的水就断绝了。这些石头要给以色列人作为记念，直到永远。

书 4:8 以色列人就照约书亚所吩咐的去行，照耶和华所告诉约书亚的，按着以色列人支派的数目，从约但河中取了十二块石头。他们把石头带过去，到他们所住宿的地方，就放在那里。

书 4:9 约书亚另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；直到今日，那些石头还在那里。

一 从约但河中取出的十二块石头，表征新以色列的十二支派—3～7 节。

书 4:3 吩咐他们说，你们从这里，从约但河中，祭司的脚站定的地方，取十二块石头带过去，放在你们今夜要住宿的地方。

D. Israel's crossing the Jordan and entering into the good land are related to Israel's possessing and enjoying the good land, which typifies the believers' practical experience of the riches of the blessings in Christ as revealed in the book of Ephesians—Josh. 4:1.

Josh. 4:1 And when all the nation had completely crossed over the Jordan, Jehovah spoke to Joshua, saying,

E. Israel's entering into the good land after crossing the Jordan typifies the believers' experience of taking over the heavenlies, where Satan and his power of darkness are—Eph. 2:2; 6:12.

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

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

II. Twelve stones were taken out of the Jordan, and another twelve stones were erected in the Jordan—Josh. 4:3-9:

Josh. 4:3 And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, twelve stones; and bring them over with you, and lay them down in the place where you lodge tonight.

Josh. 4:4 So Joshua called the twelve men whom he had appointed from among the children of Israel, one man from each tribe.

Josh. 4:5 And Joshua said to them, Pass on before the Ark of Jehovah your God into the middle of the Jordan, and every one of you lift up one stone upon his shoulder, according to the number of the tribes of the children of Israel,

Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

Josh. 4:8 And the children of Israel did as Joshua commanded and took up twelve stones from the middle of the Jordan, as Jehovah told Joshua to do, according to the number of the tribes of the children of Israel. And they brought them over with them to the place where they were to lodge, and they laid them down there.

Josh. 4:9 Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.

A. The twelve stones taken from the Jordan signify the twelve tribes of the new Israel—vv. 3-7.

Josh. 4:3 And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, twelve stones; and bring them over with you, and lay them down in the place where you lodge tonight.

书 4:4 于是，约书亚将他从以色列人中所派定的那十二个人，每支派一人，都召了来。
书 4:5 对他们说，你们下约但河中，过到耶和华你们神的约柜前头，按着以色列人支派的数目，每人取一块石头扛在肩上；
书 4:6 这些石头在你们中间可以作为记号。日后，你们的子孙问你们说，这些石头对你们有什么意思？
书 4:7 你们就要对他们说，这是因为约但河的水在耶和华的约柜前断绝；约柜过约但河的时候，约但河的水就断绝了。这些石头要给以色列人作为记念，直到永远。

二 这些石头从约但河的水中被拿起来，表征从死里复活—7 节：

书 4:7 你们就要对他们说，这是因为约但河的水在耶和华的约柜前断绝；约柜过约但河的时候，约但河的水就断绝了。这些石头要给以色列人作为记念，直到永远。

1 这十二块石头是一个记号，表明“复活的”新以色列人乃是越过死水的见证—6～7，21～24 节。

书 4:6 这些石头在你们中间可以作为记号。日后，你们的子孙问你们说，这些石头对你们有什么意思？
书 4:7 你们就要对他们说，这是因为约但河的水在耶和华的约柜前断绝；约柜过约但河的时候，约但河的水就断绝了。这些石头要给以色列人作为记念，直到永远。
书 4:21 他对以色列人说，日后你们的子孙问他们的父亲说，这些石头是什么意思？
书 4:22 你们就要告诉你们的子孙说，以色列人曾走干地过这约但河；
书 4:23 因为耶和华你们的神在你们面前使约但河的水干了，直到你们过来，就如耶和华你们的神从前在我们面前使红海干了，直到我们过来一样，
书 4:24 要使地上万民都知道，耶和华的手大有能力，也要使你们永远敬畏耶和华你们的神。

2 这预表信徒与基督一同经历从死里复活—罗六 3～4。

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？
罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，象基督借着父的荣耀，从死人中复活一样。

三 立在约但河中另外的十二块石头，表征在旧生命和旧性情里的以色列十二支派—书四 9：

书 4:9 约书亚另把十二块石头立在约但河中，在抬约柜的祭司脚

Josh. 4:4 So Joshua called the twelve men whom he had appointed from among the children of Israel, one man from each tribe.
Josh. 4:5 And Joshua said to them, Pass on before the Ark of Jehovah your God into the middle of the Jordan, and every one of you lift up one stone upon his shoulder, according to the number of the tribes of the children of Israel,
Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?
Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

B. The stones' being raised up from the waters of the Jordan signifies resurrection from death—v. 7:

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.

1. These twelve stones were a sign, showing that the "resurrected" new Israel would be a testimony of the crossing of the death water—vv. 6-7, 21-24.

Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?
Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.
Josh. 4:21 And he spoke to the children of Israel, saying, When your children ask their fathers in time to come, saying, What do these stones mean?
Josh. 4:22 You shall let your children know, saying, On dry ground Israel crossed over this Jordan.
Josh. 4:23 For Jehovah your God dried up the waters of the Jordan before you until you crossed over, as Jehovah your God did to the Red Sea, which He dried up before us until we crossed over;
Josh. 4:24 That all the peoples of the earth may know the hand of Jehovah, that it is mighty; that you may fear Jehovah your God always.

2. This typifies the believers' experiencing with Christ the resurrection from death—Rom. 6:3-4.

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?
Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

C. The other twelve stones erected in the middle of the Jordan signify the twelve tribes of Israel in their old life and in their old nature—Josh. 4:9:

Josh. 4:9 Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the

站立的地方；直到今日，那些石头还在那里。

1 约书亚把这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。

2 这预表信徒的旧人应当留在基督的死里—罗六 6，加二 20，腓三 10。

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，

四 两组各十二块的石头，表征我们的旧人已经埋葬，我们复活的新人与三一神一同活着并作工，如同一人；这与以弗所二章一节、四至六节、十五节、十节的启示相符。

弗 2:1 而你们原是死在过犯并罪之中，

弗 2:4 然而神富于怜悯，因祂爱我们的大爱，

弗 2:5 竟然在我们因过犯死了的时候，便叫我们一同与基督活过来，（你们得救是靠着恩典，）

弗 2:6 祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里，

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

弗 2:10 我们原是神的杰作，在基督耶稣里，为着神早先预备好，要我们行在其中的善良事工创造的。

叁 抬见证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—书三 8，13～15，17，四 10～11，15～18：

书 3:8 你要吩咐抬约柜的祭司说，你们到了约但河的水边，就要在约但河里站住。

书 3:13 等到抬全地之主耶和华约柜的祭司，把脚掌踏在约但河水里，约但河的水，就是从上往下流的水，必然断绝，立起成垒。

书 3:14 百姓离开帐棚要过约但河的时候，抬约柜的祭司乃在百姓的前头。

priests who carried the Ark of the Covenant had stood; and they are there to this day.

1. Joshua erected these twelve stones in the middle of the Jordan where the Ark was, signifying that the Lord wanted Israel in their old nature to remain under the death water of the Jordan.

2. This typifies that the old man of the believers should remain in the death of Christ—Rom. 6:6; Gal. 2:20; Phil. 3:10.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

D. The two sets of twelve stones signify that our old man has been buried and our resurrected new man is living and working with the Triune God as one; this corresponds with the revelation in Ephesians 2:1, 4-6, 15, and 10.

Eph. 2:1 And you, though dead in your offenses and sins,

Eph. 2:4 But God, being rich in mercy, because of His great love with which He loved us,

Eph. 2:5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)

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

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

Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

III. The priests carrying the Ark of the Testimony stood firmly on dry ground at the bottom of the river Jordan until all the nation had completely crossed over the Jordan—Josh. 3:8, 13-15, 17; 4:10-11, 15-18:

Josh. 3:8 And you shall command the priests who carry the Ark of the Covenant, saying, When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.

Josh. 3:13 And when the soles of the feet of the priests who carry the Ark of Jehovah, the Lord of all the earth, come to rest in the waters of the Jordan; the waters of the Jordan, the waters that flow down from upstream, will be cut off, and they will stand in a heap.

Josh. 3:14 And so it happened that when the people set out from their tents to cross over the Jordan, the priests who carried the Ark of the Covenant were before the people.

书 3:15 抬柜的祭司到了约但河，脚一沾到水边，（原来约但河水在收割的日子涨过两岸，）

书 3:17 抬耶和华约柜的祭司在约但河中的干地上站定，以色列众人就从干地上过去，直到国民尽都过了约但河。

书 4:10 抬约柜的祭司站在约但河中，直到耶和华吩咐约书亚告诉百姓的事办完了，是照摩西所吩咐约书亚的一切话。于是百姓急速过去了。

书 4:11 众百姓尽都过了河，耶和华的约柜和祭司就在百姓面前过去。

书 4:15 耶和华对约书亚说，

书 4:16 你吩咐抬见证柜的祭司从约但河里上来。

书 4:17 约书亚就吩咐祭司说，你们从约但河里上来。

书 4:18 抬耶和华约柜的祭司从约但河中上来，脚掌刚落旱地，约但河的水就流到原处，象先前一样涨过两岸。

一 抬约柜的祭司是首先下水去，末后从水里上来的；他们在河底，直等到神的百姓都过了河，才能出来—三 17，四 15～16。

书 3:17 抬耶和华约柜的祭司在约但河中的干地上站定，以色列众人就从干地上过去，直到国民尽都过了约但河。

书 4:15 耶和华对约书亚说，

书 4:16 你吩咐抬见证柜的祭司从约但河里上来。

二 神把祭司放在死里，好叫以色列人有一条路，到生命之地—10 节：

书 4:10 抬约柜的祭司站在约但河中，直到耶和华吩咐约书亚告诉百姓的事办完了，是照摩西所吩咐约书亚的一切话。于是百姓急速过去了。

1 在河底是死的地位，不是舒服的，不是好看的。

2 在河底抬见证的柜，是顶苦的。

3 主今日找一班像约书亚三至四章里的祭司的人，叫他们先下水，先进入死—三 8，17：

书 3:1 约书亚清早起来，和以色列众人都从甚亭起行，来到约但河，就住宿在那里，等候过河。

Josh. 3:15 And when those who carried the Ark came to the Jordan, and the feet of the priests who carried the Ark dipped into the edge of the water (now the Jordan overflowed all its banks throughout all the days of the harvest),

Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan.

Josh. 4:10 And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed over.

Josh. 4:11 And when all the people had completely crossed over, the Ark of Jehovah with the priests crossed over before the people.

Josh. 4:15 Then Jehovah spoke to Joshua, saying,

Josh. 4:16 Command the priests who carry the Ark of the Testimony to come up out of the Jordan.

Josh. 4:17 And Joshua commanded the priests, saying, Come up out of the Jordan.

Josh. 4:18 And when the priests who carried the Ark of the Covenant of Jehovah came up out from the middle of the Jordan, when the soles of the priests' feet were lifted up onto the dry land, the waters of the Jordan returned to their place and went over all its banks as before.

A. The priests bearing the Ark were the first ones to go into the water and the last ones to come up out from the water; they waited at the bottom of the river for all of God's people to cross over—3:17; 4:15-16.

Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan.

Josh. 4:15 Then Jehovah spoke to Joshua, saying,

Josh. 4:16 Command the priests who carry the Ark of the Testimony to come up out of the Jordan.

B. God put the priests in the place of death so that the Israelites would have a way to the land of life—v. 10:

Josh. 4:10 And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed over.

1. The bottom of the river is the position of death; it is not comfortable or attractive.

2. To bear the Ark of the Testimony at the bottom of the river is a great suffering.

3. The Lord is seeking for a group of people who, like the priests in Joshua 3 and 4, step into the water, that is, walk into death first—3:8, 17:

Josh. 3:1 Then Joshua rose early in the morning; and they set out from Shittim and came to the Jordan, he and all the children of Israel; and they stayed there overnight, before they crossed over.

书 3:2 过了三天，官长走遍营中，
书 3:3 吩咐百姓说，你们看见耶和华你们神的约柜，又见祭司利未人抬着，就要从所在的地方起行，跟着约柜去。
书 3:4 只是你们和约柜相离要量约二千肘，不可与约柜相近，使你们知道所当走的路，因为这条路你们向来没有走过。

书 3:5 约书亚对百姓说，你们要使自己分别为圣，因为明天耶和华必在你们中间行奇事。
书 3:6 约书亚又对祭司说，你们抬起约柜，在百姓前头过去。于是他们抬起约柜，在百姓前头走。
书 3:7 耶和华对约书亚说，从今日起，我必使你在以色列众人眼前尊大，使他们知道我怎样与摩西同在，也必照样与你同在。
书 3:8 你要吩咐抬约柜的祭司说，你们到了约但河的水边，就要在约但河里站住。
书 3:9 约书亚对以色列人说，你们近前来，听耶和华你们神的话。
书 3:10～11 约书亚说，看哪，全地之主的约柜必在你们前头过去，到约但河里，借此你们就知道，活神是在你们中间，并且祂必在你们面前赶出迦南人、赫人、希未人、比利洗人、革迦撒人、亚摩利人、耶布斯人。
书 3:12 你们现在要从以色列支派中选取十二个人，每支派一人，
书 3:13 等到抬全地之主耶和华约柜的祭司，把脚掌踏在约但河水里，约但河的水，就是从上往下流的水，必然断绝，立起成垒。
书 3:14 百姓离开帐棚要过约但河的时候，抬约柜的祭司乃在百姓的前头。
书 3:15 抬柜的祭司到了约但河，脚一沾到水边，（原来约但河水在收割的日子涨过两岸，）

书 3:16 那从上往下流的水便在极远之地，撒拉但旁的亚当城那里停住，立起成垒；那往亚拉巴的海，就是盐海，下流的水全然断绝。于是百姓在耶利哥的对面过去了。
书 3:17 抬耶和华约柜的祭司在约但河中的干地上站定，以色列众人就从干地上过去，直到国民尽都过了约但河。

书 4:1 国民尽都过了约但河，耶和华就对约书亚说，
书 4:2 你要从民中选取十二个人，每支派一人，
书 4:3 吩咐他们说，你们从这里，从约但河中，祭司的脚站定的地方，取十二块石头带过去，放在你们今夜要住宿的地方。

书 4:4 于是，约书亚将他从以色列人中所派定的那十二个人，每支派一人，都召了来。
书 4:5 对他们说，你们下约但河中，过到耶和华你们神的约柜前头，按着以色列人支派的数目，每人取一块石头扛在肩上；

书 4:6 这些石头在你们中间可以作为记号。日后，你们的子孙问你们说，这些石头对你们有什么意思？

Josh. 3:2 And at the end of three days the officers went through the midst of the camp,
Josh. 3:3 And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.
Josh. 3:4 But there shall be a space between you and it of about two thousand cubits by measure. Do not come near it, so that you may know the way by which you must go; for you have not passed this way before.
Josh. 3:5 And Joshua said to the people, Sanctify yourselves, for tomorrow Jehovah will do wondrous things in your midst.
Josh. 3:6 Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people. And they took up the Ark of the Covenant and went before the people.
Josh. 3:7 And Jehovah said to Joshua, On this day I will begin to magnify you in the sight of all Israel, that they may know that as I was with Moses, I will be with you.
Josh. 3:8 And you shall command the priests who carry the Ark of the Covenant, saying, When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.
Josh. 3:9 Then Joshua said to the children of Israel, Come here and hear the words of Jehovah your God.
Josh. 3:10-11 And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites. (11) The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.
Josh. 3:12 Therefore now take twelve men for yourselves out of the tribes of Israel, one man for each tribe.
Josh. 3:13 And when the soles of the feet of the priests who carry the Ark of Jehovah, the Lord of all the earth, come to rest in the waters of the Jordan; the waters of the Jordan, the waters that flow down from upstream, will be cut off, and they will stand in a heap.
Josh. 3:14 And so it happened that when the people set out from their tents to cross over the Jordan, the priests who carried the Ark of the Covenant were before the people.
Josh. 3:15 And when those who carried the Ark came to the Jordan, and the feet of the priests who carried the Ark dipped into the edge of the water (now the Jordan overflowed all its banks throughout all the days of the harvest),
Josh. 3:16 The waters that flowed down from upstream stood and rose up in a heap a great distance away, at Adam, the city that is beside Zarethan; and those that flowed down toward the sea of the Arabah, the Salt Sea, were completely cut off. And the people crossed over from opposite Jericho.
Josh. 3:17 And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan.
Josh. 4:1 And when all the nation had completely crossed over the Jordan, Jehovah spoke to Joshua, saying,
Josh. 4:2 Take for yourselves twelve men from among the people, one man from each tribe;
Josh. 4:3 And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, twelve stones; and bring them over with you, and lay them down in the place where you lodge tonight.
Josh. 4:4 So Joshua called the twelve men whom he had appointed from among the children of Israel, one man from each tribe.
Josh. 4:5 And Joshua said to them, Pass on before the Ark of Jehovah your God into the middle of the Jordan, and every one of you lift up one stone upon his shoulder, according to the number of the tribes of the children of Israel,
Josh. 4:6 That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?

书 4:7 你们就要对他们说，这是因为约但河的水在耶和华的约柜前断绝；约柜过约但河的时候，约但河的水就断绝了。这些石头要给以色列人作为记念，直到永远。
书 4:8 以色列人就照约书亚所吩咐的去行，照耶和华所告诉约书亚的，按着以色列人支派的数目，从约但河中取了十二块石头。他们把石头带过去，到他们所住宿的地方，就放在那里。
书 4:9 约书亚另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；直到今日，那些石头还在那里。
书 4:10 抬约柜的祭司站在约但河中，直到耶和华吩咐约书亚告诉百姓的事办完了，是照摩西所吩咐约书亚的一切话。于是百姓急速过去了。
书 4:11 众百姓尽都过了河，耶和华的约柜和祭司就在百姓面前过去。
书 4:12 流便子孙、迦得子孙、玛拿西半支派的人，都照摩西所告诉他们的，列队在以色列人前头过去；
书 4:13 约有四万人都装备好，准备打仗，在耶和华面前过去，到耶利哥的平原，等候上阵。
书 4:14 当那日，耶和华使约书亚在以色列众人眼前尊大；在他一生的日子，百姓敬畏他，象从前敬畏摩西一样。
书 4:15 耶和华对约书亚说，
书 4:16 你吩咐抬见证柜的祭司从约但河里上来。
书 4:17 约书亚就吩咐祭司说，你们从约但河里上来。
书 4:18 抬耶和华约柜的祭司从约但河中上来，脚掌刚落旱地，约但河的水就流到原处，象先前一样涨过两岸。

书 4:19 正月初十日，百姓从约但河里上来，就在吉甲，在耶利哥的东边安营。
书 4:20 他们从约但河里取来的那十二块石头，约书亚就立在吉甲。
书 4:21 他对以色列人说，日后你们的子孙问他们的父亲说，这些石头是什么意思？
书 4:22 你们就要告诉你们的子孙说，以色列人曾走干地过这约但河；
书 4:23 因为耶和华你们的神在你们面前使约但河的水干了，直到你们过来，就如耶和华你们的神从前在我们面前使红海干了，直到我们过来一样，
书 4:24 要使地上万民都知道，耶和华的手大有能力，也要使你们永远敬畏耶和华你们的神。

a 他们乐意先受十字架的对付，站在死里，好叫召会有一条生命的路—林后四 10 ～ 12。

林后 4:10 身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。
林后 4:11 因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。
林后 4:12 这样，死是在我们身上发动，生命却在你们身上发动。

Josh. 4:7 You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.
Josh. 4:8 And the children of Israel did as Joshua commanded and took up twelve stones from the middle of the Jordan, as Jehovah told Joshua to do, according to the number of the tribes of the children of Israel. And they brought them over with them to the place where they were to lodge, and they laid them down there.
Josh. 4:9 Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.
Josh. 4:10 And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed over.
Josh. 4:11 And when all the people had completely crossed over, the Ark of Jehovah with the priests crossed over before the people.
Josh. 4:12 And the sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the children of Israel, as Moses had told them to do;
Josh. 4:13 About forty thousand equipped for war crossed over before Jehovah into the plains of Jericho for battle.
Josh. 4:14 On that day Jehovah magnified Joshua in the sight of all Israel, and they revered him as they had revered Moses all the days of his life.
Josh. 4:15 Then Jehovah spoke to Joshua, saying,
Josh. 4:16 Command the priests who carry the Ark of the Testimony to come up out of the Jordan.
Josh. 4:17 And Joshua commanded the priests, saying, Come up out of the Jordan.
Josh. 4:18 And when the priests who carried the Ark of the Covenant of Jehovah came up out from the middle of the Jordan, when the soles of the priests' feet were lifted up onto the dry land, the waters of the Jordan returned to their place and went over all its banks as before.
Josh. 4:19 And the people came up from the Jordan on the tenth day of the first month, and they camped in Gilgal, at the eastern edge of Jericho.
Josh. 4:20 And those twelve stones, which they had taken from the Jordan, Joshua erected in Gilgal.
Josh. 4:21 And he spoke to the children of Israel, saying, When your children ask their fathers in time to come, saying, What do these stones mean?
Josh. 4:22 You shall let your children know, saying, On dry ground Israel crossed over this Jordan.
Josh. 4:23 For Jehovah your God dried up the waters of the Jordan before you until you crossed over, as Jehovah your God did to the Red Sea, which He dried up before us until we crossed over;

Josh. 4:24 That all the peoples of the earth may know the hand of Jehovah, that it is mighty; that you may fear Jehovah your God always.

a. They are willing to be dealt with by the cross first, to stand in the place of death in order that the church will find the way of life—2 Cor. 4:10-12.

2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
2 Cor. 4:12 So then death operates in us, but life in you.

b 神必须先把我们摆在死里，好叫别人得着生命—约二 19，十二 24，林前十五 36。

约 2:19 耶稣回答说，你们拆毁这殿，我三日内要将它建立起来。
约 12:24 我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。
林前 15:36 愚昧的人，你所种的，若不死就不能生；

三 因着使徒保罗借着死供应生命，他能见证说，“这样，死是在我们身上发动，生命却在你们身上发动”—林后四 12：

林后 4:12 这样，死是在我们身上发动，生命却在你们身上发动。

1 使徒们的工作乃是死在他们身上发动，使生命在信徒身上发动—10 ～ 12 节。

林后 4:10 身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。
林后 4:11 因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。
林后 4:12 这样，死是在我们身上发动，生命却在你们身上发动。

2 死在我们身上发动的结果是美妙的，就是生命在别人身上发动—12 节。

林后 4:12 这样，死是在我们身上发动，生命却在你们身上发动。

3 新约职事真实的工作不是作工的问题，乃是死的问题—1 节，三 8 ～ 9，五 18。

林后 4:1 因此，我们既照所蒙的怜悯，受了这职事，就不丧胆，
林后 3:8 何况那灵的职事，岂不更带着荣光？
林后 3:9 若定罪的职事有荣光，那称义的职事，就越发充盈着荣光了。
林后 5:18 一切都是出于神，祂借着基督使我们与祂自己和好，又将这和好的职事赐给我们；

4 在主的恢复里，我们需要死，好叫生命在别人身上作工；因此，我们死就是我们作工—四 12。

林后 4:12 这样，死是在我们身上发动，生命却在你们身上发动。

5 “主不需要你为祂完成什么工作。祂需要你死。如果你死了，生命就会在别人身上作工。借着死，你就把生命供应人。因此，我们的工作乃是被治死”—哥林多后书生命读经，三四七页。

b. God must first put us in the place of death before others can receive life—John 2:19; 12:24; 1 Cor. 15:36.

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
1 Cor. 15:36 Foolish man, what you sow is not made alive unless it dies;

C. Because the apostle Paul ministered life by dying, he could testify, saying, “So then death operates in us, but life in you”—2 Cor. 4:12:

2 Cor. 4:12 So then death operates in us, but life in you.

1. The work of the apostles is the work of death operating in them so that life may operate in the believers—vv. 10-12.

2 Cor. 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
2 Cor. 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
2 Cor. 4:12 So then death operates in us, but life in you.

2. The issue, the result, of the operation of death in us is wonderful—it is life in others—v. 12.

2 Cor. 4:12 So then death operates in us, but life in you.

3. The real work of the new covenant ministry is not a matter of working; it is a matter of dying—v. 1; 3:8-9; 5:18.

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;
2 Cor. 3:8 How shall the ministry of the Spirit not be more in glory?
2 Cor. 3:9 For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.
2 Cor. 5:18 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation;

4. In the Lord’s recovery we need to die so that life may work in others; hence, our dying is our working—4:12.

2 Cor. 4:12 So then death operates in us, but life in you.

5. “The Lord does not need you to accomplish a work for Him. He needs you to die. If you die, life will work in others. You will minister life to others by dying. Therefore, our work is to be put to death”—Life-study of 2 Corinthians, p. 295.

肆 以色列人虽然受了管教、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—书五 1～10：

书 5:1 约但河西亚摩利人的诸王和靠海迦南人的诸王，听见耶和华在以色列人面前使约但河的水干了，直到他们过去，诸王的心因以色列人的缘故就融化了，不再有胆气。

书 5:2 那时，耶和华对约书亚说，你要制造火石刀，第二次给以色列人行割礼。

书 5:3 约书亚就制造了火石刀，在阿拉洛山那里给以色列人行割礼。

书 5:4 约书亚给他们行割礼的缘故，是因为从埃及出来的众民，就是一切能打仗的男丁，出了埃及以后，都死在旷野的路上。

书 5:5 虽然出来的众民都受过割礼，但他们出埃及以后，在旷野的路上所生的众民，都没有受过割礼。

书 5:6 以色列人在旷野走了四十年，直到国民，就是出埃及的兵丁，尽都消灭了，因为他们没有听从耶和华的话；耶和华曾向他们起誓，必不容他们看见耶和华向他们列祖起誓要赐给我们的地，就是流奶与蜜之地。

书 5:7 他们的子孙，就是耶和华所兴起来接替他们的，约书亚给他们行了割礼；他们本没有受过割礼，因为在路上没有给他们行割礼。

书 5:8 国民都受完了割礼，就住在营中自己的地方，等到痊愈了。

书 5:9 耶和华对约书亚说，我今日将埃及的羞辱从你们身上辊去了。因此，那地方名叫吉甲，直到今日。

书 5:10 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 过约但河是为着与迦南七族打仗—四 12～13。

书 4:12 流便子孙、迦得子孙、玛拿西半支派的人，都照摩西所告诉他们的，列队在以色列人前头过去；

书 4:13 约有四万人都装备好，准备打仗，在耶和华面前过去，到耶利哥的平原，等候上阵。

二 约书亚有分于过约但河的神迹，他就得着加力，能带领以色列人与一切属鬼魔的迦南人打仗—三 6～7，10，四 14。

书 3:6 约书亚又对祭司说，你们抬起约柜，在百姓前头过去。于是他们抬起约柜，在百姓前头走。

书 3:7 耶和华对约书亚说，从今日起，我必使你在以色列众人眼前尊大，使他们知道我怎样与摩西同在，也必照样与你同在。

IV. Although the Israelites had been disciplined, trained, and qualified, after crossing the Jordan they still needed further preparation before the attack—Josh. 5:1-10:

Josh. 5:1 Now when all the kings of the Amorites, who were beyond the Jordan westward, and all the kings of the Canaanites, who were by the sea, heard that Jehovah had dried up the waters of the Jordan before the children of Israel until they crossed over, their hearts melted, and there was no longer any spirit in them because of the children of Israel.

Josh. 5:2 At that time Jehovah said to Joshua, Make knives of flint, and circumcise again the children of Israel a second time.

Josh. 5:3 And Joshua made knives of flint and circumcised the children of Israel at Gibeath-haaraloth.

Josh. 5:4 And this is the reason Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, died in the wilderness on the way, after they had come out of Egypt.

Josh. 5:5 Although all the people who came out were circumcised, all the people who were born in the wilderness on the way, after the others had come out of Egypt, had not been circumcised.

Josh. 5:6 For the children of Israel went for forty years through the wilderness until all the nation, the men of war who had come out of Egypt, were consumed, because they did not listen to the voice of Jehovah, they to whom Jehovah swore that they would not see the land that Jehovah had sworn to their fathers to give us, a land flowing with milk and honey.

Josh. 5:7 And their children, whom He had raised up in place of them, these Joshua circumcised; for they were uncircumcised, because they had not circumcised them on the way.

Josh. 5:8 And when they had finished circumcising the whole nation, they remained in their place at the camp until they recovered.

Josh. 5:9 Then Jehovah said to Joshua, Today I have rolled away the reproach of Egypt from off you. So the name of that place has been called Gilgal to this day.

Josh. 5:10 And the children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho.

A. The crossing of the river Jordan was for war against the seven tribes in Canaan—4:12-13.

Josh. 4:12 And the sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the children of Israel, as Moses had told them to do;

Josh. 4:13 About forty thousand equipped for war crossed over before Jehovah into the plains of Jericho for battle.

B. As Joshua was participating in the miracle of crossing the Jordan, he was strengthened to take the lead to war against the demonic Canaanites—3:6-7, 10; 4:14.

Josh. 3:6 Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people. And they took up the Ark of the Covenant and went before the people.

Josh. 3:7 And Jehovah said to Joshua, On this day I will begin to magnify you in the sight of all Israel, that they may know that as I was with Moses, I will be with you.

书 3:10~11 约书亚说，看哪，全地之主的约柜必在你们前头过去，到约但河里，借此你们就知道，活神是在你们中间，并且祂必在你们面前赶出迦南人、赫人、希未人、比利洗人、革迦撒人、亚摩利人、耶布斯人。

书 4:14 当那日，耶和华使约书亚在以色列众人眼前尊大；在他一生的日子，百姓敬畏他，象从前敬畏摩西一样。

三 耶和华吩咐约书亚“第二次给以色列人行割礼”—五 2：

书 5:2 那时，耶和华对约书亚说，你要制造火石刀，第二次给以色列人行割礼。

1 行割礼的目的是要使神的选民成为新的百姓，好承受神应许之地—参创十七 7 ～ 12。

创 17:7 我必与你并你世世代代的后裔坚立我的约，作永远的约，为要作你和你后裔的神。

创 17:8 我要将你寄居的地，就是迦南全地，赐给你和你的后裔永远为业，我也必作他们的神。

创 17:9 神又对亚伯拉罕说，至于你，你和你的后裔当世世代代遵守我的约。

创 17:10 你们所有的男子都要受割礼；这就是我与你并你的后裔所立的约，是你们所当遵守的。

创 17:11 你们都要受割礼，这是我与你们立约的记号。

创 17:12 你们世世代代的男子，无论是家里生的，或是在你后裔之外用银子从外人买的，生下来第八日，都要受割礼。

2 给新以色列人行割礼，预表基督借着祂的死所成就的割礼，应用在信徒身上，使他们脱去肉体的身体，好在复活里承受基督作神分给他们的分—西二 11 ～ 12，一 12。

西 2:11 你们在祂里面也受了非人手所行的割礼，乃是在基督的割礼里，脱去了肉体的身体，

西 2:12 在受浸中与祂一同埋葬，也在受浸中，借着那叫祂从死人中复活之神所运行的信心，与祂一同复活。

西 1:12 感谢父，叫你们够资格在光中同得所分给众圣徒的分；

3 属灵的割礼是在基督的死里埋葬的延续—罗六 3 ～ 4：

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

Josh. 3:10-11 And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Girgashites and the Amorites and the Jebusites. (11) The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.

Josh. 4:14 On that day Jehovah magnified Joshua in the sight of all Israel, and they revered him as they had revered Moses all the days of his life.

C. Jehovah charged Joshua to “circumcise again the children of Israel a second time”—5:2:

Josh. 5:2 At that time Jehovah said to Joshua, Make knives of flint, and circumcise again the children of Israel a second time.

1. The purpose of circumcision was to make God’s chosen people a new people for the inheriting of God’s promised land—cf. Gen. 17:7-12.

Gen. 17:7 And I will establish My covenant between Me and you and your seed after you throughout their generations for an everlasting covenant, to be God to you and to your seed after you.

Gen. 17:8 And I will give to you and to your seed after you the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

Gen. 17:9 And God said to Abraham, And as for you, you shall keep My covenant, you and your seed after you throughout their generations.

Gen. 17:10 This is My covenant, which you shall keep, between Me and you and your seed after you: Every male among you shall be circumcised.

Gen. 17:11 And you shall be circumcised in the flesh of your foreskin, and it shall be a sign of a covenant between Me and you.

Gen. 17:12 And he who is eight days old shall be circumcised among you, every male throughout your generations, he who is born in the house or bought with money from any foreigner who is not of your seed.

2. The circumcising of the new Israel typifies the circumcision of Christ, by His death, applied to the believers in the putting off of the body of the flesh that they may inherit Christ in resurrection as the portion allotted to them by God—Col. 2:11-12; 1:12.

Col. 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,

Col. 2:12 Buried together with Him in baptism, in which also you were raised together with Him through the faith of the operation of God, who raised Him from the dead.

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

3. Spiritual circumcision is a continuation of the burial in the death of Christ—Rom. 6:3-4:

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，象基督借着父的荣耀，从死人中复活一样。

a 借着过约但河，旧以色列人被埋葬，新以色列人出来；这是神所作客观的工作。

b 以色列人受割礼，就是实际应用神在过约但河的事上所作的—书五 2 ～ 9。

书 5:2 那时，耶和华对约书亚说，你要制造火石刀，第二次给以色列人行割礼。
书 5:3 约书亚就制造了火石刀，在阿拉洛山那里给以色列人行割礼。
书 5:4 约书亚给他们行割礼的缘故，是因为从埃及出来的众民，就是一切能打仗的男丁，出了埃及以后，都死在旷野的路上。
书 5:5 虽然出来的众民都受过割礼，但他们出埃及以后，在旷野的路上所生的众民，都没有受过割礼。
书 5:6 以色列人在旷野走了四十年，直到国民，就是出埃及的兵丁，尽都消灭了，因为他们没有听从耶和华的话；耶和华曾向他们起誓，必不容他们看见耶和华向他们列祖起誓要赐给我们的地，就是流奶与蜜之地。
书 5:7 他们的子孙，就是耶和华所兴起来接替他们的，约书亚给他们行了割礼；他们本没有受过割礼，因为在路上没有给他们行割礼。
书 5:8 国民都受完了割礼，就住在营中自己的地方，等到痊愈了。
书 5:9 耶和华对约书亚说，我今日将埃及的羞辱从你们身上辊去了。因此，那地方名叫吉甲，直到今日。

4 在新约里，属灵的割礼乃是不断地将基督的死应用于我们的肉体—腓三 3，西二 11：

腓 3:3 真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。
西 2:11 你们在祂里面也受了非人手所行的割礼，乃是在基督的割礼里，脱去了肉体的身体，

a 虽然在事实上，我们已浸入基督的死，与祂一同埋葬并复活，但在实行上，我们仍然必须靠着那灵，天天将十字架的割除应用在我们的肉体上—罗八 13，加五 24。

罗 8:13 因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。
加 5:24 但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

a. Through the crossing of the river Jordan, the old Israel was buried and a new Israel came forth; this was an objective work done by God.

b. The children of Israel's being circumcised was their practical application of what God had done in the crossing of the river Jordan—Josh. 5:2-9.

Josh. 5:2 At that time Jehovah said to Joshua, Make knives of flint, and circumcise again the children of Israel a second time.
Josh. 5:3 And Joshua made knives of flint and circumcised the children of Israel at Gibeath-haaraloth.
Josh. 5:4 And this is the reason Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, died in the wilderness on the way, after they had come out of Egypt.
Josh. 5:5 Although all the people who came out were circumcised, all the people who were born in the wilderness on the way, after the others had come out of Egypt, had not been circumcised.
Josh. 5:6 For the children of Israel went for forty years through the wilderness until all the nation, the men of war who had come out of Egypt, were consumed, because they did not listen to the voice of Jehovah, they to whom Jehovah swore that they would not see the land that Jehovah had sworn to their fathers to give us, a land flowing with milk and honey.
Josh. 5:7 And their children, whom He had raised up in place of them, these Joshua circumcised; for they were uncircumcised, because they had not circumcised them on the way.
Josh. 5:8 And when they had finished circumcising the whole nation, they remained in their place at the camp until they recovered.
Josh. 5:9 Then Jehovah said to Joshua, Today I have rolled away the reproach of Egypt from off you. So the name of that place has been called Gilgal to this day.

4. In the New Testament spiritual circumcision is the constant application of Christ's death to our flesh—Phil. 3:3; Col. 2:11:

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,
Col. 2:11 In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,

a. Although in fact we have been baptized into the death of Christ and have been buried and raised with Him, in practicality we still must apply the circumcision of the cross to our flesh by the Spirit day by day—Rom. 8:13; Gal. 5:24.

Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
Gal. 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

b 这是留在基督之死与埋葬里的实际与实行。

四 以色列人在吉甲安营，并在耶利哥的平原守逾越节—书五10：

书 5:10 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。

1 守逾越节是记念耶和华救赎以色列人长子脱离死的审判；也是记念耶和华拯救以色列人脱离埃及和法老的暴政—出十二3～7，11～14，十四13～30。

出 12:3 你们告诉以色列全会众说，本月初十日，各人要按着父家取羊羔，一家一只。

出 12:4 若是一家的人太少，吃不了一只羊羔，本人就要和他隔壁的邻舍，照着人数共取一只；你们要按着各人的食量分配羊羔。

出 12:5 要无残疾、一岁的公羊羔，或从绵羊里取，或从山羊里取，都可以。

出 12:6 要留到本月十四日，在黄昏的时候，以色列全会众把羊羔宰了。

出 12:7 各家要取点血，涂在吃羊羔的房屋左右的门框上，和门楣上。

出 12:11 你们当这样吃羊羔：腰间束带，脚上穿鞋，手中拿杖，赶紧地吃；这是耶和华的逾越节。

出 12:12 因为那夜我要走遍埃及地，把埃及地一切头生的，无论是人是牲畜，都击杀了，又要向埃及一切的神施行审判。我是耶和华。

出 12:13 这血要在你们所住的房屋上作记号；我一见这血，就越过你们去；我击打埃及地的时候，灾殃必不临到你们身上毁灭你们。

出 12:14 你们要记念这日，守为耶和华的节；你们要守这节，作为世世代代永远的定例。

出 14:13 摩西对百姓说，不要惧怕，只管站住，看耶和华今天向你们所要施行的拯救；因为你们今天所看见的埃及人，必永远不再看见了。

出 14:14 耶和华必为你们争战；你们只管静默，不要作声。

出 14:15 耶和华对摩西说，你为什么向我呼求？你吩咐以色列人往前行。

出 14:16 你举杖向海伸手，把海分开；以色列人要下到海中走干地。

出 14:17 我要使埃及人的心刚硬，他们就跟着下去；我要借着法老和他的全军，借着他的战车和马兵，荣耀我自己。

b. This is the reality and practicality of remaining in the death and burial of Christ.

D. The children of Israel camped in Gilgal and held the Passover on the plains of Jericho—Josh. 5:10:

Josh. 5:10 And the children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho.

1. The Feast of the Passover was held to remember Jehovah's redeeming of Israel from the death-judgment on their firstborn sons and also Jehovah's saving of Israel from Egypt and from the tyranny of Pharaoh—Exo. 12:3-7, 11-14; 14:13-30.

Exo. 12:3 Speak to all the assembly of Israel, saying, On the tenth of this month each man shall take a lamb according to his fathers' house, a lamb for a household.

Exo. 12:4 And if the household is too small for a lamb, then he and his neighbor next to his house shall take one according to the number of the persons in the houses; according to each man's eating you shall make your count for the lamb.

Exo. 12:5 Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats.

Exo. 12:6 And you shall keep it until the fourteenth day of this month; then the whole congregation of the assembly of Israel shall kill it at twilight.

Exo. 12:7 And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.

Exo. 12:11 And this is how you shall eat it: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste. It is Jehovah's passover.

Exo. 12:12 For I will pass through the land of Egypt on that night and will strike all the firstborn in the land of Egypt, both man and beast. Also against all the gods of Egypt I will execute judgments. I am Jehovah.

Exo. 12:13 And the blood shall be a sign for you upon the houses where you are; and when I see the blood, I will pass over you, and there will be no plague upon you to destroy you when I strike the land of Egypt.

Exo. 12:14 And this day will be a memorial to you, and you shall keep it as a feast to Jehovah; throughout your generations as a perpetual statute you shall keep it as a feast.

Exo. 14:13 But Moses said to the people, Do not be afraid; stand firm, and see the salvation of Jehovah, which He will accomplish for you today; for the Egyptians whom you have seen today, you will see no more again forever.

Exo. 14:14 Jehovah will fight for you, and you will be still.

Exo. 14:15 And Jehovah said to Moses, Why do you cry out to Me? Tell the children of Israel to move forward.

Exo. 14:16 And you, lift up your staff, and stretch out your hand over the sea, and divide it; and the children of Israel shall go into the midst of the sea on dry ground.

Exo. 14:17 And I will now harden the hearts of the Egyptians, and they will go in after them; and I will glorify Myself through Pharaoh and through all his army, through his chariots and through his horsemen.

出 14:18 我借着法老和他的战车、马兵荣耀我自己的时候，埃及人就知道我是耶和华了。
出 14:19 在以色列营前行走的神的使者，转到他们后边行走；云柱也从他们前边转到他们后边立住。
出 14:20 在埃及营和以色列营之间有云柱，一边黑暗，一边发光；终夜双方不得相近。
出 14:21 摩西向海伸手，耶和华便用强大的东风，使海水一夜退去，叫海成了干地；水就分开了。
出 14:22 以色列人下到海中，走在干地上，水在他们的左右作了墙垣。
出 14:23 埃及人追赶他们，法老一切的马匹、战车和马兵，都跟着下到海中。
出 14:24 到了晨更的时候，耶和华从云火柱中向埃及人的营观看，使埃及人的营混乱了；
出 14:25 祂又使他们的车轮偏歪，难以行驶，以致埃及人说，我们从以色列人面前逃跑罢！因耶和华为他们争战，攻击埃及人了。
出 14:26 耶和华对摩西说，你向海伸手，叫水回流，淹没埃及人并他们的战车、马兵。
出 14:27 摩西就向海伸手，到了天亮，海水回流复原。埃及人避水逃跑的时候，耶和华把他们推翻在海中。

出 14:28 水回流，淹没了战车和马兵。那些跟着以色列人下海的法老全军，连一个也没有剩下。
出 14:29 以色列人却在海中干地上走过；水在他们的左右作了墙垣。

出 14:30 当日，耶和华这样拯救以色列人脱离埃及人的手，以色列人看见埃及人的死尸都在海边。

2 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，拯救以色列人脱离他们—书五 10。

书 5:10 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。

3 以色列人守逾越节，预表信徒赴主的筵席，记念主是他们的救赎主和救主—太二六 26 ～ 28。

太 26:26 他们吃的时候，耶稣拿起饼来，祝福了，就擘开，递给门徒，说，你们拿着吃，这是我的身体。
太 26:27 又拿起杯来，祝谢了，递给他们，说，你们都喝这个，
太 26:28 因为这是我立约的血，为多人流出来，使罪得赦。

Exo. 14:18 Then the Egyptians will know that I am Jehovah when I glorify Myself through Pharaoh, through his chariots and through his horsemen.
Exo. 14:19 And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.
Exo. 14:20 And it came between the camp of the Egyptians and the camp of Israel. And the cloud was there with the darkness, yet it gave light by night to them. Thus one did not come near the other all night.
Exo. 14:21 And when Moses stretched out his hand over the sea, Jehovah caused the sea to go back by a strong east wind all the night and made the sea dry land; and the waters were divided.
Exo. 14:22 And the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall to them on their right hand and on their left.
Exo. 14:23 Then the Egyptians pursued; and all Pharaoh's horses, his chariots, and his horsemen went in after them into the midst of the sea.
Exo. 14:24 And at the morning watch Jehovah looked down upon the camp of the Egyptians from with the pillar of fire and of cloud and threw the camp of the Egyptians into confusion.
Exo. 14:25 And He caused their chariot wheels to swerve and made them drive with difficulty, so that the Egyptians said, Let us flee from Israel, for Jehovah is fighting for them against the Egyptians.
Exo. 14:26 And Jehovah said to Moses, Stretch out your hand over the sea so that the waters come back over the Egyptians, over their chariots and over their horsemen.
Exo. 14:27 And Moses stretched out his hand over the sea, and the sea returned to its level when the morning appeared. And the Egyptians fled against it, and Jehovah cast the Egyptians off into the midst of the sea.
Exo. 14:28 And as the waters returned, they covered the chariots and the horsemen, even all the army of Pharaoh that went in after them into the sea; not even one of them was left.
Exo. 14:29 But the children of Israel walked on dry land through the midst of the sea, and the waters were a wall to them on their right hand and on their left.
Exo. 14:30 Thus Jehovah saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the seashore.

2. The keeping of the Passover indicated that just as Jehovah had saved Israel from Pharaoh and Egypt, so He would destroy the tribes of Canaan and deliver Israel from them—Josh. 5:10.

Josh. 5:10 And the children of Israel camped in Gilgal; and they held the Passover on the fourteenth day of the month in the evening on the plains of Jericho.

3. Israel's keeping of the Passover typifies the believers' keeping of the Lord's table to remember the Lord as their Redeemer and Savior—Matt. 26:26-28.

Matt. 26:26 And as they were eating, Jesus took bread and blessed it, and He broke it and gave it to the disciples and said, Take, eat; this is My body.
Matt. 26:27 And He took a cup and gave thanks, and He gave it to them, saying, Drink of it, all of you,
Matt. 28:28 For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.