士师记结晶读经

第六篇

士师记的内在意义和以色列在敬拜神之事上的背道

诗歌：

读经：士一1，二1，十七1～5，十八1，30～31，帖后二2～3，彼后一3～21，二1，15

士 1:1 约书亚死后，以色列人求问耶和华说，谁要为我们先上去攻击迦南人，与他们争战？

士 2:1 耶和华的使者从吉甲上到波金，对以色列人说，我使你们从埃及上来，领你们到我向你们列祖起誓应许之地。我又说，我永不废弃与你们所立的约；

士 17:1 以法莲山地有一个人名叫米迦。

士 17:2 他对母亲说，你那一千一百锭银子被人拿去，你因此口出咒诅，并且说给我听；看哪，这银子在我这里，是我拿去了。他母亲说，愿我儿蒙耶和华赐福！

士 17:3 米迦就把这一千一百锭银子还他母亲。他母亲说，我将这银子从我手中分别为圣归给耶和华，好给我儿子制作一个雕像，和一个铸像。现在我还是交给你。

士 17:4 米迦将银子还他母亲，他母亲将二百锭银子交给银匠，制作成一个雕像，和一个铸像；那像就在米迦的屋内。

士 17:5 米迦这人有了神堂，又制造以弗得和家中的神像，叫他一个儿子承接圣职作他的祭司。

士 18:1 那些日子，以色列中没有王；但支派的人仍在为自己寻找地业居住，因为到那日子，他们还没有在以色列支派中按阄得着地业。

士 18:30 但人就为自己设立那雕像；摩西的孙子，革舜的儿子约拿单，和他的子孙作但支派的祭司，直到那地遭掳掠的日子。

士 18:31 神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子。

CRYSTALLIZATION-STUDY OF JUDGES

Message Six

The Intrinsic Significance of the Book of Judges and the Apostasy of Israel in the Worshipping of God

Hymns:

Scripture Reading: Judg. 1:1; 2:1; 17:1-5; 18:1, 30-31; 2 Thes. 2:2-3; 2 Pet. 1:3-21; 2:1, 15

Judg. 1:1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them?

Judg. 2:1 Then the Angel of Jehovah went up from Gilgal to Bochim. And He said, I caused you to go up out from Egypt, and I brought you into the land that I swore to your fathers. And I said, I will never break My covenant with you,

Judg. 17:1 Now there was a man from the hill country of Ephraim whose name was Micah.

Judg. 17:2 And he said to his mother, The eleven hundred pieces of silver that were taken from you, about which you uttered a curse and spoke it in my hearing—look, the silver is with me; I took it. And his mother said, Blessed of Jehovah be my son!

Judg. 17:3 And he returned the eleven hundred pieces of silver to his mother; and his mother said, I do consecrate the silver to Jehovah from my hand to my son to make a sculptured idol and a molten image. Now therefore I will return it to you.

Judg. 17:4 And when he returned the silver to his mother, his mother took two hundred pieces of silver and gave them to the founder, who made them into a sculptured idol and a molten image. And it was in the house of Micah.

Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.

Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.

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

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

帖后 2:2 我们求你们，无论有灵、或言语、或冒我们名的书信，说主的日子已经来到，你们的心思都不要贸然摇动，你们也不要惊慌。
帖后 2:3 不要让任何人用任何方法诱骗你们；因为那日子以前，必有背道的事先来，并有那不法的人，就是灭亡之子，显露出来；
彼后 1:3 神的神能，借着我们充分认识那用祂自己的荣耀和美德呼召我们的，已将一切关于生命和敬虔的事赐给我们。
彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。
彼后 1:5 正因这缘故，你们要分外殷勤，在你们的信上，充足地供应美德，在美德上供应知识，
彼后 1:6 在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔，
彼后 1:7 在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。
彼后 1:8 因为这几样存在你们里面，且不断增多，就必将你们构成非闲懒不结果子的，以致充分地认识我们的主耶稣基督。
彼后 1:9 那没有这几样的，就是眼瞎、近视，忘了他旧日的罪已经得了洁净。
彼后 1:10 所以弟兄们，应当更加殷勤，使你们所蒙的呼召和拣选坚定不移；你们行这几样，就永不失脚。
彼后 1:11 这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。
彼后 1:12 所以，你们虽已知道这些事，且在现有的真理上得了坚固，我还要常常提醒你们；
彼后 1:13 我认为趁我还在这帐幕的时候，以提醒激发你们，是正当的，
彼后 1:14 知道我脱去这帐幕的时候快到了，正如我们主耶稣基督所指示我的。
彼后 1:15 不仅如此，我也要竭力，使你们在我去世以后，时常记念这些事。
彼后 1:16 我们曾将我们主耶稣基督的大能，和祂的来临告诉你们，并不是随从乖巧捏造的虚构无稽之事，乃是作祂威荣的亲眼见证人。
彼后 1:17 因为祂从父神领受尊贵荣耀的时候，从显赫的荣耀中，有这样的声音向祂发出：这是我的爱子，我所喜悦的。
彼后 1:18 我们同祂在圣山的时候，亲自听见这声音从天上发出。
彼后 1:19 我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了；
彼后 1:20 第一要知道，经上所有的预言，都不是人自己的见解；
彼后 1:21 因为预言从来没有发自人的意思，乃是人被圣灵推动，从神说出来的。
彼后 2:1 从前在百姓中有假申言者，照样，在你们中间，也必有假教师，偷着引进毁坏人的异端，连买他们的主也不承认，自取速速的毁坏。
彼后 2:15 离弃正路而走迷了，随从比珥之子巴兰的路；巴兰曾经贪爱不义的工价，

2 Thes. 2:2 That you be not quickly shaken in mind nor alarmed, neither by a spirit nor by word nor by a letter as if by us, to the effect that the day of the Lord has come.
2 Thes. 2:3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,
2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,
2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
2 Pet. 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;
2 Pet. 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;
2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.
2 Pet. 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.
2 Pet. 1:9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.
2 Pet. 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.
2 Pet. 1:11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.
2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.
2 Pet. 1:13 And I consider it right, as long as I am in this tabernacle, to stir you up by a reminder,
2 Pet. 1:14 Knowing that the putting off of my tabernacle is imminent, even as also our Lord Jesus Christ has made clear to me.
2 Pet. 1:15 Moreover I will also be diligent that you may be able, after my exodus, to bring these things to mind at all times.
2 Pet. 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.

2 Pet. 1:17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.
2 Pet. 1:18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.
2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

2 Pet. 1:20 Knowing this first, that no prophecy of Scripture is of one's own interpretation;
2 Pet. 1:21 For no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.
2 Pet. 2:1 But there arose also false prophets among the people, as also among you there will be false teachers, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.
2 Pet. 2:15 Forsaking the straight way, they have gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness

壹 我们需要认识士师记的内在意义：

一 在士师记一章一至二十节，以色列人求问耶和华，这描绘以色列人信靠神的美丽光景；这幅与主是一的美妙图画，预表神与祂子民生机的联结，乃是接续约书亚记里以色列人最初进入美地时的一，如约书亚六章所描绘的—民二七21，撒上二二10，二三9～10，撒下二1。

士 1:1 约书亚死后，以色列人求问耶和华说，谁要为我们先上去攻击迦南人，与他们争战？
士 1:2 耶和华说，犹大要先上去，我已将那地交在他手中。
士 1:3 犹大对他哥哥西缅说，请你同我上我拈阄所得之地去，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。
士 1:4 犹大就上去，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。
士 1:5 他们在比色又遇见亚多尼比色，就与他争战，击杀了迦南人和比利洗人。
士 1:6 亚多尼比色逃跑；他们追赶他，把他捉住，砍断他手脚的大拇指。
士 1:7 亚多尼比色说，从前有七十个王，手脚的大拇指都被我砍断，在我桌子底下拾取零碎食物。现在神按着我所行的报应我了。他们将亚多尼比色带到耶路撒冷，他就死在那里。
士 1:8 犹大人攻打耶路撒冷，将城攻取，用刀击杀了城内的人，并且放火烧城。
士 1:9 后来犹大人下去，与住山地、南地、和低陆的迦南人争战。
士 1:10 犹大人去攻击住希伯仑的迦南人，杀了示筛、亚希幔、挞买。（希伯仑从前名叫基列亚巴。）
士 1:11 他们从那里去攻击底璧的居民。（底璧从前名叫基列西弗。）
士 1:12 迦勒说，谁能攻打基列西弗，将城夺取，我就把我女儿押撒给他为妻。
士 1:13 迦勒弟弟基纳斯的儿子俄陀聂夺取了那城，迦勒就把女儿押撒给他为妻。
士 1:14 押撒过门的时候，劝丈夫向她父亲求一块田。押撒一下驴，迦勒问她说，你要什么？
士 1:15 她说，求你赐福给我，你既将南地给了我，求你也给我水泉。迦勒就把上泉和下泉赐给她。
士 1:16 摩西的岳父是基尼人，他的子孙与犹大人一同离了棕树城，上亚拉得以南的犹大旷野去，就住在民中。

I. We need to know the intrinsic significance of the book of Judges:

A. Israel's inquiring of Jehovah in Judges 1:1-20 describes the beautiful scene of Israel's trusting in God; this marvelous picture of oneness with the Lord, prefiguring the organic union of God with His people, is a continuation of the oneness in the book of Joshua when the people of Israel first entered into the good land as described in Joshua 6—Num. 27:21; 1 Sam. 22:10; 23:9-10; 2 Sam. 2:1.

Judg. 1:1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them?
Judg. 1:2 And Jehovah said, Judah shall go up. I have now given the land into his hand.
Judg. 1:3 And Judah said to Simeon his brother, Come up with me into my lot, and we will fight against the Canaanites; and I will go also with you into your lot. And Simeon went with him.
Judg. 1:4 So Judah went up, and Jehovah gave the Canaanites and the Perizzites into their hand; and they struck ten thousand of their men in Bezek.
Judg. 1:5 And they found Adoni-bezek in Bezek and fought with him; and they struck the Canaanites and the Perizzites.
Judg. 1:6 And Adoni-bezek fled; and they pursued after him and caught him, and they cut off his thumbs and his big toes.
Judg. 1:7 And Adoni-bezek said, Seventy kings with their thumbs and their big toes cut off gleaned scraps under my table. As I have done, so God has repaid me. And they brought him to Jerusalem, and he died there.
Judg. 1:8 And the children of Judah fought against Jerusalem, and they took it and struck it with the edge of the sword; and they set the city on fire.
Judg. 1:9 And afterward the children of Judah went down to fight against the Canaanites who inhabited the hill country and the Negev and the lowland.
Judg. 1:10 Then Judah went against the Canaanites who dwelt in Hebron. (Now the name of Hebron was formerly Kiriath-arba.) And they struck Sheshai and Ahiman and Talmai.
Judg. 1:11 And he went up from there to the inhabitants of Debir. (Now the name of Debir was formerly Kiriath-sepher.)
Judg. 1:12 And Caleb said, Whoever strikes Kiriath-sepher and takes it, I will give to him Achsah my daughter as wife.
Judg. 1:13 Then Othniel the son of Kenaz, Caleb's younger brother, took it; and he gave him Achsah his daughter as wife.
Judg. 1:14 And when she came to him, she urged him to ask her father for the field. And she alighted from her donkey, and Caleb said to her, What do you want?
Judg. 1:15 And she said to him, Give me a blessing, for you have given me land in the Negev; give me also springs of water. So Caleb gave her the upper springs and the lower springs.
Judg. 1:16 And the children of the Kenite, Moses' father-in-law, went up from the city of palms with the children of Judah into the wilderness of Judah, which is to the south of Arad. And they went and dwelt with the people.

士 1:17 犹大和他哥哥西缅同去，击杀了住洗法的迦南人，将城尽行毁灭，给那城起名叫何珥玛。
士 1:18 犹大又取了迦萨和迦萨的四境，亚实基伦和亚实基伦的四境，以革伦和以革伦的四境。
士 1:19 耶和华与犹大同在，犹大就得了山地为业，只是不能赶出山谷的居民，因为他们有铁车。
士 1:20 犹大照摩西所说的，将希伯仑给了迦勒；迦勒就从那里赶出亚衲人的三支子孙。
书 6:1 耶利哥的城门因以色列人就关得严紧，无人出入。

书 6:2 耶和华对约书亚说，看哪，我已经把耶利哥和耶利哥的王，并大能的勇士，都交在你手中。
书 6:3 你们的一切兵丁要围绕这城，一日围绕一次，六日都要这样行。
书 6:4 七个祭司要拿着七个羊角号走在约柜前。到第七日，你们要绕城七次，祭司也要吹号。
书 6:5 他们吹羊角的声音拖长，你们听见号声时，众百姓要大声呼喊，城墙就必塌陷，百姓个个都要往前直上。

书 6:6 嫩的儿子约书亚召了祭司来，对他们说，你们抬起约柜，要有七个祭司拿着七个羊角号走在耶和华的约柜前；
书 6:7 又对百姓说，你们前去绕城，带兵器的要走在耶和华的约柜前。
书 6:8 约书亚对百姓说完了话，七个祭司拿着七个羊角号走在耶和华面前吹号；耶和华的约柜在他们后面跟随。

书 6:9 带兵器的走在吹号的祭司前面，后队走在约柜后面，祭司不住地吹号。
书 6:10 约书亚吩咐百姓说，你们不可呼喊，不可出声，连一句话也不可出你们的口，等到我叫你们呼喊的日子，那时才可以呼喊。
书 6:11 这样，他使耶和华的约柜绕城，绕了一次；众人回到营里，就在营里住宿。
书 6:12 约书亚清早起来，祭司又抬起耶和华的约柜。
书 6:13 七个祭司拿着七个羊角号走在耶和华的约柜前，不住地吹号；带兵器的在他们前面走，后队走在耶和华的约柜后面，祭司不住地吹号。
书 6:14 第二日，众人把城绕了一次，就回营里去。六日都是这样行。
书 6:15 第七日清早，黎明的时候，他们起来，照样绕城七次；唯独这日把城绕了七次。
书 6:16 到了第七次，祭司吹号的时候，约书亚对百姓说，呼喊罢，因为耶和华已经把城交给你们了。
书 6:17 这城和其中所有的，都要在耶和华面前毁灭；只有妓女喇合和所有与她在家中的，可以存活，因为她隐藏了我们所打发的使者。
书 6:18 至于你们，务要谨慎，不可取那当灭的物，恐怕你们取了

Judg. 1:17 Then Judah went with Simeon his brother and struck the Canaanites who inhabited Zephath; and they utterly destroyed it. And they called the name of the city Hormah.
Judg. 1:18 And Judah took Gaza and its territory and Ashkelon and its territory and Ekron and its territory.

Judg. 1:19 And Jehovah was with Judah. And they took possession of the hill country, but they could not dispossess the inhabitants of the valley, for they had chariots of iron.
Judg. 1:20 And they gave Hebron to Caleb, as Moses had spoken; and he dispossessed the three sons of Anak from there.
Josh. 6:1 Now Jericho was shut up so tight because of the children of Israel that no one went out and no one went in.

Josh. 6:2 And Jehovah said to Joshua, See, I have given Jericho and its king and the mighty men of valor into your hand.
Josh. 6:3 And you shall circle the city, all the men of war, going around the city one time. Thus shall you do for six days.
Josh. 6:4 And seven priests shall carry seven trumpets of rams' horns before the Ark. Then on the seventh day you shall circle the city seven times, and the priests shall blow the trumpets.
Josh. 6:5 And when they give off the blast of the ram's horn and you hear the trumpet sound, all the people shall shout with a great shout. And the wall of the city will fall down flat, and the people shall go up, each straight ahead.

Josh. 6:6 So Joshua the son of Nun called the priests and said to them, Take up the Ark of the Covenant, and let seven priests carry seven trumpets of rams' horns before the Ark of Jehovah.
Josh. 6:7 And he said to the people, Pass on and circle the city, and let the armed men pass on before the Ark of Jehovah.
Josh. 6:8 Then when Joshua had spoken to the people, the seven priests carrying the seven trumpets of rams' horns before Jehovah passed on and blew the trumpets; and the Ark of the Covenant of Jehovah went after them.

Josh. 6:9 And the armed men went before the priests who blew the trumpets; and the rearguard went after the Ark, the trumpets continually blowing.
Josh. 6:10 And Joshua commanded the people, saying, You shall not shout, nor let your voice be heard, nor let a word go forth from your mouth, until the day I say to you, Shout! Then you shall shout.
Josh. 6:11 So he had the Ark of Jehovah circle the city, going around it one time. And they came into the camp and lodged in the camp.
Josh. 6:12 And Joshua rose early in the morning, and the priests took up the Ark of Jehovah.
Josh. 6:13 And the seven priests carrying the seven trumpets of rams' horns went before the Ark of Jehovah, continually blowing the trumpets; and the armed men went before them, and the rearguard went after the Ark of Jehovah, the trumpets continually blowing.
Josh. 6:14 And they circled the city on the second day one time and returned to the camp. This they did for six days.
Josh. 6:15 Then on the seventh day they rose early, at the break of dawn, and circled the city in the same manner seven times. Only on that day did they circle the city seven times.
Josh. 6:16 And at the seventh time the priests blew the trumpets, and Joshua said to the people, Shout! For Jehovah has given you the city.
Josh. 6:17 And the city shall be devoted to Jehovah for destruction, it and all that is in it. Only Rahab the harlot shall live, she and all who are with her in her house, because she hid the messengers we sent.
Josh. 6:18 But as for you, keep yourselves from what has been devoted to destruction, lest you devote

那当灭的物，就使自己成为当灭的，并且叫以色列全营遭祸，使全营成为当灭的。

书 6:19 唯有银子、金子、和铜铁的器皿，都要归耶和华为圣，必入耶和华的库中。

书 6:20 于是百姓呼喊，祭司也吹号。百姓听见号声，便大声呼喊，城墙就塌陷。百姓便上去进城，个个往前直上，将城夺取。

书 6:21 又将城中所有的，不拘男女老少，牛羊和驴，都用刀杀尽。

书 6:22 约书亚对窥探那地的两个人说，你们进那妓女的家，照着你们向她所起的誓，将那女人和一切属她的，都从那里带出来。

书 6:23 当探子的两个青年人就进去，将喇合与她的父母、兄弟、和一切属她的带出来；他们将她一切的亲眷都带出来，安置在以色列的营外。

书 6:24 众人就用火将城和其中所有的焚烧了；唯有银子、金子、和铜铁的器皿，都放在耶和华殿的库中。

书 6:25 约书亚却使妓女喇合与她父家，并一切属她的都存活，因为她隐藏了约书亚所打发窥探耶利哥的使者；她就住在以色列中，直到今日。

书 6:26 当时约书亚叫众人起誓说，那起来重建这耶利哥城的人，当在耶和华面前受咒诅。他立根基的时候，必丧长子；安门的时候，必丧幼子。

书 6:27 耶和华与约书亚同在，约书亚的名声传扬遍地。

民 27:21 他要站在祭司以利亚撒面前，以利亚撒要凭乌陵的判断，在耶和华面前为他求问。他和以色列人全会众都要遵以利亚撒的话出入。

撒上 22:10 亚希米勒为他求问耶和华，又给他食物，并给他非利士人歌利亚的刀。

撒上 23:9 大卫知道扫罗设计要害他，就对祭司亚比亚他说，将以弗得拿过来。

撒上 23:10 大卫说，耶和华以色列的神啊，你仆人确实听见扫罗要往基伊拉来，为我的缘故灭城。

撒下 2:1 此后，大卫问耶和华说，我可以上犹大的一座城去么？耶和华说，你上去罢。大卫说，我上哪里去呢？耶和华说，上希伯仑去。

二 按照旧约全面的观点，神在西乃山娶了以色列为妻—出二十 6 注 1：

出 20:6 爱[1]我、守我诚命的，我必向他们施慈爱，直到千代。

出 20:6 注 1 这里提到爱，指明神将祂的律法赐给祂选民的目的，是要他们成为爱祂的人。（申六 5，太二二 35 ～ 38，可十二 28 ～ 30。）神领祂的百姓出埃及，又将祂的律法赐给他们，乃是追求祂的百姓，向他们求婚，寻求得着他们的情爱。耶二 2，三一 32，和结十六 8 指明，在神的山上借颁赐律法（二四 7 ～ 8，三四 27 ～ 28）所立的约，乃是婚约，在这约中神将以色列人许配给祂自己。（参林后

yourselves to destruction by taking of what has been devoted and you make the camp of Israel something devoted to destruction and bring trouble to it.

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

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

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

Josh. 6:22 And Joshua said to the two men who had spied out the land, Go to the house of the harlot, and bring out from there the woman and all that belongs to her, as you swore to her.

Josh. 6:23 And the young men who had been spies went and brought out Rahab and her father and her mother and her brothers and all that belonged to her; all her family they brought out and set outside the camp of Israel.

Josh. 6:24 And they burned the city with fire and all that was in it; but the silver and the gold and the vessels of bronze and iron, they put in the treasury of the house of Jehovah.

Josh. 6:25 And Joshua preserved Rahab the harlot and her father's house and all that belonged to her, and she has dwelt within Israel to this day; for she hid the messengers whom Joshua had sent to spy out Jericho.

Josh. 6:26 Then at that time Joshua charged the people with an oath, saying, Cursed be the man before Jehovah who rises up to rebuild this city Jericho! At the cost of his firstborn son shall he lay its foundation, and at the cost of his youngest son shall he set up its gates.

Josh. 6:27 So Jehovah was with Joshua, and reports of him were in all the land.

Num. 27:21 And he shall stand before Eleazar the priest, and he shall inquire for him by the judgment of the Urim before Jehovah. At his word shall they go out and at his word they shall come in, both he and all the children of Israel with him, even the whole assembly.

1 Sam. 22:10 And he inquired of Jehovah for him and gave him provisions, and he gave him the sword of Goliath the Philistine.

1 Sam. 23:9 But when David learned that Saul was planning evil against him, he said to Abiathar the priest, Bring the ephod here.

1 Sam. 23:10 And David said, O Jehovah the God of Israel, Your servant has heard for certain that Saul is seeking to come to Keilah in order to destroy the city on my account.

2 Sam. 2:1 And after this David inquired of Jehovah, saying, Shall I go up into one of the cities of Judah? And Jehovah said to him, Go up. And David said, Where shall I go up? And He said, To Hebron.

B. According to the full scope of the Old Testament, at Mount Sinai God married Israel—Exo. 20:6, footnote 2:

Exo. 20:6 Yet showing lovingkindness to thousands of generations of those who love[2] Me and keep My commandments.

Exo. 20:6 footnote 2 The mentioning of love here indicates that God's intention in giving His law to His chosen people was that they become His lovers (Deut. 6:5; Matt. 22:35-38; Mark 12:28-30). In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection. Jeremiah 2:2; 31:32; and Ezek. 16:8 indicate that the covenant enacted at the mountain of God through the giving of the law (24:7-8; 34:27-28) was an engagement covenant, in which God betrothed the children of Israel to Himself (cf. 2 Cor.

十一2。）十条诫命，尤其是头五条，是神和祂百姓订婚的条件。律法最高的功用是将神的选民带到与祂成为一，如同妻子与丈夫成为一。（参创二24，启二二17。）神和祂的子民要成为一，二者之间就必须有相互的爱。（约十四21，23。）圣经中所揭示神与祂子民之间的爱，主要的是象男女之间情深的爱。（耶二2，三一3。）当神的子民爱神、花时间在祂的话上与祂交通时，神就将祂的神圣元素注入他们里面，使他们与祂成为一，作祂的配偶，在生命、性情和彰显上，与祂一样。（创二18～25与注。）见十九8注1二段、三段。

整本圣经就是神圣的罗曼史，记载神如何追求祂所拣选的人，至终与他们成为婚配。（创二21～24，歌一2～4，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，太九15，约三29，林后十一2，弗五25～32，启十九7，二一2，9～10，二二17。）当我们这些神的子民进入与神相爱的关系，我们就接受祂的生命，正如夏娃接受了亚当的生命一样。（创二21～22。）乃是这个生命使我们与神成为一，祂也与我们成为一。我们不是借着运用心思和意志来遵守律法，（参罗七18～25，）乃是借着爱这位作我们丈夫的主，因而有分于祂的生命和性情，与祂成为一，作祂的扩大和彰显。

1 在神的观念和愿望里，祂要作以色列的丈夫，也要以色列作祂的妻子，在这美妙的婚姻联结中，活在与祂最亲密的接触里。

2 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。

3 如士师记所揭示，以色列无心作耶和华的妻子；她离弃作她丈夫的神，与别神行了邪淫，向这些神跪拜—二11～13，17，三7，八33，十6，参耶十一13，结十六25～26，何一2，二2。

士2:11 以色列人行耶和华眼中看为恶的事，去事奉诸巴力，

士2:12 离弃了领他们出埃及地的耶和华他们列祖的神，去随从跪拜别神，就是四围众民的一些神，惹耶和华发怒；

士2:13 并离弃耶和华，去事奉巴力和亚斯他录。

士2:17 但他们也不听从士师，竟随从别神，行了邪淫，向这些神跪拜，速速地偏离他们列祖所行的道路，不象他们列祖那样听从耶和华的命令。

士3:7 以色列人行耶和华眼中看为恶的事，忘记耶和华他们的神，去事奉诸巴力和亚舍拉；

士8:33 基甸死后，以色列人又转去随从诸巴力行邪淫，以巴力比利土为他们的神。

士10:6 以色列人又行耶和华眼中看为恶的事，去事奉诸巴力和亚

11:2). The Ten Commandments, especially the first five, gave the terms of the engagement between God and His people. The highest function of the law is to bring God's chosen people into oneness with Him, as a wife is brought into oneness with her husband (cf. Gen. 2:24; Rev. 22:17). In order for God and His people to be one, there must be a mutual love between them (John 14:21, 23). The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman (Jer. 2:2; 31:3). As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression (Gen. 2:18-25 and notes). See note 8[1], pars. 2 and 3, in ch. 19.

The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S.S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17). When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam (Gen. 2:21-22). It is this life that enables us to become one with God and makes Him one with us. We keep the law not by exercising our mind and will (cf. Rom. 7:18-25) but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression.

1. In His concept and desire, God wanted to be a Husband to Israel, and He wanted Israel to be a wife to Him, living in the most intimate contact with Him in this marvelous marriage union.

2. In writing the books of history, Samuel put Judges after Joshua to show us the kind of life Israel lived toward her Husband.

3. As unveiled in Judges, Israel did not have a heart to be the wife of Jehovah; rather, she forsook God as her Husband and went about as a harlot after other gods and worshipped them—2:11-13, 17; 3:7; 8:33; 10:6; cf. Jer. 11:13; Ezek. 16:25-26; Hosea 1:2; 2:2.

Judg. 2:11 And the children of Israel did what was evil in the sight of Jehovah and served the Baals.

Judg. 2:12 And they forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt; and they followed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.

Judg. 2:13 And they forsook Jehovah and served Baal and the Ashtaroth.

Judg. 2:17 Yet they did not listen to their judges either, but they went about as harlots after other gods and worshipped them. They turned aside quickly from the way in which their fathers walked, the way of obeying the commandments of Jehovah; this they did not do.

Judg. 3:7 And the children of Israel did that which was evil in the sight of Jehovah, and they forgot Jehovah their God and served the Baals and the Asherahs.

Judg. 8:33 And as soon as Gideon died, the children of Israel turned again and went as harlots after the Baals. And they made Baal-berith their god.

Judg. 10:6 Then the children of Israel again did that which was evil in the sight of Jehovah. And they

斯他录，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。

耶 11:13 犹大啊，你神的数目与你城的数目相等；你为那可耻之物所立的坛，就是向巴力烧香的坛，与耶路撒冷街道的数目相等。

结 16:25 你在各街头建造高台，使你的美貌变为可憎的，又向一切过路的伸开双腿，多行淫乱。

结 16:26 你也和你邻邦放纵肉体的埃及人行淫，多行淫乱惹我发怒。

何 1:2 耶和华初次与何西阿说话，对他说，你去娶淫妇为妻，也收那从淫乱所生的儿女，因为这地大行淫乱，离弃耶和华。

何 2:2 你们要与你们的母亲大大争辩，因为她不是我的妻子，我也不是她的丈夫；叫她除掉脸上的淫乱，和胸间的奸淫，

三 在士师记一章一至二十节犹大和迦勒的记事之后，本书所记载以色列的历史，满了淫妇的腐烂败坏：

士 1:1 约书亚死后，以色列人求问耶和华说，谁要为我们先上去攻击迦南人，与他们争战？

士 1:2 耶和华说，犹大要先上去，我已将那地交在他手中。

士 1:3 犹大对他哥哥西缅说，请你同我上我拈阄所得之地去，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。

士 1:4 犹大就上去，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。

士 1:5 他们在比色又遇见亚多尼比色，就与他争战，击杀了迦南人和比利洗人。

士 1:6 亚多尼比色逃跑；他们追赶他，把他捉住，砍断他手脚的大拇指。

士 1:7 亚多尼比色说，从前有七十个王，手脚的大拇指都被我砍断，在我桌子底下拾取零碎食物。现在神按着我所行的报应我了。他们将亚多尼比色带到耶路撒冷，他就死在那里。

士 1:8 犹大人攻打耶路撒冷，将城攻取，用刀击杀了城内的人，并且放火烧城。

士 1:9 后来犹大人下去，与住山地、南地、和低陆的迦南人争战。

士 1:10 犹大人去攻击住希伯仑的迦南人，杀了示筛、亚希幔、挞买。（希伯仑从前名叫基列亚巴。）

士 1:11 他们从那里去攻击底壁的居民。（底壁从前名叫基列西弗。）

士 1:12 迦勒说，谁能攻打基列西弗，将城夺取，我就把我女儿押撒给他为妻。

士 1:13 迦勒弟弟基纳斯的儿子俄陀聂夺取了那城，迦勒就把女儿押撒给他为妻。

士 1:14 押撒过门的时候，劝丈夫向她父亲求一块田。押撒一下驴，

served the Baals and the Ashtaroth and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the children of Ammon and the gods of the Philistines, and they forsook Jehovah and did not serve Him.

Jer. 11:13 For according to the number of your cities are your gods, O Judah, and according to the number of the streets of Jerusalem you have set up altars to that shameful thing, altars to burn incense to Baal.

Ezek. 16:25 At the head of every street you built your elevation and caused your beauty to be abhorred; and you spread your legs to everyone who passed by and multiplied your fornications.

Ezek. 16:26 You also committed fornication with the sons of Egypt, your neighbors, great of flesh, and multiplied your fornications to provoke Me to anger.

Hosea 1:2 At the beginning of Jehovah's speaking to Hosea, Jehovah said to Hosea, Go, take to yourself a wife of harlotries / And children of harlotries, / For the land is entirely given over to harlotry, / And thus departs from Jehovah.

Hosea 2:2 Contend with your mother; contend. / For she is not My wife, / And I am not her Husband. / And let her turn away her harlotries from her face, / And her adulteries from between her breasts,

C. After the account of Judah and Caleb in Judges 1:1-20, Israel's history as recorded in this book is full of the rottenness and corruption of a harlot:

Judg. 1:1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them?

Judg. 1:2 And Jehovah said, Judah shall go up. I have now given the land into his hand.

Judg. 1:3 And Judah said to Simeon his brother, Come up with me into my lot, and we will fight against the Canaanites; and I will go also with you into your lot. And Simeon went with him.

Judg. 1:4 So Judah went up, and Jehovah gave the Canaanites and the Perizzites into their hand; and they struck ten thousand of their men in Bezek.

Judg. 1:5 And they found Adoni-bezek in Bezek and fought with him; and they struck the Canaanites and the Perizzites.

Judg. 1:6 And Adoni-bezek fled; and they pursued after him and caught him, and they cut off his thumbs and his big toes.

Judg. 1:7 And Adoni-bezek said, Seventy kings with their thumbs and their big toes cut off gleaned scraps under my table. As I have done, so God has repaid me. And they brought him to Jerusalem, and he died there.

Judg. 1:8 And the children of Judah fought against Jerusalem, and they took it and struck it with the edge of the sword; and they set the city on fire.

Judg. 1:9 And afterward the children of Judah went down to fight against the Canaanites who inhabited the hill country and the Negev and the lowland.

Judg. 1:10 Then Judah went against the Canaanites who dwelt in Hebron. (Now the name of Hebron was formerly Kiriath-arba.) And they struck Sheshai and Ahiman and Talmai.

Judg. 1:11 And he went up from there to the inhabitants of Debir. (Now the name of Debir was formerly Kiriath-sepher.)

Judg. 1:12 And Caleb said, Whoever strikes Kiriath-sepher and takes it, I will give to him Achsah my daughter as wife.

Judg. 1:13 Then Othniel the son of Kenaz, Caleb's younger brother, took it; and he gave him Achsah his daughter as wife.

Judg. 1:14 And when she came to him, she urged him to ask her father for the field. And she alighted from

迦勒问她说，你要什么？
士 1:15 她说，求你赐福给我，你既将南地给了我，求你也给我水泉。迦勒就把上泉和下泉赐给她。
士 1:16 摩西的岳父是基尼人，他的子孙与犹大人一同离了棕树城，上亚拉得以南的犹大旷野去，就住在民中。

士 1:17 犹大和他哥哥西缅同去，击杀了住洗法的迦南人，将城尽行毁灭，给那城起名叫何珥玛。
士 1:18 犹大又取了迦萨和迦萨的四境，亚实基伦和亚实基伦的四境，以革伦和以革伦的四境。
士 1:19 耶和华与犹大同在，犹大就得了山地为业，只是不能赶出山谷的居民，因为他们有铁车。
士 1:20 犹大照摩西所说的，将希伯仑给了迦勒；迦勒就从那里赶出亚衲人的三支子孙。

1 约书亚记是一卷满了以色列在耶和华面前奇妙地战胜迦南居民的历史书；士师记却是一卷满了以色列离弃耶和华，在仇敌手下悲惨失败的历史书。

2 这就是士师记的内在意义。

四 士师记的内容包括以色列人信靠神，离弃神，遭仇敌击败，在悲惨的情形中向神悔改，借着士师得蒙拯救，其后又渐渐败坏；这成为士师记里重复七次的循环——一 1 ～ 2，二 11 ～三 11。

士 1:1 约书亚死后，以色列人求问耶和华说，谁要为我们先上去攻击迦南人，与他们争战？
士 1:2 耶和华说，犹大要先上去，我已将那地交在他手中。
士 2:11 以色列人行耶和华眼中看为恶的事，去事奉诸巴力，
士 2:12 离弃了领他们出埃及地的耶和华他们列祖的神，去随从跪拜别神，就是四围众民的一些神，惹耶和华发怒；

士 2:13 并离弃耶和华，去事奉巴力和亚斯他录。
士 2:14 耶和华的怒气向以色列人发作，把他们交在抢夺者手中，这些人就抢夺他们；祂又将他们交付在四围仇敌的手中，甚至他们在仇敌面前再不能站立得住。
士 2:15 他们无论往何处去，耶和华的手都以灾祸攻击他们，正如耶和华所说的，又如耶和华向他们所起誓的；他们便极其困苦。
士 2:16 耶和华兴起士师，士师就拯救他们脱离抢夺他们之人的手。
士 2:17 但他们也不听从士师，竟随从别神，行了邪淫，向这些神跪拜，速速地偏离他们列祖所行的道路，不象他们列祖那样听从耶和华的命令。

her donkey, and Caleb said to her, What do you want?
Judg. 1:15 And she said to him, Give me a blessing, for you have given me land in the Negev; give me also springs of water. So Caleb gave her the upper springs and the lower springs.
Judg. 1:16 And the children of the Kenite, Moses' father-in-law, went up from the city of palms with the children of Judah into the wilderness of Judah, which is to the south of Arad. And they went and dwelt with the people.
Judg. 1:17 Then Judah went with Simeon his brother and struck the Canaanites who inhabited Zephath; and they utterly destroyed it. And they called the name of the city Hormah.
Judg. 1:18 And Judah took Gaza and its territory and Ashkelon and its territory and Ekron and its territory.

Judg. 1:19 And Jehovah was with Judah. And they took possession of the hill country, but they could not dispossess the inhabitants of the valley, for they had chariots of iron.
Judg. 1:20 And they gave Hebron to Caleb, as Moses had spoken; and he dispossessed the three sons of Anak from there.

1. Whereas Joshua is the book of Israel's history full of marvelous victories over the inhabitants of Canaan in the presence of Jehovah, Judges is the book of Israel's history full of miserable defeats under their enemies in the forsaking of Jehovah.

2. This is the intrinsic significance of the book of Judges.

D. The content of Judges consists of the children of Israel trusting in God, forsaking God, being defeated by their enemies, repenting to God in their misery, being delivered through the judges, and again becoming corrupted; this became a cycle repeated seven times in Judges—1:1-2; 2:11—3:11.

Judg. 1:1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them?
Judg. 1:2 And Jehovah said, Judah shall go up. I have now given the land into his hand.
Judg. 2:11 And the children of Israel did what was evil in the sight of Jehovah and served the Baals.
Judg. 2:12 And they forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt; and they followed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.
Judg. 2:13 And they forsook Jehovah and served Baal and the Ashtaroth.
Judg. 2:14 Then the anger of Jehovah burned against Israel, and He delivered them into the hands of plunderers; and they plundered them. And He sold them into the hand of their enemies around them, and they were no longer able to stand before their enemies.
Judg. 2:15 Whenever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken and as Jehovah had sworn to them; and they were greatly distressed.
Judg. 2:16 And Jehovah raised up judges, and they saved them out of the hands of those who plundered them.
Judg. 2:17 Yet they did not listen to their judges either, but they went about as harlots after other gods and worshipped them. They turned aside quickly from the way in which their fathers walked, the way of obeying the commandments of Jehovah; this they did not do.

士 2:18 耶和华为他们兴起士师，就与那士师同在。那士师在世的一切日子，耶和华拯救他们脱离仇敌的手；他们因受人压迫欺凌，就哀声叹气，耶和华便怜恤他们。
士 2:19 及至那士师死后，他们就转去行恶，比他们列祖更甚，去随从别神，事奉跪拜这些神，总不断绝他们的恶行，和顽梗的行径。
士 2:20 于是耶和华的怒气向以色列人发作；祂说，因这民违背我所吩咐他们列祖遵守的约，不听从我的话，
士 2:21 所以约书亚死的时候所剩下的各族，我也必不再从他们面前赶出，
士 2:22 为要借着这剩下的各族，试验以色列人，看他们肯不肯谨守遵行我的道路，象他们列祖谨守遵行一样。
士 2:23 这样，耶和华留下各族，不将他们速速赶出，也没有交在约书亚的手中。
士 3:1 以下这些族是耶和华留下的，为要借着他们试验那未曾晓得迦南任何战事的以色列人，
士 3:2 好教导以色列人的后代，至少那些未曾晓得战事的，使他们晓得战事。
士 3:3 所留下的就是非利士人的五个首领，和一切迦南人，西顿人，并住利巴嫩山，从巴力黑们山直到哈马口的希未人。
士 3:4 这些族留下，为要试验以色列人，好知道他们肯不肯听从耶和华借摩西吩咐他们列祖的诫命。
士 3:5 以色列人便住在迦南人、赫人、亚摩利人、比利洗人、希未人、耶布斯人中间，
士 3:6 娶他们的女儿为妻，将自己的女儿嫁给他们的儿子，并事奉他们的神。
士 3:7 以色列人行耶和华眼中看为恶的事，忘记耶和华他们的神，去事奉诸巴力和亚舍拉；
士 3:8 所以耶和华的怒气向以色列人发作，就把他们交付在米所波大米王古珊利萨田手中。以色列人服事古珊利萨田八年。
士 3:9 以色列人哀求耶和华，耶和华就为他们兴起一位拯救者救他们，就是迦勒弟弟基纳斯的儿子俄陀聂。
士 3:10 耶和华的灵临到他身上，他就作了以色列的士师。他出去争战，耶和华将米所波大米王古珊利萨田交在他手中，他的手便强过古珊利萨田。
士 3:11 于是那地太平四十年。基纳斯的儿子俄陀聂死了。

贰 士师记二章一节说到耶和华的使者—五23，民二二22：

士 2:1 耶和华的使者从吉甲上到波金，对以色列人说，我使你们从埃及上来，领你们到我向你们列祖起誓应许之地。我又说，我永不废弃与你们所立的约；
士 5:23 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。

Judg. 2:18 And when Jehovah raised up judges for them, Jehovah was with the judge, and He saved them from the hand of their enemies throughout all the days of the judge; for Jehovah would be moved to pity by their groaning because of those who oppressed them and crushed them.
Judg. 2:19 But when the judge died, they turned and acted more corruptly than their fathers by following after other gods in order to serve them and worship them; they did not cease from any of their practices or from their stubborn way.
Judg. 2:20 And the anger of Jehovah burned against Israel; and He said, Because this nation has transgressed My covenant which I commanded their fathers and they do not listen to My voice,
Judg. 2:21 I for My part will no longer dispossess from before them any of the nations that Joshua left when he died,
Judg. 2:22 In order to test Israel through them as to whether or not they will keep the way of Jehovah by walking in it, as their fathers kept it.
Judg. 2:23 So Jehovah left these nations, not dispossessing them quickly, and did not deliver them into the hand of Joshua.
Judg. 3:1 And these are the nations that Jehovah left in order that through them He might test Israel (that is, all who had not known all the battles of Canaan),
Judg. 3:2 But only so that the generations of the children of Israel might learn to know war, at least those who had not previously known the battles:
Judg. 3:3 The five lords of the Philistines and all the Canaanites and the Sidonians and the Hivites who dwelt on Mount Lebanon, from Mount Baal-hermon to the entrance of Hamath.
Judg. 3:4 And they were for the testing of Israel, to know whether they would listen to the commandments of Jehovah, which He commanded their fathers through Moses.
Judg. 3:5 And the children of Israel dwelt among the Canaanites, the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.
Judg. 3:6 And they took their daughters as their wives and gave their own daughters to their sons, and they served their gods.
Judg. 3:7 And the children of Israel did that which was evil in the sight of Jehovah, and they forgot Jehovah their God and served the Baals and the Asherahs.
Judg. 3:8 Therefore the anger of Jehovah burned against Israel, and He sold them into the hand of Cushan-rishathaim the king of Mesopotamia. And the children of Israel served Cushan-rishathaim eight years.
Judg. 3:9 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for the children of Israel, who saved them, that is, Othniel the son of Kenaz, Caleb's younger brother.
Judg. 3:10 And the Spirit of Jehovah came upon him, and he judged Israel. And he went out to battle, and Jehovah delivered Cushan-rishathaim the king of Aram into his hand; and his hand prevailed over Cushan-rishathaim.
Judg. 3:11 And the land had rest forty years. And Othniel the son of Kenaz died.

II. Judges 2:1 speaks of the Angel of Jehovah—5:23; Num. 22:22:

Judg. 2:1 Then the Angel of Jehovah went up from Gilgal to Bochim. And He said, I caused you to go up out from Egypt, and I brought you into the land that I swore to your fathers. And I said, I will never break My covenant with you,
Judg. 5:23 Curse Meroz, says the Angel of Jehovah; / Bitterly curse its inhabitants. / For they did not come to the aid of Jehovah, / To the aid of Jehovah against the mighty.

民 22:22　神因他去就发怒；耶和华的使者站在路上抵挡他。他骑着驴，有两个仆人跟随他。

一 耶和华的使者就是神自己，在祂神圣的三一里作仆人服事祂的选民—参来一 14。

来 1:14　天使岂不都是服役的灵，奉差遣为那些将要承受救恩的人效力么？

二 三一神的具体化身是基督，基督就是耶和华的使者，作为旧约里行动的耶和华，照顾以色列人—出三 2 注 1。

出 3:2　耶和华的使者[1]从荆棘中火焰里向摩西显现。摩西观看，不料，荆棘被火烧着，却没有烧毁。

出 3:2 注 1　耶和华的使者这名称，主要是指神的儿子基督，受神差遣（参约八 42）拯救祂的百姓脱离他们受苦的处境。（参士六 12 ～ 22，十三 3 ～ 22。）根据 2 节和 6 节，耶和华的使者这位受差遣者，就是差遣者耶和华自己，（参亚二 6 ～ 11，）而耶和华就是三一神。（6，15。）为了呼召并差遣摩西，差遣者神以受差遣者的身分向他显现。（参约二十 21。）见徒七 30 ～ 31 与注。

三 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，采取行动照顾祂的子民。

四 因为以色列没有作正确的妻子，这位作以色列丈夫、元首和王的耶和华，就成了祂妻子的仆人：

1 耶和华来到妻子这里，不是作丈夫、元首或王，乃是作耶和华的使者，就是耶和华所差遣者—亚二 9 ～ 11。

亚 2:9　我在他们以上抡手，他们就必作那些服事他们之人的掳物；你们便知道万军之耶和华差遣我了。

亚 2:10　锡安的女子啊，应当欢呼喜乐，因为我来了，要住在你中间；这是耶和华说的。

亚 2:11　那日，必有许多国归附耶和华，作我的子民；我要住在你中间，你就知道万军之耶和华差遣我到你那里去了。

2 既然以色列没有将耶和华当作元首，祂就作仆人服事以色列；祂在士师记二章一至三节里对以色列的话不是责备或命令，乃是一个仆人的劝戒。

士 2:1　耶和华的使者从吉甲上到波金，对以色列人说，我使你们从埃及上来，领你们到我向你们列祖起誓应许之地。我又

Num. 22:22 And God's anger was kindled because he was going, and the Angel of Jehovah took His stand in the way as an adversary against him. Now he was riding on his donkey, and his two servants were with him.

A. The Angel of Jehovah is God Himself in His Divine Trinity serving His elect as a Servant—cf. Heb. 1:14.

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

B. The embodiment of the Triune God is Christ, and Christ is the Angel of Jehovah, who took care of Israel as Jehovah in action in the Old Testament—Exo. 3:2, footnote 1.

Exo. 3:2 And the Angel of Jehovah[1] appeared to him in a flame of fire out of the midst of a thornbush. And when he looked, there was the thornbush, burning with fire; but the thornbush was not consumed.

Exo. 3:2 footnote 1 The title the Angel of Jehovah refers mainly to Christ, the Son of God, as the One sent by God (cf. John 8:42) to save His people from their situation of suffering (cf. Judg. 6:12-22; 13:3-22). According to vv. 2 and 6, the Angel of Jehovah, the sent One, was Jehovah Himself, the sending One (cf. Zech. 2:6-11), and Jehovah is the Triune God (vv. 6, 15). For the purpose of calling and sending Moses, God, the sending One, appeared to him as the sent One (cf. John 20:21). See Acts 7:30-31 and notes.

C. For Christ to be the Angel of Jehovah means that God has appointed and commissioned Himself in His Divine Trinity to act in caring for His people.

D. Because Israel did not act as a proper wife, the very Jehovah who was the Husband, the Head, and the King of Israel became a Servant to His wife:

1. Jehovah came to her not as a Husband, Head, or King but as the Angel of Jehovah, who was sent by Jehovah—Zech. 2:9-11.

Zech. 2:9 For I am now waving My hand over them, and they will be plunder for those who served them; and you will know that Jehovah of hosts has sent Me.

Zech. 2:10 Give a ringing shout and rejoice, O daughter of Zion, for now I am coming, and I will dwell in your midst, declares Jehovah.

Zech. 2:11 And many nations will join themselves to Jehovah in that day and will become My people; and I will dwell in your midst, and you will know that Jehovah of hosts has sent Me to you.

2. Since Israel did not regard Jehovah as the Head, He became a Servant to serve her; His word to Israel in Judges 2:1-3 was not a rebuke or a command but the admonition of a servant.

Judg. 2:1 Then the Angel of Jehovah went up from Gilgal to Bochim. And He said, I caused you to go up out from Egypt, and I brought you into the land that I swore to your fathers. And I said, I will

说，我永不废弃与你们所立的约；
士 2:2 你们也不可与这地的居民立约，要拆毁他们的祭坛。你们竟没有听从我的话。你们这作的是什么事？
士 2:3 因此我又说，我必不将他们从你们面前赶出；他们必作你们肋下的荆棘；他们的神必作你们的网罗。

叁 士师记十七至十八章启示以色列在敬拜神之事上的背道：

士 17:1 以法莲山地有一个人名叫米迦。
士 17:2 他对母亲说，你那一千一百锭银子被人拿去，你因此口出咒诅，并且说给我听；看哪，这银子在我这里，是我拿去了。他母亲说，愿我儿蒙耶和华赐福！
士 17:3 米迦就把这一千一百锭银子还他母亲。他母亲说，我将这银子从我手中分别为圣归给耶和华，好给我儿子制作一个雕像，和一个铸像。现在我还是交给你。
士 17:4 米迦将银子还他母亲，他母亲将二百锭银子交给银匠，制作成一个雕像，和一个铸像；那像就在米迦的屋内。
士 17:5 米迦这人有了神堂，又制造以弗得和家中的神像，叫他一个儿子承接圣职作他的祭司。
士 17:6 那些日子，以色列中没有王，各人行自己眼中看为正的事。
士 17:7 犹大的伯利恒有一个少年人，是犹大族的利未人；他在那里寄居。
士 17:8 这人离开犹大的伯利恒城，要找一个可寄居的地方。他行路的时候，到了以法莲山地，走到米迦的家。
士 17:9 米迦对他说，你从哪里来？他说，我是利未人，从犹大的伯利恒来；我一路走来，要找一个可寄居的地方。
士 17:10 米迦说，你可以住在我这里，作我的父和祭司；我每年给你十锭银子、一套衣服、和维生的食物。利未人就跟他去了。
士 17:11 利未人情愿与那人同住；那人看这少年人如自己的儿子一样。
士 17:12 米迦使这利未人承接圣职，这少年人就作他的祭司，住在他家里。
士 17:13 米迦说，现在我知道耶和华必以好处待我，因这利未人作了我的祭司。
士 18:1 那些日子，以色列中没有王；但支派的人仍在为自己寻找地业居住，因为到那日子，他们还没有在以色列支派中按阄得着地业。
士 18:2 但人从琐拉和以实陶打发全族中的五个勇士，去窥探侦察那地，对他们说，你们去侦察那地。他们来到以法莲山地，到了米迦的住宅，就在那里住宿。
士 18:3 他们临近米迦的住宅，认出那少年利未人的口音来，就转进去对他说，谁领你到这里来？你在这里作什么？你在这里得什么？

never break My covenant with you,
Judg. 2:2 And you shall not make a covenant with the inhabitants of this land; you shall tear down their altars. But you did not listen to My voice. What is this that you have done?
Judg. 2:3 Therefore I also said, I will not drive them out from before you; but they will be like thorns in your sides, and their gods will be a snare to you.

III. Judges 17 and 18 reveal the apostasy of Israel in the worshipping of God:

Judg. 17:1 Now there was a man from the hill country of Ephraim whose name was Micah.
Judg. 17:2 And he said to his mother, The eleven hundred pieces of silver that were taken from you, about which you uttered a curse and spoke it in my hearing—look, the silver is with me; I took it. And his mother said, Blessed of Jehovah be my son!
Judg. 17:3 And he returned the eleven hundred pieces of silver to his mother; and his mother said, I do consecrate the silver to Jehovah from my hand to my son to make a sculptured idol and a molten image. Now therefore I will return it to you.
Judg. 17:4 And when he returned the silver to his mother, his mother took two hundred pieces of silver and gave them to the founder, who made them into a sculptured idol and a molten image. And it was in the house of Micah.
Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.
Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.
Judg. 17:7 And there was a young man from Bethlehem in Judah, of the family of Judah, who was a Levite; and he was a sojourner there.
Judg. 17:8 And the man left the city Bethlehem in Judah to dwell wherever he could find a place. And he came to the hill country of Ephraim, to the house of Micah, as he made his way.
Judg. 17:9 And Micah said to him, Where do you come from? And he said to him, I am a Levite from Bethlehem in Judah, and I am traveling in order to dwell wherever I can find a place.
Judg. 17:10 And Micah said to him, Stay with me, and be a father and a priest to me; and I will give you ten pieces of silver a year and an array of clothing and your food. So the Levite went with him.
Judg. 17:11 And the Levite was content to stay with the man; and the young man was to him like one of his sons.
Judg. 17:12 And Micah consecrated the Levite; and the young man became his priest and was in the house of Micah.
Judg. 17:13 Then Micah said, Now I know that Jehovah will prosper me, because the Levite has become my priest.
Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.
Judg. 18:2 So the children of Dan sent from their family five men from among all of them, men of valor, from Zorah and Eshtaol, to spy out the land and search it out. And they said to them, Go and search out the land. And they came to the hill country of Ephraim, to the house of Micah; and they lodged there.
Judg. 18:3 When they were near the house of Micah, they recognized the voice of the young Levite man, so they turned aside there and said to him, Who brought you here? And what are you doing in this place? And what do you have here?

士 18:4 他回答说，米迦待我如此如此，他雇了我作他的祭司。
士 18:5 他们对他说，请你求问神，使我们知道所行的道路通达不通达。
士 18:6 祭司对他们说，你们可以平平安安地去，你们所行的道路是在耶和华面前的。
士 18:7 五个人就走了，来到拉亿，见其中的民安然居住，如同西顿人平静安然一样；因为在那地没有人掌权，使他们在什么事上受屈辱；他们离西顿人也远，与别人没有来往。
士 18:8 五个人来到琐拉和以实陶，见他们的弟兄；弟兄对他们说，你们有什么话？
士 18:9 他们说，起来，我们上去攻击他们罢。我们已经看过那地，见那地甚好。你们为何静坐不动呢？要前往得那地为业，不可迟延。
士 18:10 你们去，乃是去到安然居住的民那里；那地也宽阔。神已将那地交在你们手中；在那里，地上的百物俱全，一无所缺。
士 18:11 于是但族中的六百人，都束着兵器，从琐拉和以实陶起行，

士 18:12 上到犹大的基列耶琳，在那里安营。因此那地方名叫玛哈尼但，直到今日；那地方就在基列耶琳的西边。
士 18:13 他们从那里往以法莲山地去，来到米迦的住宅。
士 18:14 从前去窥探拉亿地的五个人告诉他们的弟兄说，这些住宅里有以弗得和家中的神像，并有雕像与铸像，你们知道么？现在你们要想一想当怎样行。
士 18:15 五个人就转入米迦的住宅，到了那少年利未人的房内问他安。
士 18:16 那六百但人都束着兵器，站在门口。

士 18:17 曾去窥探地的五个人就上去，进到里面，将雕像、以弗得、家中的神像并铸像，都拿了去。祭司和束着兵器的六百人，一同站在门口。
士 18:18 那五个人进入米迦的住宅，拿出雕像、以弗得、家中的神像并铸像，祭司就对他们说，你们作什么呢？
士 18:19 他们说，不要作声，用手捂口，跟我们去，作我们的父和祭司。你作一人家里的祭司好呢？还是作以色列一支派一家族的祭司好？
士 18:20 祭司心里喜悦，便拿着以弗得、家中的神像并雕像，进入那些人中间。
士 18:21 他们转身离开，把妇人孩子、牲畜、财物都安置在前头。

士 18:22 他们离米迦的住宅已远，米迦住宅附近的人都被召集来，把但人追上了。
士 18:23 他们呼叫但人。但人转过脸来，对米迦说，你召集这许多人来作什么？
士 18:24 米迦说，你们将我所制作的神像和祭司都带了去，我还有什么呢？怎么还对我说，你作什么呢？
士 18:25 但人说，你不要使我们听见你的声音，恐怕有性情凶暴的

Judg. 18:4 And he said to them, Such and such has Micah done for me; and he has hired me to be his priest.
Judg. 18:5 And they said to him, Inquire now of God that we may know if our way on which we are going will be prosperous.
Judg. 18:6 And the priest said to them, Go in peace; your way on which you are going is before Jehovah.
Judg. 18:7 Then the five men left and came to Laish. And they saw the people who were in it, dwelling securely after the manner of the Sidonians, quiet and secure; for there was no one in the land who possessed authority and might humble them in anything; and they were far from the Sidonians and had nothing to do with anyone.
Judg. 18:8 And they came to their brothers at Zorah and Eshtaol; and their brothers said to them, What can you say?
Judg. 18:9 And they said, Arise; and let us go up against them. For we have seen the land, and it is very good. So do you sit still? Do not be slow about going and entering the land to possess it.

Judg. 18:10 When you go, you will come to a secure people; and the land is very spacious. God has indeed delivered it into your hand, a place where nothing on earth is lacking there.
Judg. 18:11 So six hundred men girded with weapons of war set out from there, from the family of Dan, from Zorah and Eshtaol.
Judg. 18:12 And they went up and encamped in Kiriath-jearim in Judah. Because of this, that place is called Mahaneh-dan to this day; it is there behind Kiriath-jearim.
Judg. 18:13 And they passed from there into the hill country of Ephraim and came to the house of Micah.
Judg. 18:14 Then the five men who had gone to spy the land of Laish answered and said to their brothers, Do you know that in these houses there are an ephod and teraphim and a sculptured idol and a molten image? Now therefore consider what you should do.
Judg. 18:15 And they turned aside there and came to the house of the young Levite man, the house of Micah; and they asked him concerning his welfare.
Judg. 18:16 And the six hundred men of the children of Dan, girded with their weapons of war, stood at the entrance of the gate.
Judg. 18:17 And the five men who had gone to spy the land went up and entered there to seize the sculptured idol and the ephod and the teraphim and the molten image. And the priest stood at the entrance of the gate with the six hundred men girded with weapons of war.
Judg. 18:18 And when these men entered the house of Micah and seized the sculptured idol and the ephod and the teraphim and the molten image, the priest said to them, What are you doing?
Judg. 18:19 And they said to him, Quiet down; put your hand over your mouth, and go with us and be a father and a priest to us. Is it better for you to be a priest for the house of one man or for you to be a priest for a tribe and family in Israel?
Judg. 18:20 And the priest's heart was glad; and he took the ephod and teraphim and the sculptured idol, and went into the midst of the people.
Judg. 18:21 And they turned and departed; and they put the little ones and the livestock and the goods before them.
Judg. 18:22 When they were some distance from the house of Micah, the men who were in the houses that were near the house of Micah were gathered together; and they overtook the children of Dan.
Judg. 18:23 And they called out to the children of Dan. And they turned and faced them and said to Micah, What is bothering you, that you have been gathered together?
Judg. 18:24 And he said, You have taken away my gods that I have made, along with the priest, and have gone off. And what do I still have? How then can you say to me, What is bothering you?
Judg. 18:25 And the children of Dan said, Do not let your voice be heard among us, lest men of fierce

人攻击你，以致你和你的全家尽都丧命。
士 18:26 但人还是走他们的路。米迦见他们比自己强，就转身回家去了。
士 18:27 但人带着米迦所制作的神像和他的祭司，来到拉亿，到了平静安然的民那里，就用刀击杀那民，又放火烧了那城，

士 18:28 并无人搭救；因为离西顿远，他们又与别人没有来往。城在靠近伯利合的山谷中。但人就重修那城，住在其中。
士 18:29 他们照着他们的始祖，以色列所生之子但的名字，给那城起名叫但；其实那城原先名叫拉亿。
士 18:30 但人就为自己设立那雕像；摩西的孙子，革舜的儿子约拿单，和他的子孙作但支派的祭司，直到那地遭掳掠的日子。
士 18:31 神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子。

一 背道的意思就是离开神的道路，而走别的道路，跟从神以外的事物；背道就是在耶稣基督的名下，在敬拜神的掩饰下，为自己作事—徒九 2，十八 26，彼后二 2，15，21，犹 11，士十八 30 ～ 31。

徒 9:2 向他求文书给大马色的各会堂，若是找着这道路上的人，无论男女，都可以捆绑带到耶路撒冷。
徒 18:26 他在会堂里放胆讲论起来，百基拉和亚居拉听见，就接他来，将神的道路给他讲解得更加详确。
彼后 2:2 也有许多人将要随从他们的邪荡，叫真理的路因他们的缘故被毁谤；
彼后 2:15 离弃正路而走迷了，随从比珥之子巴兰的路；巴兰曾经贪爱不义的工价，
彼后 2:21 他们认识义路，竟转离所传授给他们神圣的诫命，倒不如不认识为妙。
犹 11 他们有祸了！因为走了该隐的道路，又为工价向着巴兰的错谬直闯，并在可拉的背叛中灭亡了。
士 18:30 但人就为自己设立那雕像；摩西的孙子，革舜的儿子约拿单，和他的子孙作但支派的祭司，直到那地遭掳掠的日子。
士 18:31 神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子。

二 “米迦这人有了神堂，又制造以弗得和家中的神像，叫他一个儿子承接圣职作他的祭司”—十七 5：

士 17:5 米迦这人有了神堂，又制造以弗得和家中的神像，叫他一个儿子承接圣职作他的祭司。

1 米迦的家是神堂，有偶像（作基督的顶替品）、以弗得（代表神的权柄）、以及雇用的祭司（代表圣品阶级与平信徒制度—7 ～ 13），这描绘今天基督

temper fall on you and you lose your life and the lives of your household.
Judg. 18:26 And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house.
Judg. 18:27 So they took that which Micah had made and the priest that had been his, and came to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.
Judg. 18:28 And there was no one to deliver it; for it was far from Sidon, and they had nothing to do with anyone. Now it was in the valley that is by Beth-rehob. And they rebuilt the city and dwelt in it.
Judg. 18:29 And they called the name of the city Dan, according to the name of Dan their father who had been born to Israel. However the name of the city was Laish formerly.
Judg. 18:30 And the children of Dan erected for themselves the sculptured idol; and Jonathan the son of Gershom, the son of Moses, he and his sons, became priests to the tribe of Dan until the day of the captivity of the land.
Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.

A. Apostasy means to leave the way of God and to take another way to follow things other than God, and it is to do things for the self under the name of Jesus Christ and under the cloak of worshipping God—Acts 9:2; 18:26; 2 Pet. 2:2, 15, 21; Jude 11; Judg. 18:30-31.

Acts 9:2 And asked for letters from him to Damascus for the synagogues, so that if he found any who were of the Way, both men and women, he might bring them bound to Jerusalem.
Acts 18:26 And this man began to speak boldly in the synagogue. And when Priscilla and Aquila heard him, they took him to themselves and expounded the way of God to him more accurately.
2 Pet. 2:2 And many will follow their licentiousness, because of whom the way of the truth will be reviled.

2 Pet. 2:15 Forsaking the straight way, they have gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness
2 Pet. 2:21 For it would be better for them not to have known the way of righteousness than, knowing it, to turn back from the holy commandment delivered to them.
Jude 11 Woe to them! For they have gone in the way of Cain and have rushed out in the error of Balaam for reward and have perished in the rebellion of Korah.
Judg. 18:30 And the children of Dan erected for themselves the sculptured idol; and Jonathan the son of Gershom, the son of Moses, he and his sons, became priests to the tribe of Dan until the day of the captivity of the land.
Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.

B. “The man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest”—17:5:

Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.

1. The house of Micah as a house of gods, with its idols (as replacements of Christ), its ephod (representing the authority of God), and its hired priest (representing the clergy-laity system, vv. 7-13), portrays the

徒中间在敬拜神的事上背道的情形。

士 17:7 犹大的伯利恒有一个少年人，是犹大族的利未人；他在那里寄居。
士 17:8 这人离开犹大的伯利恒城，要找一个可寄居的地方。他行路的时候，到了以法莲山地，走到米迦的家。
士 17:9 米迦对他说，你从哪里来？他说，我是利未人，从犹大的伯利恒来；我一路走来，要找一个可寄居的地方。
士 17:10 米迦说，你可以住在我这里，作我的父和祭司；我每年给你十锭银子、一套衣服、和维生的食物。利未人就跟他去了。
士 17:11 利未人情愿与那人同住；那人看这少年人如自己的儿子一样。
士 17:12 米迦使这利未人承接圣职，这少年人就作他的祭司，住在他家里。
士 17:13 米迦说，现在我知道耶和华必以好处待我，因这利未人作了我的祭司。

2 米迦的母亲将东西献给神，但她献给神的东西搀杂着拜偶像的酵；（1～4；）基督教里也有同样的搀杂与背道的光景存在。

士 17:1 以法莲山地有一个人名叫米迦。
士 17:2 他对母亲说，你那一千一百锭银子被人拿去，你因此口出咒诅，并且说给我听；看哪，这银子在我这里，是我拿去了。他母亲说，愿我儿蒙耶和华赐福！
士 17:3 米迦就把这一千一百锭银子还他母亲。他母亲说，我将这银子从我手中分别为圣归给耶和华，好给我儿子制作一个雕像，和一个铸像。现在我还是交给你。
士 17:4 米迦将银子还他母亲，他母亲将二百锭银子交给银匠，制作成一个雕像，和一个铸像；那像就在米迦的屋内。

3 我们可将米迦的“神堂”这幅图画，（5，）应用于基督教的情形。

士 17:5 米迦这人有了神堂，又制造以弗得和家中的神像，叫他一个儿子承接圣职作他的祭司。

4 今天的基督教有许多米迦的“神堂”；罗马天主教、国教、各宗各派、和许多独立团体都是米迦的“神堂”，满了偶像，作基督的顶替品。

三 “但人就为自己设立那雕像”，并且“神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子”—十八 30～31：

apostate situation related to the worship of God among Christians today.

Judg. 17:7 And there was a young man from Bethlehem in Judah, of the family of Judah, who was a Levite; and he was a sojourner there.
Judg. 17:8 And the man left the city Bethlehem in Judah to dwell wherever he could find a place. And he came to the hill country of Ephraim, to the house of Micah, as he made his way.
Judg. 17:9 And Micah said to him, Where do you come from? And he said to him, I am a Levite from Bethlehem in Judah, and I am traveling in order to dwell wherever I can find a place.
Judg. 17:10 And Micah said to him, Stay with me, and be a father and a priest to me; and I will give you ten pieces of silver a year and an array of clothing and your food. So the Levite went with him.
Judg. 17:11 And the Levite was content to stay with the man; and the young man was to him like one of his sons.
Judg. 17:12 And Micah consecrated the Levite; and the young man became his priest and was in the house of Micah.
Judg. 17:13 Then Micah said, Now I know that Jehovah will prosper me, because the Levite has become my priest.

2. Micah’s mother offered something to God, but her offering was mixed with the leaven of idolatry (vv. 1-4); the same mixture and apostate situation exists in Christianity.

Judg. 17:1 Now there was a man from the hill country of Ephraim whose name was Micah.
Judg. 17:2 And he said to his mother, The eleven hundred pieces of silver that were taken from you, about which you uttered a curse and spoke it in my hearing—look, the silver is with me; I took it. And his mother said, Blessed of Jehovah be my son!
Judg. 17:3 And he returned the eleven hundred pieces of silver to his mother; and his mother said, I do consecrate the silver to Jehovah from my hand to my son to make a sculptured idol and a molten image. Now therefore I will return it to you.
Judg. 17:4 And when he returned the silver to his mother, his mother took two hundred pieces of silver and gave them to the founder, who made them into a sculptured idol and a molten image. And it was in the house of Micah.

3. We may apply the picture of Micah’s “house of gods” (v. 5) to the situation of Christianity.

Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.

4. Today’s Christianity has many “houses of Micah”; the Roman Catholic Church, the state churches, the denominations, and many of the independent groups are “houses of Micah,” full of idols as replacements of Christ.

C. “The children of Dan erected for themselves the sculptured idol,” and they “set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh”—18:30-31:

士 18:30 但人就为自己设立那雕像；摩西的孙子，革舜的儿子约拿单，和他的子孙作但支派的祭司，直到那地遭掳掠的日子。
士 18:31 神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子。

1 但的背道乃是设立分裂的敬拜中心—十七 9 ～ 10，十八 27 ～ 31，王上十二 26 ～ 31。

士 17:9 米迦对他说，你从哪里来？他说，我是利未人，从犹大的伯利恒来；我一路走来，要找一个可寄居的地方。
士 17:10 米迦说，你可以住在我这里，作我的父和祭司；我每年给你十锭银子、一套衣服、和维生的食物。利未人就跟他去了。
士 18:27 但人带着米迦所制作的神像和他的祭司，来到拉亿，到了平静安然的民那里，就用刀击杀那民，又放火烧了那城，
士 18:28 并无人搭救；因为离西顿远，他们又与别人没有来往。城在靠近伯利合的山谷中。但人就重修那城，住在其中。
士 18:29 他们照着他们的始祖，以色列所生之子但的名字，给那城起名叫但；其实那城原先名叫拉亿。
士 18:30 但人就为自己设立那雕像；摩西的孙子，革舜的儿子约拿单，和他的子孙作但支派的祭司，直到那地遭掳掠的日子。
士 18:31 神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子。
王上 12:26 耶罗波安心里说，现在这国要归大卫家了。
王上 12:27 这民若上去，在耶路撒冷耶和华的殿里献祭，他们的心必归向他们的主犹大王罗波安；他们必把我杀了，回到犹大王罗波安那里去。
王上 12:28 耶罗波安王就筹划定妥，铸造了两只金牛犊，对众民说，以色列人哪，你们上耶路撒冷去，实在是难；看哪，这就是领你们出埃及地的神！
王上 12:29 他就把牛犊一只安在伯特利，一只放在但。
王上 12:30 这事就成了罪，因为百姓远到但去拜那牛犊。
王上 12:31 耶罗波安造了邱坛的殿，又从那不属利未人的百姓中，立人为祭司。

2 但作为小狮子，为得更多地土（表征基督）争战，但得胜成功之后，成了骄傲、单独并独立的—申三三 22，书十九 47，士十八 27 ～ 31。

申 33:22 论但说，但为小狮子，从巴珊跳出来。
书 19:47 但的子孙失去他们原得的地界，就上去攻打利善；他们夺了那城，用刀击杀城中的人，就得了那城为业，住在其中，并按他们先祖但的名，称利善为但。
士 18:27 但人带着米迦所制作的神像和他的祭司，来到拉亿，到了平静安然的民那里，就用刀击杀那民，又放火烧了那城，
士 18:28 并无人搭救；因为离西顿远，他们又与别人没有来往。城

Judg. 18:30 And the children of Dan erected for themselves the sculptured idol; and Jonathan the son of Gershom, the son of Moses, he and his sons, became priests to the tribe of Dan until the day of the captivity of the land.
Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.

1. The apostasy with Dan was the setting up of a divisive center of worship—17:9-10; 18:27-31; 1 Kings 12:26-31.

Judg. 17:9 And Micah said to him, Where do you come from? And he said to him, I am a Levite from Bethlehem in Judah, and I am traveling in order to dwell wherever I can find a place.
Judg. 17:10 And Micah said to him, Stay with me, and be a father and a priest to me; and I will give you ten pieces of silver a year and an array of clothing and your food. So the Levite went with him.
Judg. 18:27 So they took that which Micah had made and the priest that had been his, and came to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.
Judg. 18:28 And there was no one to deliver it; for it was far from Sidon, and they had nothing to do with anyone. Now it was in the valley that is by Beth-rehob. And they rebuilt the city and dwelt in it.
Judg. 18:29 And they called the name of the city Dan, according to the name of Dan their father who had been born to Israel. However the name of the city was Laish formerly.
Judg. 18:30 And the children of Dan erected for themselves the sculptured idol; and Jonathan the son of Gershom, the son of Moses, he and his sons, became priests to the tribe of Dan until the day of the captivity of the land.
Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.
1 Kings 12:26 And Jeroboam said in his heart, Now the kingdom will return to the house of David.
1 Kings 12:27 If this people go up to make sacrifices in the house of Jehovah at Jerusalem, the heart of this people will return to their lord, to Rehoboam the king of Judah; and they will slay me and return to Rehoboam the king of Judah.
1 Kings 12:28 And the king took counsel and made two calves of gold. And he said to them, It is too much for you to go up to Jerusalem. Behold your gods, O Israel, who brought you up out of the land of Egypt!
1 Kings 12:29 And he set one in Bethel, and he put the other one in Dan.
1 Kings 12:30 And this thing became a sin; and the people went to worship the one as far as Dan.
1 Kings 12:31 And he made a house of high places and appointed priests from among the people who were not from the sons of Levi.

2. Dan fought as a young lion to gain more land (signifying Christ), but after being successful and victorious, he became proud, individualistic, and independent—Deut. 33:22; Josh. 19:47; Judg. 18:27-31.

Deut. 33:22 And concerning Dan he said, Dan is a lion's whelp / That leaps forth from Bashan.
Josh. 19:47 When the territory of the children of Dan was lost to them, the children of Dan went up and fought against Leshem; and they took it and struck it with the edge of the sword; and they took possession of it and inhabited it; and they called Leshem Dan, according to the name of Dan their father.
Judg. 18:27 So they took that which Micah had made and the priest that had been his, and came to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.
Judg. 18:28 And there was no one to deliver it; for it was far from Sidon, and they had nothing to do with

在靠近伯利合的山谷中。但人就重修那城，住在其中。
士 18:29 他们照着他们的始祖，以色列所生之子但的名字，给那城起名叫但；其实那城原先名叫拉亿。
士 18:30 但人就为自己设立那雕像；摩西的孙子，革舜的儿子约拿单，和他的子孙作但支派的祭司，直到那地遭掳掠的日子。
士 18:31 神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子。

3 这些但人所得着的，使他们骄傲并独立，不愿服从主所命定的—1～31节，申十二5，8：

士 18:1 那些日子，以色列中没有王；但支派的人仍在为自己寻找地业居住，因为到那日子，他们还没有在以色列支派中按阄得着地业。
士 18:2 但人从琐拉和以实陶打发全族中的五个勇士，去窥探侦察那地，对他们说，你们去侦察那地。他们来到以法莲山地，到了米迦的住宅，就在那里住宿。
士 18:3 他们临近米迦的住宅，认出那少年利未人的口音来，就转进去对他说，谁领你到这里来？你在这里作什么？你在这里得什么？
士 18:4 他回答说，米迦待我如此如此，他雇了我作他的祭司。
士 18:5 他们对他说，请你求问神，使我们知道所行的道路通达不通达。
士 18:6 祭司对他们说，你们可以平平安安地去，你们所行的道路是在耶和华面前的。
士 18:7 五个人就走了，来到拉亿，见其中的民安然居住，如同西顿人平静安然一样；因为在那地没有人掌权，使他们在什么事上受屈辱；他们离西顿人也远，与别人没有来往。
士 18:8 五个人来到琐拉和以实陶，见他们的弟兄；弟兄对他们说，你们有什么话？
士 18:9 他们说，起来，我们上去攻击他们罢。我们已经看过那地，见那地甚好。你们为何静坐不动呢？要前往得那地为业，不可迟延。
士 18:10 你们去，乃是去到安然居住的民那里；那地也宽阔。神已将那地交在你们手中；在那里，地上的百物俱全，一无所缺。
士 18:11 于是但族中的六百人，都束着兵器，从琐拉和以实陶起行，
士 18:12 上到犹大的基列耶琳，在那里安营。因此那地方名叫玛哈尼但，直到今日；那地方就在基列耶琳的西边。
士 18:13 他们从那里往以法莲山地去，来到米迦的住宅。
士 18:14 从前去窥探拉亿地的五个人告诉他们的弟兄说，这些住宅里有以弗得和家中的神像，并有雕像与铸像，你们知道么？现在你们要想一想当怎样行。
士 18:15 五个人就转入米迦的住宅，到了那少年利未人的房内问他安。
士 18:16 那六百但人都束着兵器，站在门口。

anyone. Now it was in the valley that is by Beth-rehob. And they rebuilt the city and dwelt in it.
Judg. 18:29 And they called the name of the city Dan, according to the name of Dan their father who had been born to Israel. However the name of the city was Laish formerly.
Judg. 18:30 And the children of Dan erected for themselves the sculptured idol; and Jonathan the son of Gershom, the son of Moses, he and his sons, became priests to the tribe of Dan until the day of the captivity of the land.
Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.

3. What the Danites gained made them proud and independent, unwilling to submit to what the Lord had ordained—vv. 1-31; Deut. 12:5, 8:

Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.
Judg. 18:2 So the children of Dan sent from their family five men from among all of them, men of valor, from Zorah and Eshtaol, to spy out the land and search it out. And they said to them, Go and search out the land. And they came to the hill country of Ephraim, to the house of Micah; and they lodged there.
Judg. 18:3 When they were near the house of Micah, they recognized the voice of the young Levite man, so they turned aside there and said to him, Who brought you here? And what are you doing in this place? And what do you have here?
Judg. 18:4 And he said to them, Such and such has Micah done for me; and he has hired me to be his priest.
Judg. 18:5 And they said to him, Inquire now of God that we may know if our way on which we are going will be prosperous.
Judg. 18:6 And the priest said to them, Go in peace; your way on which you are going is before Jehovah.
Judg. 18:7 Then the five men left and came to Laish. And they saw the people who were in it, dwelling securely after the manner of the Sidonians, quiet and secure; for there was no one in the land who possessed authority and might humble them in anything; and they were far from the Sidonians and had nothing to do with anyone.
Judg. 18:8 And they came to their brothers at Zorah and Eshtaol; and their brothers said to them, What can you say?
Judg. 18:9 And they said, Arise; and let us go up against them. For we have seen the land, and it is very good. So do you sit still? Do not be slow about going and entering the land to possess it.
Judg. 18:10 When you go, you will come to a secure people; and the land is very spacious. God has indeed delivered it into your hand, a place where nothing on earth is lacking there.
Judg. 18:11 So six hundred men girded with weapons of war set out from there, from the family of Dan, from Zorah and Eshtaol.
Judg. 18:12 And they went up and encamped in Kiriath-jearim in Judah. Because of this, that place is called Mahaneh-dan to this day; it is there behind Kiriath-jearim.
Judg. 18:13 And they passed from there into the hill country of Ephraim and came to the house of Micah.
Judg. 18:14 Then the five men who had gone to spy the land of Laish answered and said to their brothers, Do you know that in these houses there are an ephod and teraphim and a sculptured idol and a molten image? Now therefore consider what you should do.
Judg. 18:15 And they turned aside there and came to the house of the young Levite man, the house of Micah; and they asked him concerning his welfare.
Judg. 18:16 And the six hundred men of the children of Dan, girded with their weapons of war, stood at the entrance of the gate.

士 18:17 曾去窥探地的五个人就上去，进到里面，将雕像、以弗得、家中的神像并铸像，都拿了去。祭司和束着兵器的六百人，一同站在门口。
士 18:18 那五个人进入米迦的住宅，拿出雕像、以弗得、家中的神像并铸像，祭司就对他们说，你们作什么呢？
士 18:19 他们说，不要作声，用手捂口，跟我们去，作我们的父和祭司。你作一人家里的祭司好呢？还是作以色列一支派一家族的祭司好？
士 18:20 祭司心里喜悦，便拿着以弗得、家中的神像并雕像，进入那些人中间。
士 18:21 他们转身离开，把妇人孩子、牲畜、财物都安置在前头。

士 18:22 他们离米迦的住宅已远，米迦住宅附近的人都被召集来，把但人追上了。
士 18:23 他们呼叫但人。但人转过脸来，对米迦说，你召集这许多人来作什么？
士 18:24 米迦说，你们将我所制作的神像和祭司都带了去，我还有什么呢？怎么还对我说，你作什么呢？
士 18:25 但人说，你不要使我们听见你的声音，恐怕有性情凶暴的人攻击你，以致你和你的全家尽都丧命。
士 18:26 但人还是走他们的路。米迦见他们比自己强，就转身回家去了。
士 18:27 但人带着米迦所制作的神像和他的祭司，来到拉亿，到了平静安然的民那里，就用刀击杀那民，又放火烧了那城，

士 18:28 并无人搭救；因为离西顿远，他们又与别人没有来往。城在靠近伯利合的山谷中。但人就重修那城，住在其中。
士 18:29 他们照着他们的始祖，以色列所生之子但的名字，给那城起名叫但；其实那城原先名叫拉亿。
士 18:30 但人就为自己设立那雕像；摩西的孙子，革舜的儿子约拿单，和他的子孙作但支派的祭司，直到那地遭掳掠的日子。
士 18:31 神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子。
申 12:5 但耶和华你们的神从你们各支派中，所选择出来立祂名的地方，就是祂的居所，那是你们当寻求的，你们要往那里去，
申 12:8 你们将来不可照我们今日在这里所行的，各人行自己眼中看为正的事；

a 但因着很成功，就变得骄傲并单独；他只关心自己，不关心别人—三三 22，士十八 27 ～ 31。

申 33:22 论但说，但为小狮子，从巴珊跳出来。
士 18:27 但人带着米迦所制作的神像和他的祭司，来到拉亿，到了平静安然的民那里，就用刀击杀那民，又放火烧了那城，

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Judg. 18:17 And the five men who had gone to spy the land went up and entered there to seize the sculptured idol and the ephod and the teraphim and the molten image. And the priest stood at the entrance of the gate with the six hundred men girded with weapons of war.
Judg. 18:18 And when these men entered the house of Micah and seized the sculptured idol and the ephod and the teraphim and the molten image, the priest said to them, What are you doing?
Judg. 18:19 And they said to him, Quiet down; put your hand over your mouth, and go with us and be a father and a priest to us. Is it better for you to be a priest for the house of one man or for you to be a priest for a tribe and family in Israel?
Judg. 18:20 And the priest's heart was glad; and he took the ephod and teraphim and the sculptured idol, and went into the midst of the people.
Judg. 18:21 And they turned and departed; and they put the little ones and the livestock and the goods before them.
Judg. 18:22 When they were some distance from the house of Micah, the men who were in the houses that were near the house of Micah were gathered together; and they overtook the children of Dan.
Judg. 18:23 And they called out to the children of Dan. And they turned and faced them and said to Micah, What is bothering you, that you have been gathered together?
Judg. 18:24 And he said, You have taken away my gods that I have made, along with the priest, and have gone off. And what do I still have? How then can you say to me, What is bothering you?
Judg. 18:25 And the children of Dan said, Do not let your voice be heard among us, lest men of fierce temper fall on you and you lose your life and the lives of your household.
Judg. 18:26 And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house.
Judg. 18:27 So they took that which Micah had made and the priest that had been his, and came to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.
Judg. 18:28 And there was no one to deliver it; for it was far from Sidon, and they had nothing to do with anyone. Now it was in the valley that is by Beth-rehob. And they rebuilt the city and dwelt in it.
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Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.
Deut. 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.
Deut. 12:8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes;

a. Because Dan was successful, he became proud and individualistic; he cared only for himself, not for others—33:22; Judg. 18:27-31.

Deut. 33:22 And concerning Dan he said, Dan is a lion's whelp / That leaps forth from Bashan.
Judg. 18:27 So they took that which Micah had made and the priest that had been his, and came to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.
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士 18:29 他们照着他们的始祖，以色列所生之子但的名字，给那城起名叫但；其实那城原先名叫拉亿。
士 18:30 但人就为自己设立那雕像；摩西的孙子，革舜的儿子约拿单，和他的子孙作但支派的祭司，直到那地遭掳掠的日子。
士 18:31 神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子。

b 但背道的源头乃是不关心别的支派；不关心基督身体其他的部分，乃是背道的源头。

4 在整个以色列历史中，没有一件事比但设立分裂的敬拜中心这个背道的事，更有罪、更损害神的百姓—创四九 16 ～ 18，申三三 22，士十八 1，30 ～ 31。

创 49:16 但必判断他的民，作以色列支派之一。
创 49:17 但必作道上的蛇，路中的虺，咬伤马蹄，使骑马的向后坠落。
创 49:18 耶和华啊，我向来等候你的救恩。
申 33:22 论但说，但为小狮子，从巴珊跳出来。
士 18:1 那些日子，以色列中没有王；但支派的人仍在为自己寻找地业居住，因为到那日子，他们还没有在以色列支派中按阄得着地业。
士 18:30 但人就为自己设立那雕像；摩西的孙子，革舜的儿子约拿单，和他的子孙作但支派的祭司，直到那地遭掳掠的日子。
士 18:31 神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子。

5 每一个分裂的中心，都是为着某个人的私利设立的；这样的作法不仅引起分裂，也引起争竞—1，13 ～ 31 节，创四九 16 ～ 18，申三三 22：

士 18:1 那些日子，以色列中没有王；但支派的人仍在为自己寻找地业居住，因为到那日子，他们还没有在以色列支派中按阄得着地业。
士 18:13 他们从那里往以法莲山地去，来到米迦的住宅。
士 18:14 从前去窥探拉亿地的五个人告诉他们的弟兄说，这些住宅里有以弗得和家中的神像，并有雕像与铸像，你们知道么？现在你们要想一想当怎样行。
士 18:15 五个人就转入米迦的住宅，到了那少年利未人的房内问他安。
士 18:16 那六百但人都束着兵器，站在门口。
士 18:17 曾去窥探地的五个人就上去，进到里面，将雕像、以弗得、家中的神像并铸像，都拿了去。祭司和束着兵器的六百人，一同站在门口。
士 18:18 那五个人进入米迦的住宅，拿出雕像、以弗得、家中的神

Judg. 18:29 And they called the name of the city Dan, according to the name of Dan their father who had been born to Israel. However the name of the city was Laish formerly.
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Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.

b. The source of Dan's apostasy was in not caring for the other tribes; not caring for other parts of the Body is the source of apostasy.

4. Nothing throughout the history of Israel was more sinful or more damaging to God's people than Dan's apostasy in setting up a divisive center of worship—Gen. 49:16-18; Deut. 33:22; Judg. 18:1, 30-31.

Gen. 49:16 Dan will judge his people, / As one of the tribes of Israel.
Gen. 49:17 Dan will be a serpent in the way, / A viper on the path, / That bites the horse's heels, / So that his rider falls backward.
Gen. 49:18 I have waited for Your salvation, O Jehovah.
Deut. 33:22 And concerning Dan he said, Dan is a lion's whelp / That leaps forth from Bashan.
Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.
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Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.

5. Every divisive center is set up for someone's self-interest; such a practice causes not only division but also competition—vv. 1, 13-31; Gen. 49:16-18; Deut. 33:22:

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Judg. 18:13 And they passed from there into the hill country of Ephraim and came to the house of Micah.
Judg. 18:14 Then the five men who had gone to spy the land of Laish answered and said to their brothers, Do you know that in these houses there are an ephod and teraphim and a sculptured idol and a molten image? Now therefore consider what you should do.
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像并铸像，祭司就对他们说，你们作什么呢？
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a 帐幕在示罗，在但却有雕像—书十八 1。

书 18:1 以色列人全会众聚集在示罗，把会幕设立在那里；那地已经在他们面前被制伏了。

b “神的殿在示罗多少日子，但人为自己设立…所制作的雕像也有多少日子”—士十八 31，撒上一 3。

士 18:31 神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子。
撒上 1:3 这人每年从本城上示罗去敬拜，并献祭给万军之耶和华；在那里有以利的两个儿子何弗尼、非尼哈，作耶和华的祭司。

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a. The tabernacle was in Shiloh, and the graven image was in Dan—Josh. 18:1.

Josh. 18:1 And the whole assembly of the children of Israel gathered together at Shiloh, and they set up the Tent of Meeting there; and the land was subdued before them.

b. “They set up the sculptured idol.. .the whole time that the house of God was in Shiloh”—Judg. 18:31; 1 Sam. 1:3.

Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.
1 Sam. 1:3 And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.

6 在基督教的历史里，有过许多的“但人”，他们不愿意服在别人之下，反而设立了另外的敬拜中心—士十八 1，13 ～ 31。

士 18:1 那些日子，以色列中没有王；但支派的人仍在为自己寻找地业居住，因为到那日子，他们还没有在以色列支派中按阄得着地业。
士 18:13 他们从那里往以法莲山地去，来到米迦的住宅。
士 18:14 从前去窥探拉亿地的五个人告诉他们的弟兄说，这些住宅里有以弗得和家中的神像，并有雕像与铸像，你们知道么？现在你们要想一想当怎样行。
士 18:15 五个人就转入米迦的住宅，到了那少年利未人的房内问他安。
士 18:16 那六百但人都束着兵器，站在门口。

士 18:17 曾去窥探地的五个人就上去，进到里面，将雕像、以弗得、家中的神像并铸像，都拿了去。祭司和束着兵器的六百人，一同站在门口。
士 18:18 那五个人进入米迦的住宅，拿出雕像、以弗得、家中的神像并铸像，祭司就对他们说，你们作什么呢？
士 18:19 他们说，不要作声，用手捂口，跟我们去，作我们的父和祭司。你作一人家里的祭司好呢？还是作以色列一支派一家族的祭司好？
士 18:20 祭司心里喜悦，便拿着以弗得、家中的神像并雕像，进入那些人中间。
士 18:21 他们转身离开，把妇人孩子、牲畜、财物都安置在前头。

士 18:22 他们离米迦的住宅已远，米迦住宅附近的人都被召集来，把但人追上了。
士 18:23 他们呼叫但人。但人转过脸来，对米迦说，你召集这许多人来作什么？
士 18:24 米迦说，你们将我所制作的神像和祭司都带了去，我还有什么呢？怎么还对我说，你作什么呢？
士 18:25 但人说，你不要使我们听见你的声音，恐怕有性情凶暴的人攻击你，以致你和你的全家尽都丧命。
士 18:26 但人还是走他们的路。米迦见他们比自己强，就转身回家去了。
士 18:27 但人带着米迦所制作的神像和他的祭司，来到拉亿，到了平静安然的民那里，就用刀击杀那民，又放火烧了那城，

士 18:28 并无人搭救；因为离西顿远，他们又与别人没有来往。城在靠近伯利合的山谷中。但人就重修那城，住在其中。
士 18:29 他们照着他们的始祖，以色列所生之子但的名字，给那城起名叫但；其实那城原先名叫拉亿。
士 18:30 但人就为自己设立那雕像；摩西的孙子，革舜的儿子约拿

6. In the history of Christianity there have been many “Dans,” who were not willing to submit to others but set up another center of worship—Judg. 18:1, 13-31.

Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.
Judg. 18:13 And they passed from there into the hill country of Ephraim and came to the house of Micah.
Judg. 18:14 Then the five men who had gone to spy the land of Laish answered and said to their brothers, Do you know that in these houses there are an ephod and teraphim and a sculptured idol and a molten image? Now therefore consider what you should do.
Judg. 18:15 And they turned aside there and came to the house of the young Levite man, the house of Micah; and they asked him concerning his welfare.
Judg. 18:16 And the six hundred men of the children of Dan, girded with their weapons of war, stood at the entrance of the gate.
Judg. 18:17 And the five men who had gone to spy the land went up and entered there to seize the sculptured idol and the ephod and the teraphim and the molten image. And the priest stood at the entrance of the gate with the six hundred men girded with weapons of war.
Judg. 18:18 And when these men entered the house of Micah and seized the sculptured idol and the ephod and the teraphim and the molten image, the priest said to them, What are you doing?
Judg. 18:19 And they said to him, Quiet down; put your hand over your mouth, and go with us and be a father and a priest to us. Is it better for you to be a priest for the house of one man or for you to be a priest for a tribe and family in Israel?
Judg. 18:20 And the priest's heart was glad; and he took the ephod and teraphim and the sculptured idol, and went into the midst of the people.
Judg. 18:21 And they turned and departed; and they put the little ones and the livestock and the goods before them.
Judg. 18:22 When they were some distance from the house of Micah, the men who were in the houses that were near the house of Micah were gathered together; and they overtook the children of Dan.
Judg. 18:23 And they called out to the children of Dan. And they turned and faced them and said to Micah, What is bothering you, that you have been gathered together?
Judg. 18:24 And he said, You have taken away my gods that I have made, along with the priest, and have gone off. And what do I still have? How then can you say to me, What is bothering you?
Judg. 18:25 And the children of Dan said, Do not let your voice be heard among us, lest men of fierce temper fall on you and you lose your life and the lives of your household.
Judg. 18:26 And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house.
Judg. 18:27 So they took that which Micah had made and the priest that had been his, and came to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.
Judg. 18:28 And there was no one to deliver it; for it was far from Sidon, and they had nothing to do with anyone. Now it was in the valley that is by Beth-rehob. And they rebuilt the city and dwelt in it.
Judg. 18:29 And they called the name of the city Dan, according to the name of Dan their father who had been born to Israel. However the name of the city was Laish formerly.
Judg. 18:30 And the children of Dan erected for themselves the sculptured idol; and Jonathan the son of Gershom, the

单，和他的子孙作但支派的祭司，直到那地遭掳掠的日子。

士 18:31 神的殿在示罗多少日子，但人为自己设立米迦所制作的雕像也有多少日子。

7 防止落到背道中，最好的路是顾到整个身体，并且顾到主一个工作中独一的见证—林前十 17，十二 12，27。

林前 10:17 因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。

林前 12:12 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。

林前 12:27 你们就是基督的身体，并且各自作肢体。

四 圣经很强地预言，主回来以前，在祂的子民中间有很重大背道的事—帖后二 3：

帖后 2:3 不要让任何人用任何方法诱骗你们；因为那日子以前，必有背道的事先来，并有那不法的人，就是灭亡之子，显露出来；

1 要先有背道的事，主来临的日子才会来临—2 ～ 3 节。

帖后 2:2 我们求你们，无论有灵、或言语、或冒我们名的书信，说主的日子已经来到，你们的心思都不要贸然摇动，你们也不要惊慌。

帖后 2:3 不要让任何人用任何方法诱骗你们；因为那日子以前，必有背道的事先来，并有那不法的人，就是灭亡之子，显露出来；

2 这背道的事，就是从圣经所启示神经纶的正路背离—提前一 4，弗一 10，三 9。

提前 1:4 也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。

弗 1:10 为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下；

弗 3:9 并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，

3 甚至今天在一些基督徒中间，也有一种离开新约正路的倾向—彼后二 15。

彼后 2:15 离弃正路而走迷了，随从比珥之子巴兰的路；巴兰曾经贪爱不义的工价，

五 彼得后书的背景和负担是背道的事—就是偏离神真理的正路—二 1：

彼后 2:1 从前在百姓中有假申言者，照样，在你们中间，也必有假

son of Moses, he and his sons, became priests to the tribe of Dan until the day of the captivity of the land.

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

7. The best way to be safeguarded from falling into apostasy is to care for the entire Body and the Lord's unique testimony in the Lord's one work—1 Cor. 10:17; 12:12, 27.

1 Cor. 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

D. There is a strong prophecy in the Bible that before the Lord's coming back there will be a great apostasy among His people—2 Thes. 2:3:

2 Thes. 2:3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,

1. The day of the Lord's coming will not come unless the apostasy comes first—vv. 2-3.

2 Thes. 2:2 That you be not quickly shaken in mind nor alarmed, neither by a spirit nor by word nor by a letter as if by us, to the effect that the day of the Lord has come.

2 Thes. 2:3 Let no one deceive you in any way, because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of perdition,

2. This apostasy will be a falling away from the straight way of God's economy as revealed in the Scriptures—1 Tim. 1:4; Eph. 1:10; 3:9.

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

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

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

3. Even today there is a tendency among some Christians to leave the straight way of the New Testament—2 Pet. 2:15.

2 Pet. 2:15 Forsaking the straight way, they have gone astray, following the way of Balaam, the son of Beor, who loved the wages of unrighteousness

E. The background and burden of 2 Peter is apostasy—a deviation from the right track of God's truth—2:1:

2 Pet. 2:1 But there arose also false prophets among the people, as also among you there will be false

教师，偷着引进毁坏人的异端，连买他们的主也不承认，自取速速的毁坏。

1 背道的事将信徒从神的经纶岔到那迷惑人的哲学，属人的逻辑里—西二 8。

西 2:8 你们要谨慎，恐怕有人用他的哲学，和虚空的欺骗，照着人的传统，照着世上的蒙学，不照着基督，把你们掳去；

2 背道者的教训不是引导信徒有分于赐人生命的生命树，乃是引导他们有分于带进死亡的知识树—创二 9，16 ～ 17，林后十一 2 ～ 3，12 ～ 15。

创 2:9 耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。

创 2:16 耶和华神吩咐那人说，园中各样树上的果子，你可以随意吃，
创 2:17 只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。
林后 11:2 我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。
林后 11:3 我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就象蛇用诡诈诱骗了夏娃一样。
林后 11:12 我现在所作的，将来还要作，为要断绝那些要得机会者的机会，使他们在所夸的事上，给人看出也不过与我们一样。
林后 11:13 那等人是假使徒，是诡诈的工人，装作基督的使徒。
林后 11:14 这并不希奇，因为撒但自己也装作光的使者。
林后 11:15 所以他的差役若也装作义的差役，并不算大事，他们的结局，必然照着他们所作的。

3 彼得对付背道的事所用的抗毒剂，乃是生命的供备和真理的启示—彼后一 3 ～ 21：

彼后 1:3 神的神能，借着我们充分认识那用祂自己的荣耀和美德呼召我们的，已将一切关于生命和敬虔的事赐给我们。
彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。
彼后 1:5 正因这缘故，你们要分外殷勤，在你们的信上，充足地供应美德，在美德上供应知识，
彼后 1:6 在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔，
彼后 1:7 在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。
彼后 1:8 因为这几样存在你们里面，且不断增多，就必将你们构成非闲懒不结果子的，以致充分地认识我们的主耶稣基督。
彼后 1:9 那没有这几样的，就是眼瞎、近视，忘了他旧日的罪已经得了洁净。
彼后 1:10 所以弟兄们，应当更加殷勤，使你们所蒙的呼召和拣选坚

teachers, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.

1. The apostasy distracted the believers from the economy of God by leading them into the human logic of puzzling philosophies—Col. 2:8.

Col. 2:8 Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ;

2. The teachings of the apostates did not lead the believers to partake of the tree of life, which gives life, but to participate in the tree of knowledge, which brings in death—Gen. 2:9, 16-17; 2 Cor. 11:2-3, 12-15.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
Gen. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.
2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.
2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.
2 Cor. 11:12 But what I do, I also will do, that I may cut off the opportunity of those desiring an opportunity, that in the thing in which they boast, they may be found even as we.
2 Cor. 11:13 For such ones are false apostles, deceitful workers, transfiguring themselves into apostles of Christ.
2 Cor. 11:14 And no wonder, for Satan himself transfigures himself into an angel of light.
2 Cor. 11:15 Therefore it is no great thing if also his ministers transfigure themselves into ministers of righteousness, whose end will be according to their works.

3. The antidotes used by Peter in dealing with apostasy are the provision of life and the revelation of truth—2 Pet. 1:3-21:

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,
2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
2 Pet. 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;
2 Pet. 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;
2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.
2 Pet. 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.
2 Pet. 1:9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.
2 Pet. 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing

定不移；你们行这几样，就永不失脚。
彼后 1:11 这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。
彼后 1:12 所以，你们虽已知道这些事，且在现有的真理上得了坚固，我还要常常提醒你们；
彼后 1:13 我认为趁我还在这帐幕的时候，以提醒激发你们，是正当的，
彼后 1:14 知道我脱去这帐幕的时候快到了，正如我们主耶稣基督所指示我的。
彼后 1:15 不仅如此，我也要竭力，使你们在我去世以后，时常记念这些事。
彼后 1:16 我们曾将我们主耶稣基督的大能，和祂的来临告诉你们，并不是随从乖巧捏造的虚构无稽之事，乃是作祂威荣的亲眼见证人。
彼后 1:17 因为祂从父神领受尊贵荣耀的时候，从显赫的荣耀中，有这样的声音向祂发出：这是我的爱子，我所喜悦的。
彼后 1:18 我们同祂在圣山的时候，亲自听见这声音从天上发出。

彼后 1:19 我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了；
彼后 1:20 第一要知道，经上所有的预言，都不是人自己的见解；
彼后 1:21 因为预言从来没有发自人的意思，乃是人被圣灵推动，从神说出来的。

a 在三至十一节，彼得用那为着正当基督徒生活之神圣生命的供备，预防背道的事。

彼后 1:3 神的神能，借着我们充分认识那用祂自己的荣耀和美德呼召我们的，已将一切关于生命和敬虔的事赐给我们。
彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。
彼后 1:5 正因这缘故，你们要分外殷勤，在你们的信上，充足地供应美德，在美德上供应知识，
彼后 1:6 在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔，
彼后 1:7 在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。
彼后 1:8 因为这几样存在你们里面，且不断增多，就必将你们构成非闲懒不结果子的，以致充分地认识我们的主耶稣基督。
彼后 1:9 那没有这几样的，就是眼瞎、近视，忘了他旧日的罪已经得了洁净。
彼后 1:10 所以弟兄们，应当更加殷勤，使你们所蒙的呼召和拣选坚定不移；你们行这几样，就永不失脚。
彼后 1:11 这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。

b 在十二至二十一节，他用神圣真理的启示，预防背道中的异端—二 1 注 3。

these things you shall by no means ever stumble.
2 Pet. 1:11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.
2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.
2 Pet. 1:13 And I consider it right, as long as I am in this tabernacle, to stir you up by a reminder,
2 Pet. 1:14 Knowing that the putting off of my tabernacle is imminent, even as also our Lord Jesus Christ has made clear to me.
2 Pet. 1:15 Moreover I will also be diligent that you may be able, after my exodus, to bring these things to mind at all times.
2 Pet. 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.

2 Pet. 1:17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.
2 Pet. 1:18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.
2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

2 Pet. 1:20 Knowing this first, that no prophecy of Scripture is of one's own interpretation;
2 Pet. 1:21 For no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.

a. In verses 3 through 11 Peter used the provision of the divine life for the proper Christian life to inoculate against the apostasy.

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,
2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.
2 Pet. 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;
2 Pet. 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;
2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.
2 Pet. 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.
2 Pet. 1:9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.
2 Pet. 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.
2 Pet. 1:11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

b. In verses 12 through 21 he used the revelation of the divine truth to inoculate against the heresy in the apostasy—2:1, footnote 3.

彼后 1:12 所以，你们虽已知道这些事，且在现有的真理上得了坚固，我还要常常提醒你们；
彼后 1:13 我认为趁我还在这帐幕的时候，以提醒激发你们，是正当的，
彼后 1:14 知道我脱去这帐幕的时候快到了，正如我们主耶稣基督所指示我的。
彼后 1:15 不仅如此，我也要竭力，使你们在我去世以后，时常记念这些事。
彼后 1:16 我们曾将我们主耶稣基督的大能，和祂的来临告诉你们，并不是随从乖巧捏造的虚构无稽之事，乃是作祂威荣的亲眼见证人。
彼后 1:17 因为祂从父神领受尊贵荣耀的时候，从显赫的荣耀中，有这样的声音向祂发出：这是我的爱子，我所喜悦的。
彼后 1:18 我们同祂在圣山的时候，亲自听见这声音从天上发出。

彼后 1:19 我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了；
彼后 1:20 第一要知道，经上所有的预言，都不是人自己的见解；
彼后 1:21 因为预言从来没有发自人的意思，乃是人被圣灵推动，从神说出来的。
彼后 2:1 从前在百姓中有假申言者，照样，在你们中间，也必有假教师，偷着引进毁坏人的异端[3]，连买他们的主也不承认，自取速速的毁坏。
彼后 2:1 注 3 原文意，（道理上）意见的选择，与平素所接受的不同，乃是“与真理完全不同的自择道理，”（Alford，阿福德，）因而造成分裂，产生派别。原文这辞也用于徒五 17，十五 5，二四 5、14，二六 5，二八 22，林前十一 19，加五 20；其形容词用于多三 10，译为分门结党的。这里是指假教师、异端者所引进虚假、异端的道理，就象今天摩登派的道理。

4 因着今日的基督教满了背道，主需要一个恢复—恢复生命和真理—约一 4，八 12，十 10 下，十四 6，启二 4，15。

约 1:4 生命在祂里面，这生命就是人的光。
约 8:12 于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。
约 10:10 贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。
约 14:6 耶稣说，我就是道路、实际、生命；若不借着我，没有人能到父那里去。
启 2:4 然而有一件事我要责备你，就是你离弃了起初的爱。
启 2:15 你那里也有人照样持守尼哥拉党的教训。

六 今天，在背道的时候，我们需要见证神纯正话语完全的启示，并需要为着神的话里所启示更

2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.
2 Pet. 1:13 And I consider it right, as long as I am in this tabernacle, to stir you up by a reminder,
2 Pet. 1:14 Knowing that the putting off of my tabernacle is imminent, even as also our Lord Jesus Christ has made clear to me.
2 Pet. 1:15 Moreover I will also be diligent that you may be able, after my exodus, to bring these things to mind at all times.
2 Pet. 1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of that One's majesty.

2 Pet. 1:17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.
2 Pet. 1:18 And this voice we heard being borne out of heaven while we were with Him in the holy mountain.
2 Pet. 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

2 Pet. 1:20 Knowing this first, that no prophecy of Scripture is of one's own interpretation;
2 Pet. 1:21 For no prophecy was ever borne by the will of man, but men spoke from God while being borne by the Holy Spirit.
2 Pet. 2:1 But there arose also false prophets among the people, as also among you there will be false teachers, who will secretly bring in destructive heresies[3], even denying the Master who bought them, bringing upon themselves swift destruction.
2:1 footnote 3 The Greek word means choices of opinion (of doctrine) different from that usually accepted, “self-chosen doctrines, alien from the truth” (Alford). Such doctrines cause division and produce sects. This word is used also in Acts 5:17; 15:5; 24:5, 14; 26:5; 28:22; 1 Cor. 11:19; and Gal. 5:20; and in Titus 3:10 in the adjective form, heretical (there rendered factious). Here it denotes the false and heretical doctrines brought in by the false teachers, the heretics. Such doctrines are like those of today’s modernism.

4. Because today’s Christianity is filled with apostasy, the Lord needs a recovery—the recovery of life and truth—John 1:4; 8:12; 10:10b; 14:6; Rev. 2:4, 15.

John 1:4 In Him was life, and the life was the light of men.
John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.
John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.
John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
Rev. 2:4 But I have one thing against you, that you have left your first love.
Rev. 2:15 In the same way you also have some who hold in like manner the teaching of the Nicolaitans.

F. Today, in a time of apostasy, we need to testify the full revelation of the pure Word of God and to fight for the deeper truths revealed in the Word

深的真理争战，这些真理包括：

1 关于神永远经纶的启示—弗一 10，三 9。

弗 1:10 为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下；
弗 3:9 并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，

2 关于神圣三一的启示—林后十三 14，启一 4 ～ 5。

林后 13:14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。
启 1:4 约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，
启 1:5 并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了；

3 关于包罗万有之基督的身位与工作的启示—西二 9，16 ～ 17，三 11。

西 2:9 因为神格一切的丰满，都有形有体地居住在基督里面，
西 2:16 所以不拘在饮食上、或在节期、月朔、或安息日方面，都不可让人论断你们，
西 2:17 这些原是要来之事的影儿，那实体却属于基督。
西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。

4 关于终极完成的赐生命之灵的启示—约七 39，林前十五 45 下，启二二 17。

约 7:39 耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。
林前 15:45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当成了赐生命的灵。
启 22:17 那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。

5 关于神永远生命的启示—约三 15 ～ 16。

约 3:15 叫一切信入祂的都得永远的生命。
约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。

6 关于基督的身体（就是神的召会）的启示—弗一 22 ～ 23，林前十二 12 ～ 13，27，十 32。

弗 1:22 将万有服在祂的脚下，并使祂向着召会作万有的头；

of God, including:

1. The revelation concerning the eternal economy of God—Eph. 1:10; 3:9.

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

2. The revelation concerning the Divine Trinity—2 Cor. 13:14; Rev. 1:4-5.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,
Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood

3. The revelation concerning the person and work of the all-inclusive Christ—Col. 2:9, 16-17; 3:11.

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,
Col. 2:16 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath,
Col. 2:17 Which are a shadow of the things to come, but the body is of Christ.
Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

4. The revelation concerning the consummated life-giving Spirit—John 7:39; 1 Cor. 15:45b; Rev. 22:17.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
1 Cor. 15:45 So also it is written, "The first man, Adam, became a living soul"; the last Adam became a life-giving Spirit.
Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

5. The revelation concerning the eternal life of God—John 3:15-16.

John 3:15 That everyone who believes into Him may have eternal life.
John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

6. The revelation concerning the Body of Christ, which is the church of God—Eph. 1:22-23; 1 Cor. 12:12-13, 27; 10:32.

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

弗 1:23　召会是祂的身体，是那在万有中充满万有者的丰满。
林前 12:12 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。
林前 12:13 因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。
林前 12:27 你们就是基督的身体，并且各自作肢体。
林前 10:32 不拘对犹太人，对希利尼人，对神的召会，你们都不要成为绊脚石；

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.
1 Cor. 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
1 Cor. 12:27 Now you are the Body of Christ, and members individually.
1 Cor. 10:32 Do not become a stumbling block, both to Jews and to Greeks and to the church of God;