

# 士师记结晶读经

## 第七篇

神兴起底波拉作以色列的士师  
并作以色列的母，  
她实行女人对男人的服从，  
以守住神的定命，  
并将全以色列带进正确的等次，  
服在神的作王和作头之下

诗歌：

读经：士四～五

- 士 4:1 以笏死后，以色列人又行耶和華眼中看为恶的事。  
士 4:2 耶和華就把他们交付于在夏琐作王的迦南王耶宾手中；他的军长是西西拉，住在夏罗设戈印。  
士 4:3 耶宾王有铁车九百辆；他大大欺压以色列人二十年之久，以色列人就哀求耶和華。  
士 4:4 有一位女申言者底波拉，是拉比多的妻子，当时作以色列的士师。  
士 4:5 她常坐在以法莲山地拉玛和伯特利之间的底波拉棕树下。以色列人都上她那里去听判断。  
士 4:6 她打发人从拿弗他利的基低斯，将亚比挪菴的儿子巴拉召了来，对他说，耶和華以色列的神岂不是已经吩咐你么？祂说，你去，带着一万拿弗他利人和西布伦人，向他泊山进军。  
士 4:7 我必引耶宾的军长西西拉带着他的战车和全军往基顺河，到你那里去；我必将他交在你手中。  
士 4:8 巴拉对她说，你若同我去，我就去；你若不同我去，我就不去。  
士 4:9 底波拉说，我必与你同去，只是你在所行的路上得不着荣

# CRYSTALLIZATION-STUDY OF JUDGES

## Message Seven

**God's Raising Up of Deborah as a Judge  
of Israel and as a Mother in Israel  
Who Practiced the Female Submission to the Man  
in Order to Keep God's Ordination  
and Bring All of Israel into a Proper Order  
under God's Kingship and Headship**

Hymns:

Scripture Reading: Judg. 4—5

- Judg. 4:1 Then the children of Israel again did that which was evil in the sight of Jehovah after Ehud died.  
Judg. 4:2 And Jehovah sold them into the hand of Jabin the king of Canaan, who reigned in Hazor. And the captain of his army was Sisera, who dwelt at Harosheth-hagoyim.  
Judg. 4:3 And the children of Israel cried out to Jehovah, for he had nine hundred iron chariots, and he oppressed the children of Israel severely twenty years.  
Judg. 4:4 Now Deborah was a prophetess, the wife of Lappidoth. She judged Israel at that time.  
Judg. 4:5 And she would sit under the palm of Deborah, between Ramah and Bethel in the hill country of Ephraim. And the children of Israel went up to her for judgment.  
Judg. 4:6 And she sent word and called to Barak the son of Abinoam from Kedesh-naphtali and said to him, Jehovah the God of Israel has indeed commanded: Go and deploy your forces on Mount Tabor; and take with you ten thousand men from the children of Naphtali and from the children of Zebulun.  
Judg. 4:7 And I will draw out Sisera, the captain of Jabin's army, with his chariots and his throng, toward you at the river Kishon; and I will deliver him into your hand.  
Judg. 4:8 And Barak said to her, If you will go with me, I will go; but if you do not go with me, I will not go.  
Judg. 4:9 And she said, I will surely go with you. However there will be no glory for you on the journey

耀，因为耶和華要将西西拉交付在一个妇人手里。于是底波拉起来，与巴拉一同往基低斯去。

士 4:10 巴拉就召集西布伦人和拿弗他利人到基低斯，跟他上去的有一万人；底波拉也同他上去。

士 4:11 基尼人希百曾离开基尼族，离开了摩西岳父何巴的子孙，到靠近基低斯之撒拿音的橡树旁支搭帐棚。

士 4:12 有人告诉西西拉说，亚比挪菴的儿子巴拉已经上他泊山了。

士 4:13 西西拉就召集所有的战车，就是铁车九百辆，和跟随他的众人，从夏罗设戈印出来，到了基顺河。

士 4:14 底波拉对巴拉说，你起来，今日就是耶和華将西西拉交在你手里的日子。耶和華岂不在你前头行么？于是巴拉下了他泊山，跟随他的有一万人。

士 4:15 耶和華使西西拉和他一切战车并全军在巴拉面前，在刀下溃乱；西西拉下车步行逃跑。

士 4:16 巴拉追赶战车和军队，直到夏罗设戈印。西西拉的全军都倒在刀下，连一个也没有留下。

士 4:17 这时，西西拉步行逃跑，到了基尼人希百之妻雅亿的帐棚，因为夏琐王耶宾与基尼人希百家和好。

士 4:18 雅亿出来迎接西西拉，对他说，请我主转到我这里来，不要惧怕。西西拉就转到她那里，进了她的帐棚；雅亿用被将他遮盖。

士 4:19 西西拉对雅亿说，我渴了，求你给我一点水喝。雅亿就打开盛奶的皮袋，给他喝了，仍旧把他遮盖。

士 4:20 西西拉又对雅亿说，请你站在帐棚门口，若有人来问你说，有人在这里没有？你就说，没有。

士 4:21 西西拉疲乏沉睡；希百的妻雅亿取了帐棚的橛子，手里拿着锤子，轻悄悄地到他旁边，将橛子从他鬓边钉进去，直钉入地里。西西拉就死了。

士 4:22 巴拉追赶西西拉的时候，雅亿出来迎接他说，来罢，我将你所寻找的人给你看。他就进入她帐棚那里，看见西西拉已经死了，倒在地上，橛子还在他鬓中。

士 4:23 那日，神就在以色列人面前把迦南王耶宾制伏了。

士 4:24 从此以色列人的手越发强硬，胜过迦南王耶宾，直到将他灭绝了。

士 5:1 那日，底波拉和亚比挪菴的儿子巴拉唱歌，说，

士 5:2 因为以色列中有首领统率，百姓也甘心奉献自己，你们应当颂赞耶和華。

士 5:3 君王啊，要听！掌权者啊，要侧耳听！我要向耶和華歌唱；我要歌颂耶和華以色列的神。

士 5:4 耶和華啊，你从西珥出来，由以东田间行走；那时地震天漏，云也落雨。

士 5:5 诸山见耶和華的面就震动，这西乃山见耶和華以色列神的面也是如此。

士 5:6 在亚拿的儿子珊迦之日，在雅亿的日子，大道无人行走，都是绕道而行。

士 5:7 以色列中的乡村一无动静，一无动静，直到我底波拉兴起，等我兴起作以色列的母。

you are taking, for Jehovah will sell Sisera into the hand of a woman. And Deborah rose up and went with Barak to Kedesh.

Judg. 4:10 And Barak called Zebulun and Naphtali to Kedesh, and ten thousand men went up behind him; and Deborah went up with him.

Judg. 4:11 Now Heber the Kenite had separated himself from the Kenites, from the children of Hobab the father-in-law of Moses. And he pitched his tent at the terebinth in Zaananim, which is near Kedesh.

Judg. 4:12 And they told Sisera that Barak the son of Abinoam went up to Mount Tabor.

Judg. 4:13 And Sisera called all his chariots-nine hundred iron chariots-and all the people who were with him from Harosheth-hagoyim to the river Kishon.

Judg. 4:14 And Deborah said to Barak, Rise up, for this is the day when Jehovah will deliver Sisera into your hand. Jehovah has indeed gone out before you. So Barak went down from Mount Tabor with ten thousand men after him.

Judg. 4:15 And Jehovah threw Sisera and all his chariots and all his army into confusion with the edge of the sword before Barak, and Sisera got down from his chariot and fled on foot.

Judg. 4:16 But Barak pursued after the chariots and the army as far as Harosheth-hagoyim. And all the army of Sisera fell by the edge of the sword; not even one was left.

Judg. 4:17 Meanwhile, Sisera had fled on foot to the tent of Jael the wife of Heber the Kenite; for there had been peace between Jabin the king of Hazor and the house of Heber the Kenite.

Judg. 4:18 And Jael went out to meet Sisera; and she said to him, Turn here, my lord; turn here to me; do not be afraid. So he turned to her into her tent, and she covered him with a rug.

Judg. 4:19 And he said to her, Give me please a little water to drink, for I am thirsty. And she opened a skin of milk and gave him a drink; then she covered him.

Judg. 4:20 And he said to her, Stand at the entrance of the tent; and if anyone comes and asks you, saying, Is there a man here? you shall say, No.

Judg. 4:21 Then Jael the wife of Heber took a tent peg and put a hammer in her hand and went quietly to him. And she drove the peg into his temple, and it pierced through to the ground; for he was sound asleep and exhausted. And he died.

Judg. 4:22 And Barak was at that moment pursuing Sisera when Jael came out to meet him. And she said to him, Come, and I will show you the man you are seeking. And he went with her; and there was Sisera, fallen dead with the peg in his temple.

Judg. 4:23 So on that day God subdued Jabin the king of Canaan before the children of Israel.

Judg. 4:24 And the hand of the children of Israel became heavier and heavier upon Jabin the king of Canaan until they destroyed Jabin the king of Canaan.

Judg. 5:1 Then Deborah and Barak the son of Abinoam sang on that day, saying:

Judg. 5:2 That the leaders took the lead in Israel, / That the people have willingly offered themselves, / Bless Jehovah.

Judg. 5:3 Hear, O kings; give ear, O princes! / I will sing; I, to Jehovah. / I will sing praise to Jehovah / The God of Israel.

Judg. 5:4 O Jehovah, when You went forth from Seir, / When You marched from the field of Edom, / The earth trembled, the heavens also dripped, / Indeed the clouds dripped water.

Judg. 5:5 The mountains quaked at the presence of Jehovah, / Sinai there, at the presence of Jehovah the God of Israel.

Judg. 5:6 In the days of Shamgar the son of Anath, / In the days of Jael, the highways were not used; / And travelers went / On the roundabout paths.

Judg. 5:7 The villages ceased to act; / They ceased in Israel; / Until I, Deborah, rose up; / Until I rose up as a mother in Israel.

- 士 5:8 以色列一选择新神，战事就临到城门；以色列四万人中，岂看得见盾牌枪矛么？
- 士 5:9 我心倾向以色列的统帅，他们在民中甘心奉献自己。你们应当颂赞耶和華！
- 士 5:10 骑白驴的、坐华毯的、行路的，你们都当传扬。
- 士 5:11 在供水之处，人必扬声，比在其间配水之人的声音更响亮，述说耶和華公义的作为，就是祂在以色列乡村公义的作为。那时耶和華的民下到城门。
- 士 5:12 醒起！醒起，底波拉！醒起！醒起，唱歌罢！巴拉，起来；亚比挪菴的儿子，掳掠你的俘虏。
- 士 5:13 那时有余剩的贵胄下来；耶和華的百姓与我一同下来攻击勇士。
- 士 5:14 有生根于亚玛力，从以法莲下来的；便雅悯在民中跟随你。有统帅从玛吉下来，有持着权杖检点民数的，从西布伦下来。
- 士 5:15 以萨迦的首领与底波拉同来；以萨迦以忠诚待巴拉，众人都跟随巴拉冲下山谷。在流便的族系中，有心中定大志的。
- 士 5:16 你为何坐在羊圈之间，听召唤群羊的笛声呢？在流便的族系中，有心中设大谋的。
- 士 5:17 基列人在约但河外居住。但人为何等在船上？亚设人在海岸坐着，在港口居住。
- 士 5:18 西布伦人是拚命敢死之民；拿弗他利人在田野的高处也是如此。
- 士 5:19 君王都来争战。那时迦南诸王在米吉多水旁的他纳争战，却未得掳掠银钱。
- 士 5:20 星宿从天上争战，从其轨道攻击西西拉。
- 士 5:21 基顺河，就是那基顺古河，把敌人冲没；我的魂哪，应当努力前行。
- 士 5:22 那时马蹄顿蹶，壮马腾跃。
- 士 5:23 耶和華的使者说，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華，不来帮助耶和華攻击勇士。
- 士 5:24 愿基尼人希百的妻子雅亿比众妇人多得福分，比住帐棚的众妇人更蒙福祉。
- 士 5:25 西西拉求水，雅亿给他奶，用款待贵胄的盘子呈上奶酪。
- 士 5:26 雅亿伸手拿着帐棚的橛子，伸右手拿着匠人的锤子，击打西西拉，打伤他的头，把他的鬓角打破穿通。
- 士 5:27 西西拉在她脚前曲身倒卧，在她脚前曲身仆倒；在那里曲身，就在那里仆倒灭亡。
- 士 5:28 西西拉的母亲从窗户里往外观看，从窗棂中尖声呼叫说，他的战车为何耽延不来呢？他的车轮为何行得慢呢？
- 士 5:29 她最聪明的宫女回答她，她也自言自语地说，
- 士 5:30 他们莫非得掠物而分？每个壮士得了一两个女子？西西拉得了彩衣为掠物，得了绣花的彩衣为掠物；这一两件绣花的彩衣，乃是披在掳掠者颈项上的。
- Judg. 5:8 They chose new gods; / Then there was war in their gates. / Was a shield or a spear seen / Among forty thousand in Israel?
- Judg. 5:9 My heart is with the commanders of Israel, / Those who offered themselves willingly among the people. / Bless Jehovah!
- Judg. 5:10 Tell of it, you who ride on white donkeys, / You who sit on rich carpets, / And you who go upon the way.
- Judg. 5:11 Louder than the voice of those who distribute water among the watering / places, / There they recount the righteous deeds of Jehovah, / His righteous acts toward His villages in Israel. / Then the people of Jehovah went down to the gates.
- Judg. 5:12 Awake! Awake, Deborah! / Awake! Awake, speak forth a song! / Arise, Barak; / And lead captive your captives, son of Abinoam.
- Judg. 5:13 Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty:
- Judg. 5:14 From Ephraim, those who took root in Amalek; / Following you, Benjamin, with your peoples; / From Machir commanders came down, / And from Zebulun those who wielded the staff of him who marshals.
- Judg. 5:15 And the princes in Issachar were with Deborah; / And Issachar was true to Barak; / Into the valley they were sent behind him. / Among the divisions of Reuben / There were great resolutions in heart.
- Judg. 5:16 Why did you sit among the sheepfolds / Listening to the pipings for the flocks? / In the divisions of Reuben / There were great searchings of heart.
- Judg. 5:17 Gilead stayed across the Jordan. / And as for Dan, why did he remain with the ships? / Asher sat at the shore of the sea / And stayed at his landings.
- Judg. 5:18 Zebulun was a people that despised their own lives even unto death; / And Naphtali, on the heights of the field.
- Judg. 5:19 The kings came; they fought. / At that time the kings of Canaan fought / In Taanach by the waters of Megiddo; / They took no gain of silver.
- Judg. 5:20 From heaven the stars fought; / From their courses they fought with Sisera.
- Judg. 5:21 The river Kishon swept them away, / The ancient river, the river Kishon. / March on, O my soul, with strength!
- Judg. 5:22 At that time the horse hooves stamped / With the prancing, the prancing of their mighty steeds.
- Judg. 5:23 Curse Meroz, says the Angel of Jehovah; / Bitterly curse its inhabitants. / For they did not come to the aid of Jehovah, / To the aid of Jehovah against the mighty.
- Judg. 5:24 Blessed among women shall Jael be, / The wife of Heber the Kenite; / Blessed among the women in the tent shall she be.
- Judg. 5:25 He asked for water; she gave him milk. / In a bowl for nobles she presented him with cream.
- Judg. 5:26 She put her hand to the tent peg, / And her right hand to the workman's hammer; / Then she struck Sisera; she smashed his head; / Indeed she shattered and pierced his temples.
- Judg. 5:27 At her feet he bowed; he fell; he lay down. / At her feet he bowed; he fell. / Where he bowed, there he fell, destroyed.
- Judg. 5:28 Through the window one looks forth and cries shrilly; / The mother of Sisera, through the lattice: / Why is his chariot so long in coming? / Why do the tracks of his chariots delay?
- Judg. 5:29 The wisest of her ladies answer her, / And she herself returns an answer to herself:
- Judg. 5:30 Have they not found and divided the spoil? / A girl, two girls, to each mighty man. / The spoil of dyed garments to Sisera, / The spoil of embroidered, dyed garments; / A dyed embroidery, two embroideries, / For the neck of the spoiler.

士 5:31 耶和華啊，愿你的仇敌都这样灭亡。愿爱你的人如日头出现，光辉烈烈。这样，那地太平四十年。

Judg. 5:31 May all Your enemies so perish, O Jehovah. / But may those who love Him be like the sun / When it rises in its might. And the land had rest forty years.

壹 士师记表明，以色列人因着厌弃神作他们的王，而得罪了神；我们若厌弃神作我们的王、我们的主、我们的头、和我们的丈夫，这在神眼中是大恶，极大的恶事—撒八 7，十二 17，19，士二一 25，十七 6，路十九 11～14，耶十一 13，结十六 24：

**I. The book of Judges shows that Israel had offended God by rejecting Him as their King; it is a great wickedness, a great evil, in the sight of God if we reject Him as our King, our Lord, our Head, and our Husband—1 Sam. 8:7; 12:17, 19; Judg. 21:25; 17:6; Luke 19:11-14; Jer. 11:13; Ezek. 16:24:**

撒八 8:7 耶和華对撒母耳说，百姓向你所说的一切话，你只管听从；因为他们不是厌弃你，乃是厌弃我，不要我作他们的王。

1 Sam. 8:7 And Jehovah said to Samuel, Listen to the voice of the people according to all that they have said to you; for it is not you whom they have rejected, but they have rejected Me from being King over them.

撒八 12:17 今日不是割麦子的时候么？我要呼求耶和華，祂必打雷降雨，你们就可以知道又看出，你们要求立王，是在耶和華眼中行了大恶。

1 Sam. 12:17 Is it not the wheat harvest today? I will call to Jehovah, that He send thunder and rain; and you will know and see that your wickedness which you have done in the sight of Jehovah by asking for a king for yourselves is great.

撒八 12:19 众民对撒母耳说，求你为仆人们祷告耶和華你的神，免得我们死亡，因为我们为自己求立王的事，是在我们一切的罪上又加了一件恶事。

1 Sam. 12:19 Then all the people said to Samuel, Pray to Jehovah your God for your servants that we would not die, for we have added to all our sins the evil of asking for a king for ourselves.

士 21:25 那些日子，以色列中没有王，各人行自己眼中看为正的事。

Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

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。

Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.

路 19:11 众人正听这些话的时候，耶稣因为将近耶路撒冷，又因他们以为神的国快要显现出来，就再说了一个比喻，

Luke 19:11 And as they were listening to these things, He spoke further a parable, because He was near Jerusalem and they supposed that the kingdom of God was to appear immediately.

路 19:12 说，有一个贵胄往远方去，要得国回来，

Luke 19:12 He said therefore, A certain man of noble birth went to a distant country to receive for himself a kingdom and to return.

路 19:13 便叫了他的十个奴仆来，交给他们十锭银子，对他们说，你们去作生意，直等我回来。

Luke 19:13 And he called ten of his own slaves and gave them ten minas, and he said to them, Do business until I come.

路 19:14 他本国的人却恨他，打发使者随后去说，我们不愿意这个人作我们的王。

Luke 19:14 But his citizens hated him and sent an envoy after him, saying, We do not want this man to reign over us.

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。

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.

结 16:24 又为自己建造圆顶花楼，在各街市为自己作了高台。

Ezek. 16:24 You built yourself a mound and made yourself an elevation in every open square.

一 我们该不断接受、经历并享受基督作我们的王、我们的主、我们的头、和我们的丈夫，使祂成为我们的祝福，也使我们对众圣徒和众召会成为祝福的管道—太二 2，约一 49，来七 2，赛三二 1～2，三三 22，腓二 9～11，罗十四 6～9，林后四 5，西二 19，弗一 22～23，林后十一 2～3，何二 19～20，民六 23～27，诗一二八 5，四八 2。

**A. We should continually take, experience, and enjoy Christ as our King, our Lord, our Head, and our Husband so that He can be our blessing to make us a channel of blessing to the saints and all the churches—Matt. 2:2; John 1:49; Heb. 7:2; Isa. 32:1-2; 33:22; Phil. 2:9-11; Rom. 14:6-9; 2 Cor. 4:5; Col. 2:19; Eph. 1:22-23; 2 Cor. 11:2-3; Hosea 2:19-20; Num. 6:23-27; Psalms 128:5; 48:2.**

太 2:2 那生为犹太人王之在哪里？因为祂的星出现的时候，我们看见了，就前来拜祂。

约 1:49 拿但业说，拉比，你是神的儿子，你是以色列的王。

来 7:2 亚伯拉罕也将所得的一切，分了十分之一给他。首先，他的名字翻出来是公义王；其次，他又是撒冷王，就是平安王。

赛 32:1 看哪，必有一王凭公义作王，必有首领按公平掌权。

赛 32:2 必有一人像避风所，和避暴雨的隐密处，象河流在干旱之地，象大磐石的影子在疲乏之地。

赛 33:22 因为耶和華是审判我们的，耶和華是给我们设律法的，耶和華是我们的王；祂必拯救我们。

腓 2:9 所以神将祂升为至高，又赐给祂那超乎万名之上的名，

腓 2:10 叫天上的、地上的和地底下的，在耶稣的名里，万膝都要跪拜，

腓 2:11 万口都要公开承认耶稣基督为主，使荣耀归与父神。

罗 14:6 守日的人是向主守的，吃的人是向主吃的，因为他感谢神；不吃的人是向主不吃的，他也感谢神。

罗 14:7 因为我们没有一个人向自己活，也没有一个人向自己死；

罗 14:8 我们若活着，是向主活；若死了，是向主死。所以我们或活或死，总是主的人。

罗 14:9 因此基督死了，又活了，为要作死人并活人的主。

林后 4:5 因为我们不是传自己，乃是传基督耶稣为主，也传自己为耶稣的缘故，作你们的奴仆。

西 2:19 不持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的生长而长大。

弗 1:22 将万有服在祂的脚下，并使祂向着召会作万有的头；

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。

何 2:19 我必聘你永远归我为妻，以公义和公平，以慈爱和怜恤聘你归我；

何 2:20 也必以信实聘你归我，你就必认识我耶和華。

民 6:23 你要对亚伦和他儿子们说，你们要这样为以色列人祝福，说，

民 6:24 愿耶和華赐福给你，保护你；

民 6:25 愿耶和華使祂的面光照你，赐恩给你；

民 6:26 愿耶和華向你仰脸，赐你平安。

民 6:27 他们要如此将我的名赐给以色列人，好使我赐福给他们。

诗 128:5 愿耶和華从锡安赐福给你；愿你一生的日子，看见耶路撒冷的美福。

诗 48:2 在北面的锡安山，是大君王的城，居高华美，为全地所喜悦。

二 马太一章一节说到基督是“大卫的子孙〔直译，儿子〕，亚伯拉罕〔的〕子孙〔直译，儿子〕”：

Matt. 2:2 Saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him.

John 1:49 Nathanael answered Him, Rabbi, You are the Son of God; You are the King of Israel.

Heb. 7:2 To whom also Abraham apportioned a tenth part of all; first being interpreted king of righteousness, and then also king of Salem, which is king of peace;

Isa. 32:1 Indeed a King will reign according to righteousness, / And the rulers will rule according to justice.

Isa. 32:2 And a man will be like a refuge from the wind / And a covering from the tempest, / Like streams of water in a dry place, / Like the shadow of a massive rock in a wasted land.

Isa. 33:22 For Jehovah is our Judge, / Jehovah is our Lawmaker, / Jehovah is our King; He will save us.

Phil. 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,

Phil. 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,

Phil. 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

Rom. 14:6 He who regards that day, regards it to the Lord; and he who eats, eats to the Lord, for he gives thanks to God; and he who does not eat, does not eat to the Lord, and he gives thanks to God.

Rom. 14:7 For none of us lives to himself, and none dies to himself;

Rom. 14:8 For whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord's.

Rom. 14:9 For Christ died and lived again for this, that He might be Lord both of the dead and of the living.

2 Cor. 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

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

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

2 Cor. 11:3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

Hosea 2:19 And I will betroth you to Myself forever; / Indeed I will betroth you to Myself / In righteousness and justice / And in lovingkindness and compassions;

Hosea 2:20 Indeed I will betroth you to Myself in faithfulness, / And you will know Jehovah.

Num. 6:23 Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel; you shall say to them,

Num. 6:24 Jehovah bless you and keep you;

Num. 6:25 Jehovah make His face shine upon you and be gracious to you;

Num. 6:26 Jehovah lift up His countenance upon you and give you peace.

Num. 6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.

Psa. 128:5 Jehovah bless you from Zion; / And may you see the prosperity of Jerusalem / All the days of your life.

Psa. 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.

B. Matthew 1:1 speaks of Christ as “the son of David, the son of Abraham”:

太 1:1 耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱：

- 1 因着我们背叛，我们需要悔改，接受基督作为大卫的子孙，就是作我们的权柄，作我们的主宰者和君王，好使祂能在神的国里，在我们里面并在我们身上掌权。
- 2 我们若有基督作大卫的子孙（儿子），更大的所罗门，也就会有祂作亚伯拉罕的子孙（儿子），真以撒；这就是说，我们越接受基督作我们的君王（大卫的子孙），我们就越在祂的掌权之下；我们越在祂的掌权之下，我们也就越享受祂作我们的祝福（亚伯拉罕的子孙）；这就是经过过程、终极完成成为包罗万有之灵的三一神之福—1 节，加三 14，16，29。

太 1:1 耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱：

加 3:14 为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。

加 3:16 应许原是向亚伯拉罕和他后裔说的。并不是说，和众后裔，象是指着许多人，乃是说，“和你那后裔，”指着一个人，就是基督。

加 3:29 你们既属于基督，就是亚伯拉罕的后裔，是照着应许为后嗣了。

- 3 这会我们对圣徒成为祝福的管道，使他们得到信仰上的进步（生命的长大）和喜乐（对基督的享受）；我们已经蒙召要祝福别人，所以我们这些蒙福的人该一直祝福别人，好叫我们承受福分—腓一 25，彼前三 9。

腓 1:25 我既然这样深信，就知道仍要留下，继续与你们众人同住，使你们得到信仰上的进步和喜乐，

彼前 3:9 不以恶报恶，或以辱骂还辱骂，倒要祝福，因你们是为这蒙召，好叫你们承受福分。

贰 神兴起底波拉作以色列的士师，她实行女人对男人的服从，以守住神的定命，并将全以色列带进正确的等次，服在神的作王和作头之下—士四~五：

士四~五 见本篇篇首读经部分。

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham:

1. Because we are rebels, we need to repent and receive Christ as the son of David, that is, as our authority, as our Sovereign and King, so that He may rule in us and over us in God's kingdom.
2. If we have Christ as the son of David, the greater Solomon, we will also have Him as the son of Abraham, the real Isaac; this means that the more we take Christ as our King (the son of David), the more we are under His ruling, and the more we are under His ruling, the more we enjoy Him as our blessing (the son of Abraham); this is the blessing of the processed Triune God consummated as the all-inclusive Spirit—v. 1; Gal. 3:14, 16, 29.

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham:

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

Gal. 3:16 But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: "And to your seed," who is Christ.

Gal. 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.

3. This will cause us to become channels of blessing for the saints' progress (their growth in life) and for their joy of the faith (their enjoyment of Christ); we have been called to bless others, so we, as a blessed people, should always bless others that we may inherit blessing—Phil. 1:25; 1 Pet. 3:9.

Phil. 1:25 And being confident of this, I know that I will remain and continue with you all for your progress and joy of the faith,

1 Pet. 3:9 Not rendering evil for evil or reviling for reviling, but on the contrary blessing one another, because you were called to this, that you might inherit blessing.

II. **God raised up Deborah as a judge of Israel who practiced the female submission to the man in order to keep God's ordination and bring all of Israel into a proper order under God's kingship and headship—Judg. 4—5:**

Judg. 4—5 See the verses listed under *Scripture Reading* of this message.

一 以笏死后，以色列人又行耶和华眼中看为恶的事，（四 1，）所以耶和华把以色列人交付于迦南王耶宾手中，他的军长是西西拉；他有铁车九百辆，他大大欺压以色列人二十年之久—2 ~ 3 节上。

士 4:1 以笏死后，以色列人又行耶和华眼中看为恶的事。

士 4:2 耶和华就把他们交付于在夏琐作王的迦南王耶宾手中；他的军长是西西拉，住在夏罗设戈印。

士 4:3 耶宾王有铁车九百辆；他大大欺压以色列人二十年之久，以色列人就哀求耶和华。

二 在士师记四章的时候，以色列人在神命定的领头功用上失败了；这迫使神作不寻常、不平常的事，兴起一个女人底波拉作以色列的士师；这样一个女人的兴起，改变了整个以色列的光景—4 ~ 5 节。

士 4:4 有一位女申言者底波拉，是拉比多的妻子，当时作以色列的士师。

士 4:5 她常坐在以法莲山地拉玛和伯特利之间的底波拉棕树下。以色列人都上她那里去听判断。

三 以色列人哀求耶和华，（3 下，）女申言者底波拉就被兴起，作以色列的士师；她常坐在底波拉棕树下，以色列人都上她那里去听判断。（4 ~ 5。）

士 4:3 耶宾王有铁车九百辆；他大大欺压以色列人二十年之久，以色列人就哀求耶和华。

士 4:4 有一位女申言者底波拉，是拉比多的妻子，当时作以色列的士师。

士 4:5 她常坐在以法莲山地拉玛和伯特利之间的底波拉棕树下。以色列人都上她那里去听判断。

四 在圣经里，正确的女人指明服从神，守住神定命的人；这是以色列在作他们的王、他们的主、他们的头、和他们的丈夫之神面前该采取的地位，但以色列违反神的定命，离开他们作神妻子的地位，离弃神，转向众多的偶像；这将以色列带到悲惨的情况和光景里：

1 参孙从母腹里就作拿细耳人，共作一生之久；拿细耳人要任由发络长长，表征他要一直服从主的作

A. The children of Israel again did that which was evil in the sight of Jehovah after Ehud died (4:1), so Jehovah sold Israel into the hand of Jabin the king of Canaan, the captain of whose army was Sisera; he had nine hundred iron chariots, and he oppressed Israel severely for twenty years—vv. 2, 3b.

Judg. 4:1 Then the children of Israel again did that which was evil in the sight of Jehovah after Ehud died.

Judg. 4:2 And Jehovah sold them into the hand of Jabin the king of Canaan, who reigned in Hazor. And the captain of his army was Sisera, who dwelt at Harosheth-hagoyim.

Judg. 4:3 And the children of Israel cried out to Jehovah, for he had nine hundred iron chariots, and he oppressed the children of Israel severely twenty years.

B. At the time of Judges 4, the men of Israel had failed in their God-ordained function of leadership; this forced God to do something extraordinary and unusual in raising up a female, Deborah, as a judge of Israel; the raising up of such a female changed the entire condition of Israel—vv. 4-5.

Judg. 4:4 Now Deborah was a prophetess, the wife of Lappidoth. She judged Israel at that time.

Judg. 4:5 And she would sit under the palm of Deborah, between Ramah and Bethel in the hill country of Ephraim. And the children of Israel went up to her for judgment.

C. The children of Israel cried out to Jehovah (v. 3a), and Deborah, a prophetess, was raised up as a judge of Israel; she would sit under the palm of Deborah, and the children of Israel went up to her for judgment (vv. 4-5).

Judg. 4:3 And the children of Israel cried out to Jehovah, for he had nine hundred iron chariots, and he oppressed the children of Israel severely twenty years.

Judg. 4:4 Now Deborah was a prophetess, the wife of Lappidoth. She judged Israel at that time.

Judg. 4:5 And she would sit under the palm of Deborah, between Ramah and Bethel in the hill country of Ephraim. And the children of Israel went up to her for judgment.

D. In the Bible a proper female indicates one who is in submission to God, one who keeps God's ordination; this is the position that Israel should have taken before God as her King, her Lord, her Head, and her Husband, but Israel violated God's ordination, leaving her position as God's wife and forsaking Him for hundreds of idols; this brought Israel into a miserable situation and condition:

1. Samson was a Nazarite from his mother's womb for the full course of his life; the Nazarite was to let his hair grow long, signifying that

头，如此就有能力—民六 5，士十六 17，林前十一 3～6，10，15。

民 6:5 在他许愿分别出来的一切日子，不可用剃刀剃头。他要成为圣别，直到他将自己分别出来归耶和華的日子满了；他要任由发绺长长。

士 16:17 参孙就把心中的一切都告诉了她，对她说，向来人没有用剃刀剃我的头，因为我从母腹里就归神作拿细耳人；若剃了我的头发，我的力气就离开我，我便软弱像所有的人一样。

林前 11:3 我且愿意你们知道，基督是各人的头，男人是女人的头，神是基督的头。

林前 11:4 凡男人祷告，或是申言，若蒙着头，就羞辱自己的头。

林前 11:5 但凡女人祷告，或是申言，若不蒙着头，就羞辱自己的头，因为这就如同剃了头发一样。

林前 11:6 女人若不蒙着头，就该剪了头发；女人若以剪发或剃发为羞愧，就该把自己蒙起来。

林前 11:10 因此，女人为着天使的缘故，应当在头上有服权柄的表记。

林前 11:15 而女人有长头发，乃是她的荣耀么？因为这长头发是给她作盖头的。

2 但大利拉天天用话催逼他，要他将能力的秘诀告诉她，甚至“他魂里烦得要死”；（士十六 16；）因着撒但折磨的计谋，参孙就落在他的网罗里，他的头发被大利拉剃除，他就被非利士人捉住，失去拿细耳人的奉献，失去能力，失去分别为圣的见证，失去神的同在。（但七 25。）

士 16:16 大利拉天天用话催逼他，甚至他魂里烦得要死。

但 7:25 他必向至高者说顶撞的话，并折磨至高者的圣民；他想要改变节期和律法；圣民必交付在他手中一年、二年、半年。

3 那些接受不同且错谬的教训，认为信徒不该服从神所指派之代表权柄的人，就被这教训所破坏；我们（尤其是已婚的姊妹—弗五 22～24）该有服从的灵、地位、气氛和意愿；你若是这样的人，这对你和你的将来都有很大的祝福。

弗 5:22 作妻子的，要服从自己的丈夫，如同服从主；

弗 5:23 因为丈夫是妻子的头，如同基督是召会的头；祂自己乃是身体的救主。

弗 5:24 召会怎样服从基督，妻子也要照样凡事服从丈夫。

he was to remain in subjection to the Lord's headship, wherein is power—Num. 6:5; Judg. 16:17; 1 Cor. 11:3-6, 10, 15.

Num. 6:5 All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to Jehovah; he shall let the locks of the hair of his head grow long.

Judg. 16:17 And he told her all his heart and said to her, No razor has ever come upon my head, for I have been a Nazarite to God from my mother's womb. If I were shaved, my strength would leave me, and I would become weak and be like all men.

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

1 Cor. 11:4 Every man praying or prophesying with his head covered disgraces his head.

1 Cor. 11:5 But every woman praying or prophesying with her head uncovered disgraces her head; for it is one and the same as she who is shaved.

1 Cor. 11:6 For if a woman is not covered, let her hair also be cut off; but if it is shameful for a woman to have her hair cut off or to be shaved, let her be covered.

1 Cor. 11:10 Therefore the woman ought to have a sign of submission to authority on her head for the sake of the angels.

1 Cor. 11:15 But if a woman has long hair, it is a glory to her? For her long hair has been given to her for a covering.

2. But Delilah pressed him with her words every day and urged him to tell her the secret of his power until “his soul was tired to death” (Judg. 16:16); because of Satan's wearing-out tactics, Samson fell into Satan's snare, his hair was shaved by Delilah, and he was captured by the Philistines, losing his Nazarite consecration, his power, his testimony of sanctification, and God's presence (Dan. 7:25).

Judg. 16:16 And after she pressed him with her words every day and urged him, his soul was tired to death.

Dan. 7:25 And he will speak things against the Most High and wear out the saints of the Most High; and his intention will be to change the times and the law; and they will be given into his hand for a time and times and half a time.

3. Those who accept the different and wrong teaching that the believers should not submit to deputy authorities appointed by God will be spoiled by this teaching; with us (especially with the married sisters—Eph. 5:22-24), there should be a submissive spirit, standing, atmosphere, and intention; if you are such a person, there will be a great blessing for you and for your future.

Eph. 5:22 Wives, be subject to your own husbands as to the Lord;

Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

Eph. 5:24 But as the church is subject to Christ, so also let the wives be subject to their husbands in everything.

五 我们读士师记五章里底波拉所作的歌，就能看见她满了能力、才干、眼光和远见；但这样卓越、有才干的人非常服从；神使她作首领，但她守住正确的等次，以巴拉为她的遮盖—四6~9，参林前十一3~6，10。

士五 见本篇篇首读经部分。

士4:6 她打发人从拿弗他利的基低斯，将亚比挪菴的儿子巴拉召了来，对他说，耶和华以色列的神岂不是已经吩咐你么？他说，你去，带着一万拿弗他利人和西布伦人，向他泊山进军。

士4:7 我必引耶宾的军长西西拉带着他的战车和全军往基顺河，到你那里去；我必将他交在你手中。

士4:8 巴拉对她说，你若同我去，我就去；你若不同我去，我就不去。

士4:9 底波拉说，我必与你同去，只是你在所行的路上得不着荣耀，因为耶和华要将西西拉交付在一个妇人手里。于是底波拉起来，与巴拉一同往基低斯去。

林前11:3 我且愿意你们知道，基督是各人的头，男人是女人的头，神是基督的头。

林前11:4 凡男人祷告，或是申言，若蒙着头，就羞辱自己的头。

林前11:5 但凡女人祷告，或是申言，若不蒙着头，就羞辱自己的头，因为这就如同剃了头发一样。

林前11:6 女人若不蒙着头，就该剪了头发；女人若以剪发或剃发为羞愧，就该把自己蒙起来。

林前11:10 因此，女人为着天使的缘故，应当在头上有服权柄的表记。

六 底波拉领悟她需要一个男人作她的遮盖；正如保罗在林前十一章三节说到：“基督是各人的头，男人是女人的头，神是基督的头。”

林前11:3 我且愿意你们知道，基督是各人的头，男人是女人的头，神是基督的头。

七 当这卓越不凡的妇人领头实行女人对男人的服从，全国就进入绝佳、正确的等次；众首领统率，众百姓跟随，军队就形成了；每个人都回到他们在耶和华面前正确的地位上。

八 因此，底波拉在她的歌里能说，“以色列中有首领统率，百姓也甘心奉献自己，你们应当颂

E. By reading Deborah's song in Judges 5, we can see that she was full of ability, capacity, insight, and foresight, but such an excellent and capable person was very submissive; God made her the leader, yet she kept the proper order and took Barak as her covering—4:6-9; cf. 1 Cor. 11:3-6, 10.

Judges 5 See the verses listed under *Scripture Reading* of this message.

Judg. 4:6 And she sent word and called to Barak the son of Abinoam from Kedesh-*naphtali* and said to him, Jehovah the God of Israel has indeed commanded: Go and deploy your forces on Mount Tabor; and take with you ten thousand men from the children of *Naphtali* and from the children of *Zebulun*.

Judg. 4:7 And I will draw out *Sisera*, the captain of *Jabin's* army, with his chariots and his throng, toward you at the river *Kishon*; and I will deliver him into your hand.

Judg. 4:8 And Barak said to her, If you will go with me, I will go; but if you do not go with me, I will not go.

Judg. 4:9 And she said, I will surely go with you. However there will be no glory for you on the journey you are taking, for Jehovah will sell *Sisera* into the hand of a woman. And Deborah rose up and went with Barak to *Kedesh*.

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

1 Cor. 11:4 Every man praying or prophesying with his head covered disgraces his head.

1 Cor. 11:5 But every woman praying or prophesying with her head uncovered disgraces her head; for it is one and the same as she who is shaved.

1 Cor. 11:6 For if a woman is not covered, let her hair also be cut off; but if it is shameful for a woman to have her hair cut off or to be shaved, let her be covered.

1 Cor. 11:10 Therefore the woman ought to have a sign of submission to authority on her head for the sake of the angels.

F. Deborah realized that she needed a man to be her covering; as Paul says in 1 Corinthians 11:3: “Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.”

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

G. When this excellent, extraordinary woman took the lead to practice the female submission to the man, the entire country came into an excellent and proper order; all the leaders took the lead, all the people followed, and the army was formed; everyone returned to his or her proper position before Jehovah.

H. Thus, Deborah could say in her song, “That the leaders took the lead in Israel, / That the people have willingly offered themselves, / Bless

赞耶和华。…那时有余剩的贵胄下来；耶和华的百姓与我一同下来攻击勇士”——士5:2, 13。

士 5:2 因为以色列中有首领统率，百姓也甘心奉献自己，你们应当颂赞耶和华。

士 5:13 那时有余剩的贵胄下来；耶和华的百姓与我一同下来攻击勇士。

九 召会中的姊妹们第一且最大的功用，乃是服从；如果姊妹们能学习这个功课，召会就必刚强、丰富且得更新：

1 要服从就需要有生命的供应、恩典的享受、十字架的作工、以及否认己。

2 满有基督的人就满有服从；主一生都是服从的，祂给了我们服从和顺从的生命——腓2:5~11，来5:7~9。

腓 2:5 你们里面要思念基督耶稣里面所思念的：

腓 2:6 祂本有神的形状，不以自己与神同等为强夺之珍，紧持不放，

腓 2:7 反而倒空自己，取了奴仆的形状，成为人的样式；

腓 2:8 既显为人的样子，就降卑自己，顺从至死，且死在十字架上。

腓 2:9 所以神将祂升为至高，又赐给祂那超乎万名之上的名，

腓 2:10 叫天上的、地上的和地底下的，在耶稣的名里，万膝都要跪拜，

腓 2:11 万口都要公开承认耶稣基督为主，使荣耀归与父神。

来 5:7 基督在肉身的日子，强烈地哭号，流泪向那能救祂出死的，献上祈祷和恳求，因祂的虔诚，就蒙了垂听；

来 5:8 祂虽然为儿子，还是因所受的苦难学了顺从；

来 5:9 祂既得以成全，就对凡顺从祂的人，成了永远救恩的根源，

3 一个姊妹肯嫁给一个弟兄，就是说她乐意把自己摆在这里说，“我肯服从；”如果一个姊妹心中没有打算要服从一个人，就别作他的妻子，别嫁给他——弗5:22~23，彼前三:1~6。

弗 5:22 作妻子的，要服从自己的丈夫，如同服从主；

弗 5:23 因为丈夫是妻子的头，如同基督是召会的头；祂自己乃是身体的救主。

彼前 3:1 照样，作妻子的，要服从自己的丈夫，好叫那些甚至不信从主的话的，也可以不用主的话，借着妻子的品行，被主得着，

Jehovah... / Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty”——Judg. 5:2, 13.

Judg. 5:2 That the leaders took the lead in Israel, / That the people have willingly offered themselves, / Bless Jehovah.

Judg. 5:13 Then a remnant of the nobles went down; / The people of Jehovah went down with me against the mighty:

I. The first and greatest function of the sisters in the church is to be submissive; if the sisters can learn this lesson, the church will be strong, enriched, and renewed:

1. To be submissive requires the supply of life, the enjoyment of grace, the working of the cross, and the denial of the self.

2. Those who are filled with Christ are filled with submission; the Lord, who was submissive throughout His life, has given us His life of submission and obedience—Phil. 2:5-11; Heb. 5:7-9.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus,

Phil. 2:6 Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,

Phil. 2:7 But emptied Himself, taking the form of a slave, becoming in the likeness of men;

Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

Phil. 2:9 Therefore also God highly exalted Him and bestowed on Him the name which is above every name,

Phil. 2:10 That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,

Phil. 2:11 And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

Heb. 5:7 This One, in the days of His flesh, having offered up both petitions and supplications with strong crying and tears to Him who was able to save Him out of death and having been heard because of His piety,

Heb. 5:8 Even though He was a Son, learned obedience from the things which He suffered.

Heb. 5:9 And having been perfected, He became to all those who obey Him the source of eternal salvation,

3. For a sister to marry a brother means that she is willing to offer herself up and say, “I am willing to submit”; if a sister has never intended in her heart to submit to the one whom she intends to marry, she should not be his wife and should not marry him—Eph. 5:22-23; 1 Pet. 3:1-6.

Eph. 5:22 Wives, be subject to your own husbands as to the Lord;

Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

1 Pet. 3:1 In like manner, wives, be subject to your own husbands, that even if any disobey the word, they will be gained without the word through the manner of life of their wives,

彼前 3:2 这是因为他们亲眼看见你们敬畏中纯洁的品行。

彼前 3:3 你们的妆饰，不要重于外面的辫头发、戴金饰、穿衣服，

彼前 3:4 乃要重于那以温柔安静的灵为不朽坏之妆饰的心中隐藏的人，这在神面前是极有价值的。

彼前 3:5 因为从前那仰望神的圣别妇人，也是这样妆饰自己，服从自己的丈夫，

彼前 3:6 就如撒拉顺从亚伯拉罕，称他为主；你们若行善，不怕任何的惊吓，便是撒拉的儿女了。

1 Pet. 3:2 Seeing with their own eyes your pure manner of life in fear.

1 Pet. 3:3 Let your adorning not be the outward plaiting of hair and putting on of gold or clothing with garments,

1 Pet. 3:4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.

1 Pet. 3:5 For in this manner formerly the holy women also, who hoped in God, adorned themselves, being subject to their own husbands,

1 Pet. 3:6 As Sarah obeyed Abraham, calling him lord; whose children you have become, if you do good and do not fear any terror.

### 叁 底波拉不仅兴起作以色列的士师，也作以色列的母——士五 7:

士 5:7 以色列中的乡村一无动静，一无动静，直到我底波拉兴起，等我兴起作以色列的母。

一 当召会生活在实行上达到顶峰时，每个召会都应该有一些真实的母亲；在罗马十六章十三节保罗说，“问在主里蒙拣选的鲁孚和他母亲，也就是我的母亲安”：

罗 16:13 问在主里蒙拣选的鲁孚和他母亲，也就是我的母亲安。

1 使徒保罗需要一位母亲；没有一位姊妹作母亲来照顾那些背负事奉主担子的人，他们就很不幸了；我们都需要属灵的母亲来照顾，她们的照顾乃是给我们真实的滋养和我们真实的保护。

2 保罗有属灵的母亲，指明在罗马的召会生活里的圣徒，借着基督的钉十字架与复活有了生命的转换；有生命的转换最好的路乃是跟随保罗的榜样，他定意不知道别的，只知道包罗万有的基督，并这位钉十字架的一林前二 2。

林前 2:2 因为我曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。

二 约翰福音是一卷讲生命的书，不是讲天然的生命，而是讲转换并变化过的生命；本来约翰不是马利亚的儿子，马利亚也不是约翰的母亲，但凭着基督释放生命的死，凭着祂分赐生命的复活，并凭着祂与他们生命的联结，祂所爱的门徒就能

### III. Deborah rose up not only as a judge of Israel but also as a mother in Israel—Judg. 5:7:

Judg. 5:7 The villages ceased to act; / They ceased in Israel; / Until I, Deborah, rose up; / Until I rose up as a mother in Israel.

A. When the church life in practicality reaches a peak, there should be some real mothers in every church; in Romans 16:13 Paul says, “Greet Rufus, chosen in the Lord, and his mother as well as mine”:

Rom. 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.

1. The apostle Paul needed a mother; without a sister as a mother to take care of them, all of those who bear the burden for the Lord’s service would be sorrowful; we all need the care of spiritual mothers, whose care is our real nourishment and our real protection.

2. Paul’s having a spiritual mother indicates that the saints in the church life in Rome had a life transfer through the crucifixion and resurrection of Christ; the best way to have a life transfer is by following the pattern of Paul, who did not determine to know anything but the all-inclusive Christ, and this One crucified—1 Cor. 2:2.

1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

B. The Gospel of John is a book on life, not on the natural life but on the transferred and transformed life; originally, John was not Mary’s son, and Mary was not John’s mother, but by Christ’s life-releasing death, by His life-dispensing resurrection, and by His life union with them, His beloved disciple could be one with Him and become the son of His mother, and she

与祂是一而成为祂母亲的儿子，祂母亲也能成为祂所爱之门徒的母亲——十九 26 ~ 27。

约 19:26 耶稣看见祂母亲和祂所爱的那门徒站在旁边，就对祂母亲说，妇人，看哪，你的儿子。

约 19:27 又对那门徒说，看哪，你的母亲。从那时候，那门徒就接她到自己家里去了。

三 我们的第一种关系是在肉身里面，但第二种是在灵里，就是在转换过的生命里面；因着我们有第二次出生，（三 6，）我们定规有第二种关系，与真实的姊妹和真实的母亲有第二种家庭关系。

约 3:6 从肉体生的，就是肉体；从那灵生的，就是灵。

四 姊妹们若操练祷告和信心的灵，作真实的母亲，（林后四 13，）她们就会晓得自己是多么自私，多么在自己里面；有好的属灵儿女会暴露她们到极点；再者姊妹们会借着照顾一些属灵的儿女而在生命里长大成熟。

林后 4:13 并且照经上所记：“我信，所以我说话；”我们既有这同样信心的灵，也就信，所以也就说话，

五 如果姊妹们真爱主，并且在主的恢复里对召会生活认真，就必须看自己是服事的护士，召会的护士，在召会这真正的医院中护理看顾；所有的姊妹们都必须凭着祷告作服事的姊妹，并凭着爱这极超越的路作慈爱的母亲，好在属灵生活和召会生活上帮助有需要者和年幼者；这是得着祝福、长大、属灵、并对主真正的享受最好的路——罗十六 1 ~ 2，13，赛六六 12 ~ 13，林前十二 31 下，十三 4 ~ 7。

罗 16:1 我向你们推荐我们的姊妹非比，她是在坚革哩的召会的女执事，

罗 16:2 请你们在主里面照着与圣徒相配的接待她。她在何事上需要你们，你们就辅助她，因她素来辅助许多人，也辅助了我。

罗 16:13 问在主里蒙拣选的鲁孚和他母亲，也就是我的母亲安。

赛 66:12 耶和華如此说，我要使平安延及她，好象江河；使列国的荣耀延及她，如同涨溢的河；你们要从中啜奶；你们必蒙抱在肋旁，摇弄在膝上。

赛 66:13 人怎样受母亲安慰，我就照样安慰你们；你们也必在耶路

could become the mother of His beloved disciple—19:26-27.

John 19:26 Then Jesus, seeing His mother and the disciple whom He loved standing by, said to His mother, Woman, behold, your son.

John 19:27 Then He said to the disciple, Behold, your mother. And from that hour the disciple took her into his own home.

C. Our first relationship is in the flesh, but the second is in the spirit, that is, in the transferred life; because we have the second birth (3:6), surely we have the second relationship, the second family relationship with the real sisters and the real mothers.

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

D. If the sisters exercise their spirit of prayer and faith to be real mothers (2 Cor. 4:13), they will realize how selfish they are and how much they are in themselves; having good children in the spirit will expose them to the uttermost; furthermore, the sisters will grow and mature in life by taking care of some spiritual children.

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

E. If the sisters love the Lord and mean business to be for the church life in the Lord's recovery, they need to consider themselves as serving nurses, as church nurses, who give nursing care in the church as a true hospital; all the sisters need to be serving sisters by prayer and loving mothers by the most excellent way of love in order to help the needy ones and the younger ones in their spiritual life and church life; this is the best way to receive the blessing, the growth, the spirituality, and the real enjoyment of the Lord—Rom. 16:1-2, 13; Isa. 66:12-13; 1 Cor. 12:31b; 13:4-7.

Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,

Rom. 16:2 That you receive her in the Lord in a manner worthy of the saints and assist her in whatever matter she may have need of you; for she herself has also been the patroness of many, of myself as well.

Rom. 16:13 Greet Rufus, chosen in the Lord, and his mother as well as mine.

Isa. 66:12 For thus says Jehovah, / I now am extending to her / Peace like a river, / And the glory of the nations / Like an overflowing stream; / And you will nurse, you will be carried on the hip, / And you will be bounced on the knees.

Isa. 66:13 As one whom his mother comforts, / So will I comfort you; / And you will be comforted in

撒冷得安慰。

林前 12:31 但你们要切慕那更大的恩赐。我还要把极超越的路指示你们。

林前 13:4 爱是恒久忍耐，又有恩慈；爱是不嫉妒；爱是不自夸，不张狂，

林前 13:5 不作不合宜的事，不求自己的益处，不轻易发怒，不计算人的恶，

林前 13:6 不因不义而欢乐，却与真理同欢乐；

林前 13:7 凡事包容，凡事相信，凡事盼望，凡事忍耐。

## 肆 圣经说，那时在神百姓中间，有“心中定大志的”，也有“心中设大谋的”——士五 15～16：

士 5:15 以萨迦的首领与底波拉同来；以萨迦以忠诚待巴拉，众人都跟随巴拉冲下山谷。在流便的族系中，有心中定大志的。

士 5:16 你为何坐在羊圈之间，听召唤群羊的笛声呢？在流便的族系中，有心中设大谋的。

一 定大志是作一个决断，设大谋是定一个计划，要向主活并活出主，为着祂现今的恢复，建造祂的身体，预备祂的新妇，并引进祂国度的实现——林后五 14～15，罗十四 7～9，启十九 7～9。

林后 5:14 原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了；

林后 5:15 并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。

罗 14:7 因为我们没有一个人向自己活，也没有一个人向自己死；

罗 14:8 我们若活着，是向主活；若死了，是向主死。所以我们或活或死，总是主的人。

罗 14:9 因此基督死了，又活了，为要作死人并活人的主。

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。

启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。

启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。

二 当李弟兄于一九四三年受日本宪兵迫害期间，主给了他一个梦，梦里他看见天亮了，象清晨黎明一样，前面是一条康庄大道，非常明亮平

Jerusalem.

1 Cor. 12:31 But earnestly desire the greater gifts. And moreover I show to you a most excellent way.

1 Cor. 13:4 Love suffers long. Love is kind; it is not jealous. Love does not brag and is not puffed up;

1 Cor. 13:5 It does not behave unbecomingly and does not seek its own things; it is not provoked and does not take account of evil;

1 Cor. 13:6 It does not rejoice because of unrighteousness, but rejoices with the truth;

1 Cor. 13:7 It covers all things, believes all things, hopes all things, endures all things.

## IV. The Bible says that at that time among God's people, there were "great resolutions in heart," and there were "great searchings of heart"—Judg. 5:15-16:

Judg. 5:15 And the princes in Issachar were with Deborah; / And Issachar was true to Barak; / Into the valley they were sent behind him. / Among the divisions of Reuben / There were great resolutions in heart.

Judg. 5:16 Why did you sit among the sheepfolds / Listening to the pipings for the flocks? / In the divisions of Reuben / There were great searchings of heart.

A. To have a great resolve is to make a firm decision, and to have a great searching is to devise a plan to live to the Lord and to live out the Lord for His up-to-date recovery in the building up of His Body, the preparation of His bride, and the ushering in of His kingdom in its manifestation—2 Cor. 5:14-15; Rom. 14:7-9; Rev. 19:7-9.

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

Rom. 14:7 For none of us lives to himself, and none dies to himself;

Rom. 14:8 For whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord's.

Rom. 14:9 For Christ died and lived again for this, that He might be Lord both of the dead and of the living.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

B. As Brother Lee was in the process of being oppressed by the Japanese military police in 1943, the Lord gave him a dream in which he saw the day dawn, like the dawning in the morning, with a broad highway, very bright,

直，并且宽广无限；这就是主恢复的康庄大道，旭日东升，并无限无量的前途—参箴四 18。

箴 4:18 但义人的途径好象黎明的光，越照越明，直到日午。

三 我们需要渴望并祷告要象底波拉在她的歌末了所描述的那些人，这歌荣耀地结束于：“愿爱你的人如日头出现，光辉烈烈”—士五 31：

士 5:31 耶和華啊，愿你的仇敌都这样灭亡。愿爱你的人如日头出现，光辉烈烈。这样，那地太平四十年。

1 日头出现，光辉烈烈，意思就是日头明亮、灿烂、荣耀的照耀；众召会若经历定大志，设大谋，以及如日头出现而照耀，就必定享受主作他们的得胜。

2 被医治的基督作为公义的日头重新构成的得胜者，要在他们父的国里，发光如同太阳—玛四 2，路一 78 ~ 79，太十三 43。

玛 4:2 但向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃。

路 1:78 因我们神怜悯的心肠，叫清晨的日光从高天临到我们，

路 1:79 要照亮坐在黑暗中死荫里的人，把我们的脚引到平安的路上。

太 13:43 那时，义人在他们父的国里，要发光如同太阳。有耳可听的，就应当听。

very straight, and stretching on boundlessly; this is the broad highway, the rising sun, and the boundless future of the Lord's recovery—cf. Prov. 4:18.

Prov. 4:18 But the path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day.

C. We need to aspire and pray to be like those whom Deborah describes at the end of her song, which concludes in a glorious way: “May those who love Him be like the sun / When it rises in its might”—Judg. 5:31:

Judg. 5:31 May all Your enemies so perish, O Jehovah. / But may those who love Him be like the sun / When it rises in its might. And the land had rest forty years.

1. For the sun to rise in its might means that it shines brightly, brilliantly, and gloriously; if all the churches would experience the resolutions, the searchings, and the rising up to shine like the sun, they surely would enjoy the Lord as their victory.

2. The overcomers who are reconstituted with the healing Christ as the Sun of righteousness will shine forth like the sun in the kingdom of their Father—Mal. 4:2; Luke 1:78-79; Matt. 13:43.

Mal. 4:2 But unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves.

Luke 1:78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,

Luke 1:79 To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.

Matt. 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.