

士师记结晶读经

第九篇

以色列人没有王，
各人行自己眼中
看为正的事

诗歌：

读经：士二 10 ~ 18，三 7 ~ 15，八 33 ~ 35，
十 6 ~ 7，十三 1，十七 5 ~ 6，十八 1，30 ~
31，十九 1，二一 25

- 士 2:10 那一代的人也都归了自己的列祖；在他们之后，有另一代的人兴起，不认识耶和华，也不知道耶和华为以色列人所行的事。
- 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，把他们交给在抢夺者手中，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。
- 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 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；

CRYSTALLIZATION-STUDY OF JUDGES

Message Nine

The Children of Israel Not Having a King
and Everyone Doing What Was Right
in His Own Eyes

Hymns:

Scripture Reading: Judg. 2:10-18; 3:7-15; 8:33-35; 10:6-7; 13:1; 17:5-6; 18:1, 30-31; 19:1; 21:25

- Judg. 2:10 And all that generation as well were gathered to their fathers; and another generation, who did not know Jehovah or the work that He had done for Israel, rose up after them.
- Judg. 2:11 And the children of Israel did what was evil in the sight of Jehovah and served the Baals.
- Judg. 2:12 And they forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt; and they followed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.
- Judg. 2:13 And they forsook Jehovah and served Baal and the Ashtaroth.
- Judg. 2:14 Then the anger of Jehovah burned against Israel, and He delivered them into the hands of plunderers; and they plundered them. And He sold them into the hand of their enemies around them, and they were no longer able to stand before their enemies.
- Judg. 2:15 Whenever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken and as Jehovah had sworn to them; and they were greatly distressed.
- Judg. 2:16 And Jehovah raised up judges, and they saved them out of the hands of those who plundered them.
- Judg. 2:17 Yet they did not listen to their judges either, but they went about as harlots after other gods and worshipped them. They turned aside quickly from the way in which their fathers walked, the way of obeying the commandments of Jehovah; this they did not do.
- Judg. 2:18 And when Jehovah raised up judges for them, Jehovah was with the judge, and He saved them from the hand of their enemies throughout all the days of the judge; for Jehovah would be moved to pity by their groaning because of those who oppressed them and crushed them.
- Judg. 3:7 And the children of Israel did that which was evil in the sight of Jehovah, and they forgot Jehovah their God and served the Baals and the Asherahs.

士 3:8 所以耶和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。

士 3:12 以色列人又行耶和华眼中看为恶的事；耶和华就使摩押王伊几伦强盛，攻击以色列人，因为他们行耶和华眼中看为恶的事。

士 3:13 伊几伦招聚亚扪人和亚玛力人，前去攻击以色列，占据棕树城。

士 3:14 于是以色列人服事摩押王伊几伦十八年。

士 3:15 以色列人哀求耶和华，耶和华就为他们兴起一位拯救者，就是便雅悯人基拉的儿子以笏；他是惯用左手的。以色列人托他送贡物给摩押王伊几伦。

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 8:34 以色列人不記念耶和华他们的神，就是拯救他们脱离四围众仇敌之手的；

士 8:35 也不照着耶路巴力，就是基甸，向以色列所行一切的善，以恩慈待他的家。

士 10:6 以色列人又行耶和华眼中看为恶的事，去事奉诸巴力和亚斯他录，并亚兰的神、西顿的神、摩押的神、亚扪人的神、非利士人的神，离弃耶和华，不事奉祂。

士 10:7 耶和华的怒气向以色列人发作，就把他们交付在非利士人和亚扪人的手中。

士 13:1 以色列人又行耶和华眼中看为恶的事，耶和华将他们交在非利士人手中四十年。

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 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，但人人为自己设立米迦所制作的雕像也有多少日子。

士 19:1 当以色列中没有王的那些日子，有一个利未人住在以法莲山地的偏远地方；他从犹大的伯利恒为自己娶了一个女子为妾。

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. 3:8 Therefore the anger of Jehovah burned against Israel, and He sold them into the hand of Cushan-rishathaim the king of Mesopotamia. And the children of Israel served Cushan-rishathaim eight years.

Judg. 3:9 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for the children of Israel, who saved them, that is, Othniel the son of Kenaz, Caleb's younger brother.

Judg. 3:10 And the Spirit of Jehovah came upon him, and he judged Israel. And he went out to battle, and Jehovah delivered Cushan-rishathaim the king of Aram into his hand; and his hand prevailed over Cushan-rishathaim.

Judg. 3:11 And the land had rest forty years. And Othniel the son of Kenaz died.

Judg. 3:12 Then the children of Israel again did that which was evil in the sight of Jehovah. And Jehovah strengthened Eglon the king of Moab against Israel because they did that which was evil in the sight of Jehovah.

Judg. 3:13 And he gathered the children of Ammon and Amalek to himself and went and struck Israel, and they took possession of the city of palms.

Judg. 3:14 And the children of Israel served Eglon the king of Moab eighteen years.

Judg. 3:15 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for them, that is, Ehud the son of Gera, the Benjaminite, a left-handed man. Now the children of Israel sent tribute to Eglon the king of Moab by him.

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

Judg. 8:34 And the children of Israel did not remember Jehovah their God, who had delivered them from the hand of all their enemies all around;

Judg. 8:35 Nor did they show mercy to the house of Jerubbaal, that is, Gideon, for all the good he had done to Israel.

Judg. 10:6 Then the children of Israel again did that which was evil in the sight of Jehovah. And they served the Baals and the Ashtaroth and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the children of Ammon and the gods of the Philistines, and they forsook Jehovah and did not serve Him.

Judg. 10:7 And the anger of Jehovah burned against Israel, and He sold them into the hand of the Philistines and into the hand of the children of Ammon.

Judg. 13:1 Then the children of Israel again did that which was evil in the sight of Jehovah, and Jehovah delivered them into the hand of the Philistines forty years.

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

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

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

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

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

Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.

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

壹 以色列墮落，在行政、敬拜和道德上變得混亂——士三 7 ~ 15，八 33 ~ 35，十三 1，十七 5 ~ 6，十八 30 ~ 31：

- 士 3:7 以色列人行耶和華眼中看為惡的事，忘記耶和華他們的神，去事奉諸巴力和亞舍拉；
- 士 3:8 所以耶和華的怒氣向以色列人發作，就把他們交付在米所波大米王古珊利薩田手中。以色列人服事古珊利薩田八年。
- 士 3:9 以色列人哀求耶和華，耶和華就為他們興起一位拯救者救他們，就是迦勒弟弟基納斯的兒子俄陀聶。
- 士 3:10 耶和華的靈臨到他身上，他就作了以色列的士師。他出去爭戰，耶和華將米所波大米王古珊利薩田交在他手中，他的手便強過古珊利薩田。
- 士 3:11 於是那地太平四十年。基納斯的兒子俄陀聶死了。
- 士 3:12 以色列人又行耶和華眼中看為惡的事；耶和華就使摩押王伊凡倫強盛，攻擊以色列人，因為他們行耶和華眼中看為惡的事。
- 士 3:13 伊凡倫招聚亞捫人和亞瑪力人，前去攻擊以色列，占據棕樹城。
- 士 3:14 於是以色列人服事摩押王伊凡倫十八年。
- 士 3:15 以色列人哀求耶和華，耶和華就為他們興起一位拯救者，就是便雅憫人基拉的儿子以笏；他是慣用左手的。以色列人托他送貢物給摩押王伊凡倫。
- 士 8:33 基甸死后，以色列人又轉去隨從諸巴力行邪淫，以巴力比利土為他們的神。
- 士 8:34 以色列人不記念耶和華他們的神，就是拯救他們脫離四圍眾仇敵之手的；
- 士 8:35 也不照着耶路巴力，就是基甸，向以色列所行一切的善，以恩慈待他的家。
- 士 13:1 以色列人又行耶和華眼中看為惡的事，耶和華將他們交在非利士人手中四十年。
- 士 17:5 米迦這人有了神堂，又製造以弗得和家中的神像，叫他一個兒子承接聖職作他的祭司。
- 士 17:6 那些日子，以色列中沒有王，各人行自己眼中看為正的事。
- 士 18:30 但人就為自己設立那雕像；摩西的孫子，革舜的兒子約拿單，和他的子孫作但支派的祭司，直到那地遭擄掠的日子。
- 士 18:31 神的殿在示羅多少日子，但人為自己設立米迦所制作的雕像也有多少日子。

一 以色列人取得迦南地為業之後，沒有聽從神的命令，趕出滅盡所有住在迦南地的七族——27 ~ 36。

- 士 1:27 瑪拿西沒有趕出伯善和屬伯善鄉鎮的居民，他納和屬他納鄉鎮

I. In their degradation Israel became chaotic in government, worship, and morality—Judg. 3:7-15; 8:33-35; 13:1; 17:5-6; 18:30-31:

- Judg. 3:7 And the children of Israel did that which was evil in the sight of Jehovah, and they forgot Jehovah their God and served the Baals and the Asherahs.
- Judg. 3:8 Therefore the anger of Jehovah burned against Israel, and He sold them into the hand of Cushan-rishathaim the king of Mesopotamia. And the children of Israel served Cushan-rishathaim eight years.
- Judg. 3:9 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for the children of Israel, who saved them, that is, Othniel the son of Kenaz, Caleb's younger brother.
- Judg. 3:10 And the Spirit of Jehovah came upon him, and he judged Israel. And he went out to battle, and Jehovah delivered Cushan-rishathaim the king of Aram into his hand; and his hand prevailed over Cushan-rishathaim.
- Judg. 3:11 And the land had rest forty years. And Othniel the son of Kenaz died.
- Judg. 3:12 Then the children of Israel again did that which was evil in the sight of Jehovah. And Jehovah strengthened Eglon the king of Moab against Israel because they did that which was evil in the sight of Jehovah.
- Judg. 3:13 And he gathered the children of Ammon and Amalek to himself and went and struck Israel, and they took possession of the city of palms.
- Judg. 3:14 And the children of Israel served Eglon the king of Moab eighteen years.
- Judg. 3:15 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for them, that is, Ehud the son of Gera, the Benjaminite, a left-handed man. Now the children of Israel sent tribute to Eglon the king of Moab by him.
- Judg. 8:33 And as soon as Gideon died, the children of Israel turned again and went as harlots after the Baals. And they made Baal-berith their god.
- Judg. 8:34 And the children of Israel did not remember Jehovah their God, who had delivered them from the hand of all their enemies all around;
- Judg. 8:35 Nor did they show mercy to the house of Jerubbaal, that is, Gideon, for all the good he had done to Israel.
- Judg. 13:1 Then the children of Israel again did that which was evil in the sight of Jehovah, and Jehovah delivered them into the hand of the Philistines forty years.
- Judg. 17:5 And the man Micah had a house of gods; and he made an ephod and teraphim, and consecrated one of his sons to become his priest.
- Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.
- Judg. 18:30 And the children of Dan erected for themselves the sculptured idol; and Jonathan the son of Gershom, the son of Moses, he and his sons, became priests to the tribe of Dan until the day of the captivity of the land.
- Judg. 18:31 Thus they set up the sculptured idol that Micah had made the whole time that the house of God was in Shiloh.

A. After the children of Israel possessed the land as their inheritance, they did not obey God's command to utterly drive out and destroy the seven tribes inhabiting Canaan—1:27-36.

- Judg. 1:27 And Manasseh did not dispossess Beth-shean with its towns or Taanach with its towns or the

的居民，多珥和属多珥乡镇的居民，以伯莲和属以伯莲乡镇的居民，米吉多和属米吉多乡镇的居民；迦南人执意住在那地。

士 1:28 及至以色列强盛了，就使迦南人服苦役，只是没有把他们全然赶出。

士 1:29 以法莲没有赶出住基色的迦南人；于是迦南人仍住在基色，在以法莲中间。

士 1:30 西布伦没有赶出基伦的居民和拿哈拉的居民；于是迦南人仍住在西布伦中间，成了服苦役的人。

士 1:31 亚设没有赶出亚柯的居民，和西顿、亚黑拉、亚革悉、黑巴、亚弗革与利合的居民；

士 1:32 亚设人因为没有赶出那地的居民迦南人，就住在他们中间。

士 1:33 拿弗他利没有赶出伯示麦的居民和伯亚纳的居民，于是拿弗他利人就住在那地的居民迦南人中间；然而伯示麦和伯亚纳的居民成了为他们服苦役的人。

士 1:34 亚摩利人强逼但人住在山地，不容他们下到山谷。

士 1:35 亚摩利人执意住在希烈山和亚雅伦并沙宾；然而约瑟家的手重重地加在他们身上，使他们成了服苦役的人。

士 1:36 亚摩利人的境界，是从亚克拉滨坡，从西拉而上。

二 结果以色列人事奉他们的神，因而行主眼中看为恶的事—二 10 ~ 18。

士 2:10 那一代的人都归了自己的列祖；在他们之后，有另一代的人兴起，不认识耶和華，也不知道耶和華为以色列人所行的事。

士 2:11 以色列人行耶和華眼中看为恶的事，去事奉诸巴力，

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

士 2:13 并离弃耶和華，去事奉巴力和亚斯他录。

士 2:14 耶和華的怒气向以色列人发作，把他们交给抢夺者手中，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，耶和華的手都以灾祸攻击他们，正如耶和華所说的，又如耶和華向他们所起誓的；他们便极其困苦。

士 2:16 耶和華兴起士师，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華的命令。

士 2:18 耶和華为他们兴起士师，就与那士师同在。那士师在世的一切日子，耶和華拯救他们脱离仇敌的手；他们因受人压迫欺凌，就哀声叹气，耶和華便怜恤他们。

三 以色列人离弃了领他们出埃及地的耶和華他们列祖的神，去随从跪拜四围之民的一些神，惹

inhabitants of Dor with its towns or the inhabitants of Ibleam with its towns or the inhabitants of Megiddo with its towns, but the Canaanites persisted in dwelling in that land.

Judg. 1:28 And when Israel became strong, they made the Canaanites forced labor; but they did not utterly dispossess them.

Judg. 1:29 And Ephraim did not dispossess the Canaanites who dwelt in Gezer, but the Canaanites dwelt among them in Gezer.

Judg. 1:30 Zebulun did not dispossess the inhabitants of Kitron or the inhabitants of Nahalol, but the Canaanites dwelt among them and became forced labor.

Judg. 1:31 Asher did not dispossess the inhabitants of Acco or the inhabitants of Sidon and Ahlab and Achzib and Helbah and Aphik and Rehob;

Judg. 1:32 But the Asherites dwelt among the Canaanites who inhabited the land, for they did not dispossess them.

Judg. 1:33 Naphtali did not dispossess the inhabitants of Beth-shemesh or the inhabitants of Beth-anath; but they dwelt among the Canaanites who inhabited the land. Yet the inhabitants of Beth-shemesh and Beth-anath became forced labor for them.

Judg. 1:34 And the Amorites pushed the children of Dan into the hill country, for they would not allow them to come down into the valley.

Judg. 1:35 And the Amorites persisted in dwelling in Har-heres, in Aijalon, and in Shaalbim; but the hand of the house of Joseph prevailed so that they became forced labor.

Judg. 1:36 And the border of the Amorites was from the ascent of Akkrabbim, from Sela and upward.

B. As a result, the children of Israel served their gods, thus doing evil in the sight of the Lord—2:10-18.

Judg. 2:10 And all that generation as well were gathered to their fathers; and another generation, who did not know Jehovah or the work that He had done for Israel, rose up after them.

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

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

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

Judg. 2:14 Then the anger of Jehovah burned against Israel, and He delivered them into the hands of plunderers; and they plundered them. And He sold them into the hand of their enemies around them, and they were no longer able to stand before their enemies.

Judg. 2:15 Whenever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken and as Jehovah had sworn to them; and they were greatly distressed.

Judg. 2:16 And Jehovah raised up judges, and they saved them out of the hands of those who plundered them.

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

Judg. 2:18 And when Jehovah raised up judges for them, Jehovah was with the judge, and He saved them from the hand of their enemies throughout all the days of the judge; for Jehovah would be moved to pity by their groaning because of those who oppressed them and crushed them.

C. The children of Israel forsook the Lord God of their fathers, who brought them out of the land of Egypt, and they followed the gods of the people

耶和華發怒—十 6 ~ 7。

士 10:6 以色列人又行耶和華眼中看為惡的事，去事奉諸巴力和亞斯他錄，並亞蘭的神、西頓的神、摩押的神、亞捫人的神、非利士人的神，離棄耶和華，不事奉祂。

士 10:7 耶和華的怒氣向以色列人發作，就把他們交付在非利士人和亞捫人的手中。

四 神就把他們交在搶奪他們的人手中，又將他們交付在仇敵的手中，甚至他們再不能站立得住；他們無論何時出去，主的手都以災禍攻擊他們—二 11 ~ 15。

士 2:11 以色列人行耶和華眼中看為惡的事，去事奉諸巴力，

士 2:12 離棄了領他們出埃及地的耶和華他們列祖的神，去隨從跪拜別神，就是四圍眾民的一些神，惹耶和華發怒；

士 2:13 並離棄耶和華，去事奉巴力和亞斯他錄。

士 2:14 耶和華的怒氣向以色列人發作，把他們交在搶奪者手中，這些人就搶奪他們；祂又將他們交付在四圍仇敵的手中，甚至他們在仇敵面前再不能站立得住。

士 2:15 他們無論往何處去，耶和華的手都以災禍攻擊他們，正如耶和華所說的，又如耶和華向他們所起誓的；他們便極其困苦。

五 士師時期可以說是以色列歷史中最黑暗的一段，也是一段慘痛的時期。

六 在那段時間，在以色列人中滿了背叛神、拜偶像、（十七~十八、）內戰、（九、）支派間的对立和爭執、（二十~二一、）淫亂、（十九、）污穢、殘酷的殺戮、以及種種惡行。

士 17:1 以法蓮山地有一個人名叫米迦。

士 17:2 他對母親說，你那一千一百錠銀子被人拿去，你因此口出咒詛，並且說給我聽；看哪，這銀子在我這裡，是我拿去了。他母親說，願我兒蒙耶和華賜福！

士 17:3 米迦就把這一千一百錠銀子還他母親。他母親說，我將這銀子從我手中分別為聖歸給耶和華，好給我兒子制作一個雕像，和一個鑄像。現在我還是交給你。

士 17:4 米迦將銀子還他母親，他母親將二百錠銀子交給銀匠，制作成一個雕像，和一個鑄像；那像就在米迦的屋內。

士 17:5 米迦這人有了神堂，又制造以弗得和家中的神像，叫他一個兒子承接聖職作他的祭司。

that were around them; they bowed themselves down to them and provoked Jehovah to anger—10:6-7.

Judg. 10:6 Then the children of Israel again did that which was evil in the sight of Jehovah. And they served the Baals and the Ashtaroth and the gods of Aram and the gods of Sidon and the gods of Moab and the gods of the children of Ammon and the gods of the Philistines, and they forsook Jehovah and did not serve Him.

Judg. 10:7 And the anger of Jehovah burned against Israel, and He sold them into the hand of the Philistines and into the hand of the children of Ammon.

D. God delivered them into the hands of spoilers, and He sold them into the hands of their enemies so that they could no longer stand; whenever they went out, the hand of the Lord was against them for evil—2:11-15.

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

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

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

Judg. 2:14 Then the anger of Jehovah burned against Israel, and He delivered them into the hands of plunderers; and they plundered them. And He sold them into the hand of their enemies around them, and they were no longer able to stand before their enemies.

Judg. 2:15 Whenever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken and as Jehovah had sworn to them; and they were greatly distressed.

E. The age of the judges may be considered the darkest period in the history of Israel; it was also a period of tragedy.

F. At that time, among the children of Israel there were rebellions against God, idolatry (chs. 17—18), infighting (ch. 9), hostility and controversy among the tribes (chs. 20—21), fornication (ch. 19), filthiness, brutal killings, and all manner of evil doing.

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

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

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

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

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

士 17:6 那些日子，以色列中没有王，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，现在我知道耶和華必以好处待我，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？
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華面前的。
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。

Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.
Judg. 17:7 And there was a young man from Bethlehem in Judah, of the family of Judah, who was a Levite; and he was a sojourner there.
Judg. 17:8 And the man left the city Bethlehem in Judah to dwell wherever he could find a place. And he came to the hill country of Ephraim, to the house of Micah, as he made his way.
Judg. 17:9 And Micah said to him, Where do you come from? And he said to him, I am a Levite from Bethlehem in Judah, and I am traveling in order to dwell wherever I can find a place.
Judg. 17:10 And Micah said to him, Stay with me, and be a father and a priest to me; and I will give you ten pieces of silver a year and an array of clothing and your food. So the Levite went with him.
Judg. 17:11 And the Levite was content to stay with the man; and the young man was to him like one of his sons.
Judg. 17:12 And Micah consecrated the Levite; and the young man became his priest and was in the house of Micah.
Judg. 17:13 Then Micah said, Now I know that Jehovah will prosper me, because the Levite has become my priest.
Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.
Judg. 18:2 So the children of Dan sent from their family five men from among all of them, men of valor, from Zorah and Eshtaol, to spy out the land and search it out. And they said to them, Go and search out the land. And they came to the hill country of Ephraim, to the house of Micah; and they lodged there.
Judg. 18:3 When they were near the house of Micah, they recognized the voice of the young Levite man, so they turned aside there and said to him, Who brought you here? And what are you doing in this place? And what do you have here?
Judg. 18:4 And he said to them, Such and such has Micah done for me; and he has hired me to be his priest.
Judg. 18:5 And they said to him, Inquire now of God that we may know if our way on which we are going will be prosperous.
Judg. 18:6 And the priest said to them, Go in peace; your way on which you are going is before Jehovah.
Judg. 18:7 Then the five men left and came to Laish. And they saw the people who were in it, dwelling securely after the manner of the Sidonians, quiet and secure; for there was no one in the land who possessed authority and might humble them in anything; and they were far from the Sidonians and had nothing to do with anyone.
Judg. 18:8 And they came to their brothers at Zorah and Eshtaol; and their brothers said to them, What can you say?
Judg. 18:9 And they said, Arise; and let us go up against them. For we have seen the land, and it is very good. So do you sit still? Do not be slow about going and entering the land to possess it.
Judg. 18:10 When you go, you will come to a secure people; and the land is very spacious. God has indeed delivered it into your hand, a place where nothing on earth is lacking there.
Judg. 18:11 So six hundred men girded with weapons of war set out from there, from the family of Dan, from Zorah and Eshtaol.
Judg. 18:12 And they went up and encamped in Kiriath-jearim in Judah. Because of this, that place is called Mahaneh-dan to this day; it is there behind Kiriath-jearim.
Judg. 18:13 And they passed from there into the hill country of Ephraim and came to the house of Micah.

士 18:14 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神像也有多少日子。

士 9:1 耶路巴力的儿子亚比米勒，到了示剑见他的众母舅，对他们和他外祖全家的人说，

士 9:2 请你们说给示剑所有的居民听：是耶路巴力的众子七十人都管理你们好呢？还是一人管理你们好？你们又要记念我是你们的骨肉。

士 9:3 他的众母舅便将这一切话为他说给示剑的居民听；示剑人

Judg. 18:14 Then the five men who had gone to spy the land of Laish answered and said to their brothers, Do you know that in these houses there are an ephod and teraphim and a sculptured idol and a molten image? Now therefore consider what you should do.

Judg. 18:15 And they turned aside there and came to the house of the young Levite man, the house of Micah; and they asked him concerning his welfare.

Judg. 18:16 And the six hundred men of the children of Dan, girded with their weapons of war, stood at the entrance of the gate.

Judg. 18:17 And the five men who had gone to spy the land went up and entered there to seize the sculptured idol and the ephod and the teraphim and the molten image. And the priest stood at the entrance of the gate with the six hundred men girded with weapons of war.

Judg. 18:18 And when these men entered the house of Micah and seized the sculptured idol and the ephod and the teraphim and the molten image, the priest said to them, What are you doing?

Judg. 18:19 And they said to him, Quiet down; put your hand over your mouth, and go with us and be a father and a priest to us. Is it better for you to be a priest for the house of one man or for you to be a priest for a tribe and family in Israel?

Judg. 18:20 And the priest's heart was glad; and he took the ephod and teraphim and the sculptured idol, and went into the midst of the people.

Judg. 18:21 And they turned and departed; and they put the little ones and the livestock and the goods before them.

Judg. 18:22 When they were some distance from the house of Micah, the men who were in the houses that were near the house of Micah were gathered together; and they overtook the children of Dan.

Judg. 18:23 And they called out to the children of Dan. And they turned and faced them and said to Micah, What is bothering you, that you have been gathered together?

Judg. 18:24 And he said, You have taken away my gods that I have made, along with the priest, and have gone off. And what do I still have? How then can you say to me, What is bothering you?

Judg. 18:25 And the children of Dan said, Do not let your voice be heard among us, lest men of fierce temper fall on you and you lose your life and the lives of your household.

Judg. 18:26 And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house.

Judg. 18:27 So they took that which Micah had made and the priest that had been his, and came to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.

Judg. 18:28 And there was no one to deliver it; for it was far from Sidon, and they had nothing to do with anyone. Now it was in the valley that is by Beth-rehob. And they rebuilt the city and dwelt in it.

Judg. 18:29 And they called the name of the city Dan, according to the name of Dan their father who had been born to Israel. However the name of the city was Laish formerly.

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

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

Judg. 9:1 Then Abimelech the son of Jerubbaal went to Shechem to his mother's brothers; and he spoke to them and to all the family of the house of his mother's father, saying,

Judg. 9:2 Speak now in the hearing of all the lords of Shechem, What is better for you, that all the sons of Jerubbaal, seventy men, rule over you, or that one man rule over you? Now remember that I am your bone and your flesh.

Judg. 9:3 And his mother's brothers spoke of him in the hearing of all the lords of Shechem with all these

的心就归向亚比米勒，因为他们说，他原是我们的弟兄。
士 9:4 他们从巴力比利土的庙中取了七十锭银子给亚比米勒；亚比米勒用这银子雇了些无赖放荡之徒，他们便跟随他。
士 9:5 他往俄弗拉到他父亲的家，将他的弟兄，耶路巴力的众子七十人都杀在一块石头上；只剩下耶路巴力的小儿子约坦，因为他躲藏了。
士 9:6 示剑所有的居民和米罗全家一同聚集，往示剑柱子的橡树旁，立亚比米勒为王。
士 9:7 有人将这事告诉约坦，他就去站在基利心山顶上，向众人大声喊叫，说，示剑的居民哪，你们要听我的话，神也就听你们的话。
士 9:8 有一次，众树要去膏一树作他们的王，就去对橄榄树说，请你作我们的王。
士 9:9 橄榄树对他们说，我岂可停止生产我那尊重神和人的油，去飘飘在众树之上呢？
士 9:10 众树对无花果树说，请你来作我们的王。
士 9:11 无花果树对他们说，我岂可停止结出我的甘甜和美果，去飘飘在众树之上呢？
士 9:12 众树对葡萄树说，请你来作我们的王。
士 9:13 葡萄树对他们说，我岂可停止生产我那使神和人喜乐的新酒，去飘飘在众树之上呢？
士 9:14 于是所有的树对荆棘说，请你来作我们的王。
士 9:15 荆棘对他们说，你们若真诚的膏我为王，就要来投靠在我的荫下；不然，愿火从荆棘里出来，烧灭利巴嫩的香柏树。
士 9:16 现在你们若凭真诚和正直而行，立亚比米勒为王，若善待耶路巴力和他的家，照他手当得的待他；
士 9:17 （从前我父为你们争战，冒着性命的危险，救了你们脱离米甸人的手。
士 9:18 你们如今却起来攻击我的父家，将他众子七十人杀在一块石头上，又立他婢女所生的儿子亚比米勒为示剑居民的王；他原是你们的弟兄；）
士 9:19 你们如今若凭真诚和正直待耶路巴力和他的家，就可因亚比米勒喜乐，他也可因你们喜乐；
士 9:20 不然，愿火从亚比米勒发出，烧灭示剑的居民和米罗家，又愿火从示剑居民和米罗家发出，烧灭亚比米勒。
士 9:21 约坦因怕他弟兄亚比米勒，就逃跑，来到比珥，住在那里。
士 9:22 亚比米勒管理以色列人三年。
士 9:23 神打发恶灵到亚比米勒和示剑的居民中间，示剑的居民就以诡诈待亚比米勒；
士 9:24 这是要叫耶路巴力七十个儿子所受的残害得着报复，又叫那流他们血的罪归与他们的弟兄亚比米勒，就是那杀害他们的，并归与帮助他杀弟兄的示剑居民。
士 9:25 示剑的居民在山顶上设埋伏，等候亚比米勒；凡路过他们那里的人，他们就抢夺。有人将这事告诉亚比米勒。

words; and their heart inclined toward Abimelech, for they said, He is our brother.
Judg. 9:4 And they gave him seventy pieces of silver from the house of Baal-berith. And with it Abimelech hired worthless and wanton men, and they followed after him.
Judg. 9:5 And he went to his father's house in Ophrah and slew his brothers, the sons of Jerubbaal, seventy men, on one stone; but Jotham, the youngest son of Jerubbaal, was left, for he hid himself.
Judg. 9:6 Then all the lords of Shechem and all the house of Millo gathered, and they went and made Abimelech king at the terebinth of the pillar that was in Shechem.
Judg. 9:7 And when Jotham was told, he went and stood on the top of Mount Gerizim and lifted up his voice and called out and said to them, Listen to me, you lords of Shechem, that God may listen to you.
Judg. 9:8 The trees once went forth to anoint a king over themselves. And they said to the olive tree, Reign over us.
Judg. 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?
Judg. 9:10 Then the trees said to the fig tree, You come and reign over us.
Judg. 9:11 But the fig tree said to them, Shall I leave my sweetness and my good fruit, and go to wave over the trees?
Judg. 9:12 Then the trees said to the vine, You come and reign over us.
Judg. 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?
Judg. 9:14 So all the trees said to the bramble, You come and reign over us.
Judg. 9:15 And the bramble said to the trees, If you are truly anointing me as king over you, come and take refuge under my shade; but if not, may fire come forth from the bramble and devour the cedars of Lebanon!
Judg. 9:16 Now therefore if you have dealt truly and with integrity in making Abimelech king, and if you have dealt in a good way toward Jerubbaal and toward his house, and if you have dealt with him as his hands have deserved—
Judg. 9:17 (For my father fought for you and risked his life, and he delivered you from the hand of Midian.
Judg. 9:18 But you have risen up today against the house of my father and have slain his sons, seventy men, on one stone; and you have made Abimelech the son of his female servant king over the lords of Shechem, for he is your brother.)
Judg. 9:19 Now if you have dealt truly and with integrity toward Jerubbaal and toward his house today, then rejoice in Abimelech, and let him also rejoice in you.
Judg. 9:20 But if not, may fire come forth from Abimelech and devour the lords of Shechem and the house of Millo, and may fire come forth from the lords of Shechem and the house of Millo and devour Abimelech!
Judg. 9:21 And Jotham ran off and fled, and he came to Beer and remained there because of Abimelech his brother.
Judg. 9:22 And Abimelech was prince over Israel three years.
Judg. 9:23 And God sent an evil spirit between Abimelech and the lords of Shechem, and the lords of Shechem dealt treacherously with Abimelech,
Judg. 9:24 So that the violence done to the seventy sons of Jerubbaal might be avenged and so that their blood might be put upon Abimelech their brother, who slew them, and upon the lords of Shechem, who strengthened his hands to slay his brothers.
Judg. 9:25 And the lords of Shechem set men in ambush for him on the tops of the mountains, and they robbed everyone who passed by them on the way; and Abimelech was told.

士 9:26 以别的儿子迦勒和他的弟兄来到示剑，示剑的居民都信靠他。

士 9:27 示剑的居民出城到田间去，摘取葡萄园的葡萄，踹酒，摆设感谢宴，进他们神的庙中吃喝，咒诅亚比米勒。

士 9:28 以别的儿子迦勒说，亚比米勒是谁？我们示剑人是谁，竟要服事他？他不是耶路巴力的儿子么？他的官员不是西布勒么？你们要服事示剑的父亲哈抹的后人；我们为何要服事亚比米勒呢？

士 9:29 唯愿这民交在我的手下，我就除掉亚比米勒。迦勒又对亚比米勒说，增添你的军兵出来罢！

士 9:30 那城的官长西布勒听见以别的儿子迦勒的话，就发怒，

士 9:31 打发使者去多珥玛见亚比米勒，说，以别的儿子迦勒和他的弟兄到了示剑，煽惑城中的民攻击你。

士 9:32 现在你和跟随你的人今夜起来，在田间埋伏；

士 9:33 到早晨太阳一出，你就早早起来闯城。迦勒和跟随他的人出来攻击你的时候，你便向他们见机而作。

士 9:34 于是，亚比米勒和跟随他的众人夜间起来，分作四队，向着示剑设下埋伏。

士 9:35 以别的儿子迦勒出去，站在城门口。亚比米勒和跟随他的人从埋伏之处起来。

士 9:36 迦勒看见那些人，就对西布勒说，看哪，有人从山顶上下来了。西布勒说，你看见山的影子，以为是人。

士 9:37 迦勒又说，看哪，有人从地的高处下来，又有一队从米恶尼尼橡树的路上而来。

士 9:38 西布勒对他说，你曾说，亚比米勒是谁，我们竟要服事他？你所夸的口在哪里呢？这不是你所藐视的民么？你现在出去，与他们交战罢。

士 9:39 于是迦勒率领示剑的居民出去，与亚比米勒交战。

士 9:40 亚比米勒追赶迦勒，迦勒在他面前逃跑；有许多受伤仆倒的，直到城门口。

士 9:41 亚比米勒住在亚鲁玛。西布勒赶出迦勒和他的弟兄们，不准他们住在示剑。

士 9:42 次日，民出到田间，有人告诉亚比米勒；

士 9:43 他就把他的人分作三队，埋伏在田间，看见有人从城里出来，就起来击杀他们。

士 9:44 亚比米勒和跟随他的队伍向前闯去，站在城门口；有两队直闯到田间的众人那里，把他们击杀了。

士 9:45 亚比米勒整天攻打城，将城夺取，杀了其中的人，将城拆毁，撒上了盐。

士 9:46 示剑楼所有的居民都听见了，就躲入巴力比利土庙的卫所。

士 9:47 有人告诉亚比米勒说，示剑楼的居民都聚在一处。

士 9:48 亚比米勒和跟随他的人就都上撒们山。亚比米勒手拿斧子，

Judg. 9:26 And Gaal the son of Ebed came with his brothers and went over to Shechem, and the lords of Shechem put their trust in him.

Judg. 9:27 And they went out into the field and gathered the grapes of their vineyards and trod them, and had a festival. And they went to the house of their god and ate and drank, and they cursed Abimelech.

Judg. 9:28 And Gaal the son of Ebed said, Who is Abimelech and who are we of Shechem, that we should serve him? Is he not the son of Jerubbaal, and is not Zebul his officer? Serve the men of Hamor, the father of Shechem; but why should we serve this man?

Judg. 9:29 But, oh, that this people were put in my hand; then I would remove Abimelech. And he said of Abimelech, Increase your army and come out!

Judg. 9:30 When Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger burned.

Judg. 9:31 And he sent messengers to Abimelech in Tormah, saying, Gaal the son of Ebed and his brothers have now come to Shechem, and now they are stirring up the city against you.

Judg. 9:32 And now rise up at night, you and the people with you, and wait in ambush in the field;

Judg. 9:33 And in the morning, as soon as the sun rises, you shall rise up early and rush on the city. And right when he and the people with him come out against you, you shall do with him as you find occasion.

Judg. 9:34 And Abimelech and all the people with him rose up at night and waited in ambush against Shechem in four companies.

Judg. 9:35 And Gaal the son of Ebed went out and stood in the entrance of the gate of the city. And Abimelech and the people with him rose up from the ambush.

Judg. 9:36 And when Gaal saw the people, he said to Zebul, Look, people are coming down from the tops of the mountains. But Zebul said to him, You are seeing the shadow of the mountains as though they were men.

Judg. 9:37 And Gaal spoke again and said, Look, people are coming down from the height of the land, and one company is coming by the way of the terebinth of Meonenim.

Judg. 9:38 Then Zebul said to him, Where is your boast now, that you said, Who is Abimelech that we should serve him? Is not this the people that you despised? Go out now, and fight them.

Judg. 9:39 So Gaal went out before the lords of Shechem and fought with Abimelech.

Judg. 9:40 And Abimelech pursued him, and Gaal fled from before him. And many wounded fell, up to the entrance of the gate.

Judg. 9:41 And Abimelech dwelt in Arumah. And Zebul drove out Gaal and his brothers, so that they could not dwell in Shechem.

Judg. 9:42 Then on the next day the people went out into the field, and Abimelech was told.

Judg. 9:43 And he took his people and divided them into three companies, and he waited in ambush in the field. And he looked, and there were the people coming out of the city. And he rose up against them and struck them.

Judg. 9:44 And Abimelech and the companies that were with him rushed forward and stood at the entrance of the gate of the city, and two companies rushed upon all those who were in the field and struck them.

Judg. 9:45 And Abimelech fought against the city all that day. And he took the city, and the people who were in it he slew; and he tore down the city and sowed it with salt.

Judg. 9:46 And when all the lords of the tower of Shechem heard of it, they went to the stronghold of the house of El-berith.

Judg. 9:47 And Abimelech was told that all the lords of the tower of Shechem had gathered together.

Judg. 9:48 And Abimelech went up to Mount Zalmon, he and all the people who were with him. And Abimelech

砍下一根树枝，扛在肩上，对跟随他的人说，你们看我所行的，也当赶紧照样行。

士 9:49 众人也就各砍一枝，跟随亚比米勒，把树枝对着卫所堆起来，放火烧里面的人，把卫所烧了，以致示剑楼的人也死了，男女约有一千。

士 9:50 亚比米勒到提备斯，对着提备斯安营，就攻取了那城。

士 9:51 城中有一座坚固的楼；城里所有的居民，无论男女，都逃进楼去，把自己关在里面，上了楼顶。

士 9:52 亚比米勒到了楼前，攻打那楼，挨近楼门口，要用火焚烧那楼。

士 9:53 有一个妇人把一块上磨石抛在亚比米勒的头上，打破了他的脑骨。

士 9:54 他就急忙喊叫拿他兵器的少年人，对他说，拔出你的刀来，杀了我罢；免得人议论我说，是个妇人杀了他。于是少年人把他刺透，他就死了。

士 9:55 以色列人见亚比米勒死了，便各回自己的地方去了。

士 9:56 这样，神报应亚比米勒向他父亲所行的恶，就是杀了自己弟兄七十个人。

士 9:57 示剑人的一切恶，神也都报应在他们头上；耶路巴力的儿子约坦的咒诅归到他们身上了。

士 20:1 于是以色列众人从但到别是巴，以及基列地出来，会众如同一人，聚集在米斯巴耶和华面前。

士 20:2 以色列全民的首领，就是各支派的首领，都站在神百姓的会中；拿刀的步兵共有四十万。

士 20:3 （以色列人上到米斯巴，便雅悯人都听见了。）以色列人说，请你们说明这件恶事是怎样发生的。

士 20:4 那利未人，就是被害之妇人的丈夫，回答说，我和我的妾到了便雅悯的基比亚住宿。

士 20:5 基比亚人夜间起来，围了我住的房子攻击我，想要杀我，又将我的妾玷辱致死。

士 20:6 我就把我妾的尸身切成块子，使人拿着传送以色列地为业的全地，因为基比亚人在以色列中行了愚妄的事。

士 20:7 看哪，你们以色列众人都当在这里筹商对策。

士 20:8 众民都起来如同一人，说，我们连一人都不回自己帐棚、自己房屋去。

士 20:9 现在我们向基比亚人必这样行，照所掣的签去攻击他们。

士 20:10 我们要在以色列各支派中，一百人取十人，一千人取百人，一万人取千人，为民取粮，等大众到了便雅悯的基比亚，就照基比亚人在以色列中所行一切愚妄的事惩治他们。

士 20:11 于是以色列众人彼此联合如同一人，聚集攻击那城。

士 20:12 以色列众支派打发人到便雅悯支派去，说，你们中间怎么发生了这样的恶事呢？

士 20:13 现在你们要将基比亚的那些匪徒交出来，我们好治死他们，从以色列中除掉这恶。便雅悯人却不肯听从他们弟兄以色列人的话。

士 20:14 便雅悯人从他们的各城里出来，聚集到了基比亚，要与以

took an ax in his hand and cut down a tree limb. And he lifted it up and put it on his shoulder, and he said to the people who were with him, What you see me doing, hurry and do as I have done.

Judg. 9:49 So all the people also cut down each a limb. And they followed after Abimelech and set the limbs against the stronghold. And they set the stronghold on fire over them, so that all the men of the tower of Shechem also died, about a thousand men and women.

Judg. 9:50 Then Abimelech went to Thebez; and he encamped against Thebez and took it.

Judg. 9:51 But there was a strong tower in the middle of the city; and all the men and women and all the lords of the city fled there and shut themselves in; and they went up to the roof of the tower.

Judg. 9:52 And Abimelech came up to the tower and fought against it. And he came near the entrance of the tower to burn it with fire.

Judg. 9:53 And a certain woman threw an upper millstone upon Abimelech's head, and it cracked his skull.

Judg. 9:54 Then he called immediately to the young man who bore his armor and said to him, Draw your sword and kill me; otherwise they will say concerning me, A woman slew him. And his young man pierced him through, and he died.

Judg. 9:55 And when the men of Israel saw that Abimelech was dead, they went away, each to his own place.

Judg. 9:56 And God repaid the evil of Abimelech, which he had done to his father by slaying his seventy brothers.

Judg. 9:57 And God brought all the evil of the men of Shechem back upon their own heads, and the curse of Jotham the son of Jerubbaal came upon them.

Judg. 20:1 Then all the children of Israel went out; and the assembly gathered as one man unto Jehovah at Mizpah, from Dan as far as Beer-sheba, with the land of Gilead.

Judg. 20:2 And the leaders of all the people, of all the tribes of Israel, presented themselves in the congregation of the people of God, four hundred thousand footmen who drew the sword.

Judg. 20:3 (Now the children of Benjamin heard that the children of Israel had gone up to Mizpah.) And the children of Israel said, Tell us, How did this evil thing happen?

Judg. 20:4 And the Levite, the husband of the woman who had been murdered, answered and said, I and my concubine came to Gibeah, which is in Benjamin, to spend the night.

Judg. 20:5 And the men of Gibeah rose up against me and surrounded the house at night to get me. It was me that they intended to slay, but they humbled my concubine until she died.

Judg. 20:6 Therefore I took hold of my concubine and cut her up and sent her throughout all the land of Israel's inheritance, for they have committed wickedness and folly in Israel.

Judg. 20:7 Behold, all you children of Israel, give your advice and counsel here.

Judg. 20:8 And all the people rose up as one man, saying, None of us will go to our tents, nor will any of us return to our houses.

Judg. 20:9 But now this is the thing that we will do to Gibeah: we will go up against it by lot;

Judg. 20:10 And we will take ten men per hundred throughout all the tribes of Israel, and a hundred per thousand, and a thousand per ten thousand, to get provisions for the people, so that when they come to Gibeah of Benjamin, they may deal with them according to all the folly which they have committed in Israel.

Judg. 20:11 So all the men of Israel, knit together as one man, were gathered against the city.

Judg. 20:12 And the tribes of Israel sent men throughout the tribe of Benjamin, saying, What is this evil thing that has happened among you?

Judg. 20:13 Now therefore deliver up the worthless men who are in Gibeah, and we will kill them and put away evil from Israel. But the Benjaminites would not listen to the voice of their brothers, the children of Israel.

Judg. 20:14 And the children of Benjamin gathered together at Gibeah from their cities to go to battle with

色列人打仗。

士 20:15 那日便雅悯人从各城里点出拿刀的，共有二万六千；另外还有基比亚居民点出七百精兵。

士 20:16 在这众军之中有七百精兵，都是惯用左手的，能用机弦甩石打人，毫发不差。

士 20:17 便雅悯人之外，以色列人点出拿刀的，共有四十万，都是战士。

士 20:18 以色列人就起来，上伯特利去求问神说，谁要为我们先上去与便雅悯人争战？耶和华说，犹大当先上去。

士 20:19 于是以色列人早晨起来，对着基比亚安营。

士 20:20 以色列人出来，要与便雅悯人打仗，就在基比亚对着他们摆阵。

士 20:21 便雅悯人就从基比亚出来，当日将以色列二万二千人击杀倒地。

士 20:22 以色列人全军彼此奋勇，又在头一日摆阵的地方摆阵。

士 20:23 未摆阵之先，以色列人上去，在耶和華面前哭号，直到晚上，求问耶和華说，我们再去与我们弟兄便雅悯人打仗可以不可以？耶和華说，可以上去攻击他们。

士 20:24 第二日，以色列人进前攻击便雅悯人。

士 20:25 便雅悯人也在第二日从基比亚出来，与以色列人接战，杀灭倒地的以色列人，有一万八千，都是拿刀的。

士 20:26 于是以色列众人，就是全军，上到伯特利，坐在耶和華面前哭号，当日禁食直到晚上；又在耶和華面前献燔祭和平安祭。

士 20:27 以色列人求问耶和華，（因为那些日子，神的约柜在那里；

士 20:28 亚伦的孙子，以利亚撒的儿子非尼哈侍立在约柜前，）说，我们当再出去与我们弟兄便雅悯人打仗呢？还是罢兵呢？耶和華说，你们当上去，因为明日我必将他们交在你们手中。

士 20:29 以色列人在基比亚的四围设下伏兵。

士 20:30 第三日，以色列人又上去攻击便雅悯人，对着基比亚摆阵，与前两次一样。

士 20:31 便雅悯人也出来接战以色列人，就被引诱离城；在田间的两条大路上，一条上伯特利，一条上基比亚，象前两次，动手击杀一些以色列人，杀死约三十个人。

士 20:32 便雅悯人说，他们象初次一样，在我们面前被击败。以色列人说，我们不如逃跑，引诱他们离开城到大路上。

士 20:33 以色列众人从自己的地方起来，在巴力他玛摆阵，以色列的伏兵从马利迦巴埋伏的地方冲出来。

士 20:34 全以色列人中，有一万精兵，来到基比亚前接战，战势甚是凶猛；便雅悯人却不知道灾祸临近了。

士 20:35 耶和華在以色列人面前击败便雅悯人。那日，以色列人杀

the children of Israel.

Judg. 20:15 And the children of Benjamin were numbered on that day from the cities: twenty-six thousand men who drew the sword, apart from the inhabitants of Gibeah who were numbered, seven hundred choice men.

Judg. 20:16 Of all these people seven hundred choice men were left-handed; all these could sling a stone at a hair and not miss.

Judg. 20:17 And the men of Israel were numbered apart from Benjamin: four hundred thousand men who drew the sword; all these were men of war.

Judg. 20:18 And the children of Israel rose up and went up to Bethel, and they inquired of God and said, Who will go up for us first into battle with the children of Benjamin? And Jehovah said, Judah first.

Judg. 20:19 So the children of Israel rose up in the morning and encamped against Gibeah.

Judg. 20:20 And the men of Israel went up into battle with Benjamin. And the men of Israel set the battle in array against them at Gibeah.

Judg. 20:21 Then the children of Benjamin came forth from Gibeah and struck down to the ground on that day twenty-two thousand men in Israel.

Judg. 20:22 And the people, the men of Israel, encouraged themselves and set the battle in array again in the place where they had set it in array the first day.

Judg. 20:23 Now the children of Israel had gone up and wept before Jehovah into the evening; and they had inquired of Jehovah, saying, Shall I again approach the battle with the children of Benjamin my brother? And Jehovah had said, Go up against him.

Judg. 20:24 And the children of Israel drew near to the children of Benjamin on the second day.

Judg. 20:25 And Benjamin went forth from Gibeah to meet them on the second day, and they struck down to the ground another eighteen thousand men among the children of Israel; all of these were ones who drew the sword.

Judg. 20:26 Then all the children of Israel and all the people went up and came to Bethel. And they wept and sat there before Jehovah, and they fasted on that day until evening; and they offered burnt offerings and peace offerings before Jehovah.

Judg. 20:27 And the children of Israel inquired of Jehovah (for the Ark of the Covenant of God was there in those days;

Judg. 20:28 And Phinehas the son of Eleazar, the son of Aaron, stood before it in those days), saying, Shall I again go out into battle with the children of Benjamin my brother, or shall I cease? And Jehovah said, Go up, for tomorrow I will deliver them into your hand.

Judg. 20:29 And Israel set men in ambush all around Gibeah.

Judg. 20:30 And the children of Israel went up against the children of Benjamin on the third day and set themselves in array against Gibeah as at other times.

Judg. 20:31 And the children of Benjamin went out to meet the people; they were drawn away from the city. And they began to strike some of the people, about thirty men of Israel, slaying them as at other times, on the highways which lead into the open field, one of which goes up to Bethel and the other to Gibeah.

Judg. 20:32 And the children of Benjamin said, They are stricken down before us as they were at first. And the children of Israel said, Let us flee and draw them away from the city to the highways.

Judg. 20:33 Then all the men of Israel rose up from their places and set themselves in array at Baal-tamar; and Israel's ambush left their place at Maareh-geba.

Judg. 20:34 And ten thousand chosen men out of all Israel came against Gibeah. And the battle was fierce, but the children of Benjamin did not know that disaster was very near to them.

Judg. 20:35 And Jehovah struck down Benjamin before Israel; and the children of Israel destroyed twenty-

灭便雅悯人二万五千一百，都是拿刀的。

士 20:36 于是便雅悯人看出自己被击败了。先是以色列人因为依仗那对基比亚所设的伏兵，就在便雅悯人面前故意退让。

士 20:37 伏兵急忙闯进基比亚，上前用刀击杀全城的人。

士 20:38 以色列人与伏兵预先约定的记号，乃是当伏兵放火，使浓厚的烟气从城中上腾时，

士 20:39 以色列人便转身回来争战。便雅悯人动手击杀了一些以色列人，杀死约三十个人，就说，他们仍像初次争战一样，在我们面前被击败了。

士 20:40 烟气如柱从城中上腾的时候，便雅悯人回头观看，见全城的烟气冲天。

士 20:41 以色列人转身回来，便雅悯人就甚惊惶，因为看见灾祸临到自己了。

士 20:42 他们在以色列人面前转身，沿通往旷野的路逃跑；战事却追上他们。那从各城里出来的，也都夹攻杀灭他们。

士 20:43 以色列人围绕便雅悯人，追赶他们，在他们歇息之处，直到基比亚对面向着日出之处，践踏他们。

士 20:44 便雅悯人倒毙的有一万八千，都是勇士。

士 20:45 其余的人转身向旷野逃跑，往临门磐石去。以色列人在大路上杀了他们五千人，如拾取遗穗一样，追到基顿又击杀了他们二千人。

士 20:46 那日便雅悯倒毙的共有二万五千拿刀的人，都是勇士。

士 20:47 只剩下六百人，转身向旷野逃跑，到了临门磐石，就在那里住了四个月。

士 20:48 以色列人又转到便雅悯人那里，将各城的人和牲畜，并一切所遇见的，都用刀击杀；凡他们所遇见的城邑，都放火烧了。

士 21:1 以色列人在米斯巴曾起誓说，我们都不将女儿给便雅悯人为妻。

士 21:2 百姓来到伯特利，在那里坐在神面前直到晚上，放声痛哭，

士 21:3 说，耶和華以色列的神啊，今日以色列中缺了一支派，为何在以色列中发生这事呢？

士 21:4 次日百姓清早起来，在那里筑了一座坛，献燔祭和平安祭。

士 21:5 以色列人彼此问说，以色列各支派中，谁没有上到会众中，到耶和華这里来呢？先是以色列人起过大誓，论到凡不上米斯巴到耶和華面前来的，说，那人必要被处死。

士 21:6 以色列人为他们的弟兄便雅悯懊悔，说，今日以色列中有一支派被砍除了。

士 21:7 我们既指着耶和華起誓说，必不将我们的女儿给便雅悯人为妻，现在我们当怎样办理，使他们剩下的人有妻子呢？

士 21:8 又彼此问说，以色列支派中谁没有上米斯巴到耶和華这里来呢？他们就查出基列雅比没有一人进营到会众那里；

five thousand one hundred men of Benjamin that day; all these were ones who drew the sword.

Judg. 20:36 And the children of Benjamin saw that they were stricken down. Now the men of Israel had given ground to Benjamin, for they trusted in the ambush that they had set against Gibeah.

Judg. 20:37 And the ambush hurried and rushed against Gibeah; and the ambush proceeded and struck the whole city with the edge of the sword.

Judg. 20:38 And the appointed sign between the men of Israel and the ambush was that they would make a great cloud of smoke rise up from the city,

Judg. 20:39 And the men of Israel turned into the battle, and Benjamin had begun to strike, killing about thirty men among the men of Israel; for they said, They are certainly stricken down before us as in the first battle.

Judg. 20:40 But when the cloud began to go up from the city like a pillar of smoke, the Benjaminites looked behind them, and there was the whole city, going up in smoke to heaven.

Judg. 20:41 And the men of Israel turned; and the men of Benjamin were dismayed, for they saw that disaster was very near to them.

Judg. 20:42 Then they turned before the men of Israel into the way of the wilderness; but the battle overtook them, and those from the cities struck them down in between.

Judg. 20:43 They surrounded the Benjaminites, chased them, and trampled them at the resting place, as far as over against Gibeah toward the rising of the sun.

Judg. 20:44 And eighteen thousand men of Benjamin fell; all of these were men of valor.

Judg. 20:45 And they turned and fled into the wilderness to the rock of Rimmon, but the men of Israel gleaned five thousand of them in the highways; and they pursued after them as far as Gidom and struck two thousand of them.

Judg. 20:46 So all who fell of Benjamin on that day were twenty-five thousand men who drew the sword; all of these were men of valor.

Judg. 20:47 But six hundred men turned and fled into the wilderness to the rock of Rimmon, and they dwelt at the rock of Rimmon four months.

Judg. 20:48 And the men of Israel returned to the children of Benjamin and struck them with the edge of the sword, both the entire city with the cattle and all that was found there; moreover all the cities that were found they set on fire.

Judg. 21:1 Now the men of Israel swore in Mizpah, saying, None of us shall give his daughter to a Benjaminite as a wife.

Judg. 21:2 And the people came to Bethel and sat there before God until evening, and they lifted up their voice and wept greatly.

Judg. 21:3 And they said, Why, O Jehovah God of Israel, has this happened in Israel, that there is one tribe missing in Israel today?

Judg. 21:4 And in the morning the people rose early and built an altar there, and they offered burnt offerings and peace offerings.

Judg. 21:5 And the children of Israel said, Who did not come up into the congregation to Jehovah from all the tribes of Israel? For they had made a great oath concerning anyone who did not come up to Jehovah at Mizpah, saying, He shall surely be put to death.

Judg. 21:6 And the children of Israel were grieved concerning Benjamin their brother, and they said, Today a tribe has been cut down from Israel.

Judg. 21:7 What shall we do about wives for those who remain, since we have sworn by Jehovah not to give them any of our daughters as wives?

Judg. 21:8 And they said, Is there anyone from the tribes of Israel who did not come to Jehovah at Mizpah? Now there was no one from Jabesh-gilead who had come to the congregation at the camp.

士 21:9 因为百姓被数点的时候，没有一个基列雅比的居民在那里。

士 21:10 会众就打发一万二千勇士到那里，吩咐他们说，你们去用刀将基列雅比的居民，连妇女带孩子都击杀了。

士 21:11 所当行的就是这样：要将一切男子和已嫁的女子尽都除灭。

士 21:12 他们在基列雅比的居民中，遇见了四百个未嫁的年少处女，就带到迦南地的示罗营里。

士 21:13 全会众打发人带话到临门磐石的便雅悯人那里，向他们宣告和平。

士 21:14 当时便雅悯人回来了，以色列人就把所存活基列雅比的女子给他们为妻，但还是不够。

士 21:15 百姓为便雅悯人懊悔，因为耶和華使以色列的支派中有了破口。

士 21:16 会众的长老说，便雅悯中的女子既然除灭了，我们当怎样办理，使那余剩的人有妻子呢？

士 21:17 又说，便雅悯逃脱的人当有地业，免得以色列中涂抹了一个支派。

士 21:18 只是我们不能将自己的女儿给他们为妻；因为以色列人曾起誓说，那将女儿给便雅悯人为妻的，必受咒诅。

士 21:19 他们又说，看哪，在示罗年年有耶和華的节期。（示罗就在伯特利以北，从伯特利上示剑的大路以东，并利波拿以南。）

士 21:20 于是吩咐便雅悯人说，你们去，在葡萄园中埋伏；

士 21:21 你们观看，若见示罗的女子出来跳舞，就从葡萄园出来，在示罗的女子中各抢一个为妻，回便雅悯地去。

士 21:22 他们的父亲或弟兄若来与我们争论，我们就对他们说，求你们施恩，将这些女子给我们，因我们在争战的时候没有给他们各留下妻子。这也不是你们将女子给他们的；若是你们给的，你们如今就有罪过。

士 21:23 于是便雅悯人照样而行，按着他们的数目从跳舞的女子中抢去为妻，就回自己的地业去，又重修城邑居住。

士 21:24 当时以色列人离开那里，各归本支派、本家族；他们从那里出去，各归自己的地业去了。

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。

士 19:1 当以色列中没有王的那些日子，有一个利未人住在以法莲山地的偏远地方；他从犹大的伯利恒为自己娶了一个女子为妾。

士 19:2 妾背着丈夫行淫，就离开丈夫，回到犹大的伯利恒她父亲的家，在那里住了四个月。

士 19:3 她丈夫随后起来，带着一个僮仆、两匹驴到她那里，要用好话劝她回去。少妇就引丈夫进入她父亲的家；她父亲见了那人，便欢欢喜喜地迎接。

士 19:4 那人的岳父，就是少妇的父亲，将那人留下；那人就与他同住了三天。于是二人一同吃喝，在那里住宿。

Judg. 21:9 For when the people were numbered, there was no one from among the inhabitants of Jabesh-gilead there.

Judg. 21:10 So the assembly sent twelve thousand of the valiant there and commanded them, saying, Go and strike the inhabitants of Jabesh-gilead with the edge of the sword, including women and children.

Judg. 21:11 And this is the thing that you shall do: Every male and every woman who has lain with a male you shall utterly destroy.

Judg. 21:12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins, who had not known men by lying with a male; and they brought them to the camp at Shiloh, which was in the land of Canaan.

Judg. 21:13 And the whole assembly sent men and spoke to the children of Benjamin, who were at the rock of Rimmon; and they proclaimed peace to them.

Judg. 21:14 And the Benjaminites returned at that time. And they gave them the women who had been kept alive from among the women of Jabesh-gilead; but there were not enough for them.

Judg. 21:15 And the people were grieved concerning Benjamin, for Jehovah had made a breach among the tribes of Israel.

Judg. 21:16 So the elders of the assembly said, What shall we do about wives for those who remain, since the women are destroyed from Benjamin?

Judg. 21:17 And they said, There should be some possession for those of Benjamin who have escaped, that no tribe would be blotted out of Israel.

Judg. 21:18 But we cannot give them any of our daughters as wives. For the children of Israel had sworn, saying, Cursed is he who gives a wife to Benjamin.

Judg. 21:19 And they said, Behold, there is a feast of Jehovah each year in Shiloh (which is north of Bethel, on the east of the highway that goes up from Bethel to Shechem, and south of Lebonah).

Judg. 21:20 And they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

Judg. 21:21 And immediately when you see the daughters of Shiloh coming out to dance in the dances, come out of the vineyards, and each of you shall catch his wife from the daughters of Shiloh; then go into the land of Benjamin.

Judg. 21:22 And when their fathers or brothers come to complain to us, we will say to them, Give them to us as a gift, for we did not take a wife in battle for each man, nor did you give them to them and thereby incur guilt for yourselves now.

Judg. 21:23 And the children of Benjamin did so and took wives, whom they carried off, according to their number from those who danced. And they went and returned to their inheritance, and they rebuilt the cities and dwelt in them.

Judg. 21:24 And the children of Israel departed from there at that time, each man to his tribe and to his family; and they went forth from there, each man to his inheritance.

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

Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.

Judg. 19:2 But his concubine went about as a harlot, and she departed from him to her father's house, to Bethlehem in Judah; and she was there for a period of four months.

Judg. 19:3 Then her husband rose up and came after her to speak to her affectionately and to bring her back, bringing with him his young man and a pair of donkeys. And she brought him into her father's house; and when the father of the young woman saw him, he rejoiced to see him.

Judg. 19:4 And his father-in-law, the father of the young woman, detained him; and he stayed with him three days. So they ate and drank, and they spent the night there.

士 19:5 到第四天，他们清早起来，那人起身要走；少妇的父亲对女婿说，请你吃点饭，加添心力，然后可以行路。

士 19:6 于是二人坐下一同吃喝。少妇的父亲对那人说，请你再住一夜，畅快你的心。

士 19:7 那人起来要走，但他岳父强留他，他就在那里又住了一宿。

士 19:8 到第五天，他清早起来要走，少妇的父亲说，请你吃点饭，加添心力，逗留到中午以后再走。于是二人一同吃饭。

士 19:9 那人同他的妾和僮仆起身要走，他岳父，就是少妇的父亲，对他说，看哪，天快黑了，请你再住一夜；天快黑了，可以在这里住宿，畅快你的心。明天清早起来再上路回家去。

士 19:10 那人不肯再住一宿，就起身走了，来到耶布斯的对面（耶布斯就是耶路撒冷；）和他同行的有那两匹备妥的驴；他的妾也跟着他。

士 19:11 他们临近耶布斯的时候，日头快要落了，僮仆对主人说，我们不如转到这耶布斯人的城里住宿。

士 19:12 主人回答说，我们不可转到不是以色列人住的外邦城，不如过到基比亚去；

士 19:13 又对僮仆说，来罢，我们可以走近其中一个地方，或在基比亚，或在拉玛住宿。

士 19:14 他们越过那里前行。将到便雅悯的基比亚，日头已经落了；

士 19:15 他们转到基比亚，要在那里住宿，就走进城里，坐在城里的大街上，因为无人接他们进家住宿。

士 19:16 晚上，有一个老年人从田间做工回来。他原是以法莲山地的人，寄居在基比亚；那地方的人却是便雅悯人。

士 19:17 老年人举目看见过路的人坐在城里的大街上，就问他，你从哪里来？要往哪里去？

士 19:18 他回答说，我们从犹大的伯利恒来，要往以法莲山地的偏远地方去。我原是从那里的人，到过犹大的伯利恒，现在我往我的家去，在这里无人接我进他的家。

士 19:19 其实我有草料和饲料，可以喂我们的驴，我和我的婢女，并与你仆人在一起的那僮仆，有饼有酒，并不缺少什么。

士 19:20 老年人说，愿你平安。你所需用的由我负责，只是不可在大街上过夜。

士 19:21 于是领他们到家里，喂上驴，他们就洗脚吃喝。

士 19:22 他们心里正欢畅的时候，城中的匪徒围住房子，连连叩门，对房主老人说，你把那进你家的人带出来，我们要与他交合。

士 19:23 那房主出来对他们说，弟兄们，不可如此，请不要这样作恶；这人既然进了我的家，你们就不要行这愚妄的事。

士 19:24 我有个女儿，还是处女，并有这人的妾，让我将她们领出来，你们可以玷辱她们，你们看怎样好，就怎样待她们；只是向这人不可行这样愚妄的事。

Judg. 19:5 And on the fourth day, they rose up early in the morning and got up to go. But the father of the young woman said to his son-in-law, Sustain yourself with a morsel of bread, and afterward you can go.

Judg. 19:6 So they sat down, and the two of them ate and drank together. And the father of the young woman said to the man, Will you not, I beg you, stay overnight and let your heart be merry?

Judg. 19:7 And the man got up to go; but his father-in-law urged him, and he spent the night there again.

Judg. 19:8 Then on the fifth day he rose up early in the morning to go; but the father of the young woman said, Sustain yourself, I beg you, and linger until the day has declined. So the two of them ate.

Judg. 19:9 And when the man got up to go, with his concubine and his young man, his father-in-law, the father of the young woman, said to him, Look now, the day is waning toward evening; spend the night, I beg you. Look, the day is drawing to a close. Spend the night here, and let your heart be merry; then rise up early tomorrow for your journey and go home.

Judg. 19:10 But the man did not want to spend the night, so he rose up and left. And he arrived at Jebus (that is, Jerusalem); and with him were a couple of saddled donkeys, and his concubine was with him.

Judg. 19:11 And when they were at Jebus, the day was far spent; and the young man said to his master, Come now, and let us turn aside toward this city of the Jebusites and spend the night in it.

Judg. 19:12 And his master said to him, We will not turn aside toward a city of foreigners, who are not of the children of Israel; we will pass over to Gibeah.

Judg. 19:13 And he said to his young man, Come and let us approach one of these places; and we will spend the night in Gibeah or Ramah.

Judg. 19:14 And they passed on and went further; and the sun went down on them near Gibeah, which belongs to Benjamin.

Judg. 19:15 And they turned aside there to go in and spend the night in Gibeah. And he went into the city and sat in the square of the city, but no one took them into his house to lodge them.

Judg. 19:16 Then in the evening there came an old man out of the field from his work. Now the man was from the hill country of Ephraim, and he was a sojourner in Gibeah. And the men of that place were Benjaminites.

Judg. 19:17 And he lifted up his eyes and saw the wayfarer in the square of the city. And the old man said, Where are you traveling to, and where have you come from?

Judg. 19:18 And he said to him, We are passing from Bethlehem in Judah to the far end of the hill country of Ephraim. I am from there, and I went to Bethlehem in Judah; and I am going to my house, and no one takes me into his house.

Judg. 19:19 There are both straw and fodder for our donkeys, and bread and wine also for myself and your female servant and the young man who is with your servants; there is no need of anything.

Judg. 19:20 And the old man said, Peace be with you. Just let all your needs come upon me; just do not spend the night in the square.

Judg. 19:21 And he brought him to his house and gave his donkeys fodder; and they washed their feet, and ate and drank.

Judg. 19:22 And while they were making their hearts merry, the men of the city, worthless men, surrounded the house, beating on the door. And they spoke to the master of the house, the old man, saying, Bring out the man who went into your house that we may know him.

Judg. 19:23 And the master of the house came out to them and said to them, No, my brothers; do not do this evil thing, I beg you. Since this man has come into my house, do not commit this folly.

Judg. 19:24 Here is my virgin daughter and his concubine. Let me bring them out, I beg you; and humble them and do to them what seems good in your sight. But to this man do not do such folly.

士 19:25 那些人却不肯听从他；那人就把他的妾拉出去交给他们，他们便与她交合，终夜凌辱她，直到清晨；到了黎明，他们才放她去。

士 19:26 天快亮的时候，妇人回到她主人住宿之处，就是那老人的房门口，就仆倒在地，直到天亮。

士 19:27 早晨，她的主人起来开了房门，出去要上路，不料那妇人，就是他的妾，仆倒在房门前，两手搭在门槛上；

士 19:28 他对妇人说，起来，我们走罢。妇人却没有回答。那人便将她驮在驴上，起身回本处去了。

士 19:29 到了家里，用刀将妾的尸身肢解，切成十二块，使人拿着传送以色列的四境。

士 19:30 凡看见的人都说，自以色列人从埃及地上来的日子，直到今日，这样的事没有发生过，也没有见过。你们应当思想，大家筹商讨论。

Judg. 19:25 But the men did not want to listen to him; so the man took hold of his concubine and brought her out to them; and they knew her. And they abused her all night long until morning; and they let her go when the dawn broke.

Judg. 19:26 And in the early morning the woman came and fell at the entrance of the man's house, where her lord had been until it was light.

Judg. 19:27 And her lord rose up in the morning and opened the doors of the house, and he went out to go on his way. And there was his concubine, fallen at the entrance of the house with her hands upon the threshold.

Judg. 19:28 And he said to her, Get up, and let us go. But there was no answer. And he put her upon the donkey; and the man rose up and went to his place.

Judg. 19:29 And when he came to his house, he took a knife and laid hold of his concubine and cut her up limb by limb into twelve pieces; and he sent her throughout all the territory of Israel.

Judg. 19:30 And when everyone saw this, they said, No such thing has ever happened or been seen since the day the children of Israel went up out of the land of Egypt until this day. Consider it, and take counsel and speak.

贰 “那些日子，以色列中没有王，各人行自己眼中看为正的事”——二一 25:

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

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.

一 以色列民说他们中间没有王，这就是说，他们废掉了神和祂的身分，不承认神的君王身分——十七 6，十八 1，十九 1。

A. When the people of Israel said that there was no king among them, this meant that they had annulled God and His status and did not recognize God's kingship—17:6; 18:1; 19:1.

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 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 19:1 当以色列中没有王的那些日子，有一个利未人住在以法莲山地的偏远地方；他从犹大的伯利恒为自己娶了一个女子为妾。

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

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

Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.

二 虽然神的帐幕在示罗，大祭司有乌陵和土明，但在以色列中没有行政，没有管理，因为以色列废掉了神和祂作他们王的身分；因此，在士师记里没有神的彰显——十八 31，出二八 30 注 3。

B. Although God's tabernacle was at Shiloh and the high priest had the Urim and Thummim, there was no government, no administration, in Israel because Israel had annulled God and His status as their King, and thus, there was no expression of God in Judges—18:31; Exo. 28:30, footnote 1.

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。

出 28:30 你又要将乌陵和土明放在决断的胸牌³里；亚伦进到耶和華面前的時候，要帶在胸前，在耶和華面前常將以色列人的决断牌帶在胸前。

出 28:30 注 3 乌陵和土明放在胸牌里，胸牌就不仅作为纪念，也成为决断的胸牌。在这里以及申三三 8、10，神的决断（典章）指神的律法及律法的判定和决断，（见路一 6 注 4，）与

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

Exo. 28:30 And you shall put in the breastplate of judgment¹ the Urim and the Thummim; and they shall be on Aaron's heart when he goes in before Jehovah, and Aaron shall bear the judgment of the children of Israel on his heart before Jehovah continually.

Exo. 28:30 footnote 1 After the Urim and the Thummim were put into it, the breastplate became not only a memorial but also a breastplate of judgment. Here and in Deut. 33:8 and 10, God's judgments, referring to God's law with its verdicts and judgments (see note 6⁴ in Luke 1), are related to the

乌陵和土明有关。按照旧约，乌陵和土明加到胸牌上，是神对祂子民说话的凭借，向他们指明祂的引导。（见 30 串珠 a。）神借着胸牌所给的引导，总是与决断有关。神的律法包括祂的决断，而这些决断成了神的引导。在属灵的经历中，我们要知道神的引导，就必须审判凡出于肉体、己、旧人和世界的一切。在罗八 14 那灵的引导，就是神借胸牌所给之引导的实际，出自罗八 1～13 节所有的决断，也是这些决断的总和。（见罗八 14 注 2。）

神乃是借着胸牌说话作为祂的引导，这表征神借着召会使祂的子民认识祂的引导。主若要借着胸牌及乌陵和土明说话，就需要制作胸牌，有十二块宝石刻着以色列人的名字，也需要大祭司把胸牌带在胸前（心上。）同样的原则，神今天要借着召会并基督作照明者（乌陵）和成全者（土明）而说话，就需要召会建造起来，有众信徒成了变化并透亮的宝石，刻有基督作属灵的字母，（林后三 3，）也需要带领者把召会担负在心上。

三 因着士师时期，以色列中没有王，以色列人各人行自己眼中看为正的事，结果就变得腐烂败坏—士十七 6，十八 1，十九 1，二一 25：

- 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 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阉得着地业。
士 19:1 当以色列中没有王的那些日子，有一个利未人住在以法莲山地的偏远地方；他从犹大的伯利恒为自己娶了一个女子为妾。
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。

1 摩西告诉以色列民，当他们进入美地的时候，不可行那些在自己眼中看为正，而在神眼中看为不正的事—申十二 8～14。

- 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；
申 12:9 因为直到如今，你们还没有进入耶和華你神所赐你的安息，所给你的产业。
申 12:10 但你们过了约但河，得以住在耶和華你们神使你们承受为业之地，又使你们得安息，不被四围的一切仇敌扰乱，安然居住；
申 12:11 那时你们要将我所吩咐你们的燔祭和别的祭，十分取一之物，和手中的举祭，并向耶和華许愿所献一切上好的还愿祭，都奉到耶和華你们神所选择给祂名居住的地方。
申 12:12 你们和儿子、女儿、仆人、婢女，还有你们城里的利未人，都要在耶和華你们的神面前欢乐，因为利未人在你们那里无分无业。

Urim and the Thummim. According to the Old Testament, the Urim and the Thummim added to the breastplate were a means for God to speak to His people to indicate to them His leading (see references in 30a). God's leading through the breastplate always involved a judgment. God's law includes His judgments, and these judgments become God's leading. In spiritual experience, in order to know God's leading we must judge whatever is of the flesh, the self, the old man, and the world. In Rom. 8:14 the leading of the Spirit, as the reality of God's leading through the breastplate, issues from, and is the totality of, all the judgments in vv. 1-13 of that chapter (see note 14¹ there).

The fact that God's speaking as His leading was through the breastplate signifies that God makes His leading known to His people through the church. The Lord's speaking through the breastplate with the Urim and the Thummim required the making of the breastplate with the twelve precious stones engraved with the names of the children of Israel and the bearing of the breastplate on the heart of the high priest. In the same principle, God's speaking today through the church with Christ as the Illuminator (Urim) and Perfecter (Thummim) requires the building up of the church with the believers as transformed, transparent precious stones who have been inscribed with Christ as the letters of the spiritual alphabet (2 Cor. 3:3) and the bearing of the church on the hearts of the leading ones.

C. Because there was no king in Israel during the time of the judges, the children of Israel did what was right in their own eyes, and as a result they became rotten and corrupted—Judg. 17:6; 18:1; 19:1; 21:25:

- Judg. 17:6 In those days there was no king in Israel; everyone did that which was right in his own eyes.
Judg. 18:1 In those days there was no king in Israel; and in those days the tribe of the Danites sought for themselves an inheritance to dwell in, for unto that day the lot had not fallen for them on an inheritance among the tribes of Israel.
Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.
Judg. 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

1. Moses told the people of Israel that when they entered the good land, they should not do things that were right in their own eyes but not right in the eyes of God—Deut. 12:8-14.

- Deut. 12:8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes;
Deut. 12:9 For until now you have not come to the rest and to the inheritance that Jehovah your God is giving you.
Deut. 12:10 But when you cross over the Jordan and dwell in the land which Jehovah your God is giving you as an inheritance, and when He gives you rest from all your enemies surrounding you so that you dwell securely;
Deut. 12:11 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah.
Deut. 12:12 And you shall rejoice before Jehovah your God, you and your sons and daughters, and your male servants and female servants, and the Levite who is within your gates, for he has no portion nor inheritance with you.

申 12:13 你要谨慎，不可在你所看中的各地方献上燔祭；
申 12:14 唯独耶和華从你的一个支派中所选择的地方，你要在那里献上燔祭，行我一切所吩咐你的。

2 撒但使以色列民行自己眼中看为正的事，成为无法无天的，不受神的约束；这可见于士师记十七至十八章，十九章一节，二十一章二十五节。

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，愿我儿蒙耶和華赐福！
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華，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。他走路的时候，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，现在我知道耶和華必以好处待我，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？
士 18:4 他回答说，米迦待我如此如此，他雇了我作他的祭司。

Deut. 12:13 Be careful that you do not offer up your burnt offerings in every place that you see;
Deut. 12:14 But in the place which Jehovah will choose in one of your tribes, there you shall offer up your burnt offerings, and there you shall do all that I am commanding you.

2. Satan caused the people of Israel to do what was right in their own eyes, to be lawless and godless, and to cast off God's constraint; this is revealed in Judges 17—18; 19:1; and 21:25.

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

士 18:5 他们对他说话，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
是在耶和華面前的。

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. 18:5 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。

士 19:1 当以色列中没有王的那些日子，有一个利未人住在以法莲山地的偏远地方；他从犹大的伯利恒为自己娶了一个女子为妾。

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。

3 今天的基督徒常说，某事在他们眼中看是对的，或是不对的；这种作法，就是行自己眼中看为正的事。

4 行我们自己眼中看为正的事，这是可怕的；我们必须行神眼中看为正的事—申十二8。

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；

四 当以色列中没有王，就没有权柄，各人就任意而行；这正是现今邪恶世代—世界以及基督教这宗教系统—里的光景—弗二2，12。

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

弗 2:12 那时，你们在基督以外，和以色列国民隔绝，在所应许的诸约上是局外人，在世上没有指望，没有神。

五 在主的恢复里，我们需要蒙拯救脱离士师记所描绘的不法，而在神国里活在神的管治之下，并实行神的旨意—多二14，加一4，太六10。

多 2:14 祂为我们舍了自己，要赎我们脱离一切的不法，并洁净我们，归祂自己成为独特的子民，作祂特有的产业，热心行善。

加 1:4 基督照着我们神与父的旨意，为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来。

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。

temper fall on you and you lose your life and the lives of your household.

Judg. 18:26 And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house.

Judg. 18:27 So they took that which Micah had made and the priest that had been his, and came to Laish, to a people quiet and secure; and they struck them with the edge of the sword and burned the city with fire.

Judg. 18:28 And there was no one to deliver it; for it was far from Sidon, and they had nothing to do with anyone. Now it was in the valley that is by Beth-rehob. And they rebuilt the city and dwelt in it.

Judg. 18:29 And they called the name of the city Dan, according to the name of Dan their father who had been born to Israel. However the name of the city was Laish formerly.

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

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

Judg. 19:1 Now in those days, when there was no king in Israel, there was a certain Levite dwelling in the far end of the hill country of Ephraim. And he took for himself a concubine from Bethlehem in Judah.

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

3. Christians today often say that to them a certain thing is right or wrong; to live in this way is to do what is right in our own eyes.

4. It is dreadful for us to do what is right in our own eyes; we must do what is right in the eyes of God—Deut. 12:8.

Deut. 12:8 You shall not do according to all that we do here today, each man doing all that is right in his own eyes;

D. When there was no king in Israel, there was no authority, and the people just did what they pleased; this is exactly the state of things in the present evil age, both in the world and in Christianity as a religious system—Eph. 2:2, 12.

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

Eph. 2:12 That you were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.

E. In the Lord's recovery we need to be delivered from the lawlessness portrayed in Judges and to live under the rule of God in the kingdom of God and do the will of God—Titus 2:14; Gal. 1:4; Matt. 6:10.

Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

Gal. 1:4 Who gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father,

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

叁 神是永世的君王，就是那有绝对权柄直到永远的一位，祂绝不改变—提前 17:

提前 1:17 但愿尊贵荣耀归与那永世的君王，就是那不能朽坏、不能看见、独一的神，直到永永远远。阿们。

一 我们所相信、所事奉，并且正分赐到我们里面的神，乃是永世的君王，永远的王—17 节，林后十三 14。

提前 1:17 但愿尊贵荣耀归与那永世的君王，就是那不能朽坏、不能看见、独一的神，直到永永远远。阿们。

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。

二 基督生为王，就是那要牧养神子民的掌权者，现今祂是万王之王，万主之主—太二 2，6，启十九 16，十七 14:

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

太 2:6 “犹大地的伯利恒阿！你在犹大的首领中，绝不是最小的，因为有一位掌权者要从你出来，牧养我民以色列。”

启 19:16 在祂衣服和大腿上，有名字写着：万王之王，万主之主。

启 17:14 他们要与羔羊争战，羔羊必胜过他们，因为羔羊是万主之主，万王之王。同着羔羊的，就是蒙召被选忠信的人，也必得胜。

1 基督作为君王，祂是耶和华神，也是人—诗二四 8，10。

诗 24:8 那荣耀的王是谁呢？就是刚强大能的耶和华，在争战中有大能的耶和华！

诗 24:10 那荣耀的王是谁呢？万军之耶和华—祂是荣耀的王！（细拉）

2 我们需要领悟基督是我们的王，在我们心里掌权，并承认基督在众地方召会中的君王职分；在众地方召会中，我们都活在祂的君王职分之下—弗三 17，提前三 15，六 15。

弗 3:17 使基督借着信，安家在你心里，叫你在爱里生根立基，

提前 3:15 倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。

提前 6:15 在适当的时期，那可称颂、独有权能的，万王之王，万主之主，

3 基督将作为荣耀的王而来，祂是万军之耶和华，就

III. God is the King of the ages, the One with absolute authority for eternity, who never changes—1 Tim. 1:17:

1 Tim. 1:17 Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen.

A. The God in whom we believe and whom we serve and who is being dispensed into us is the King of the ages, the King of eternity—v. 17; 2 Cor. 13:14.

1 Tim. 1:17 Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

B. Christ was born to be the King, a Ruler who will shepherd God's people, and He is now the King of kings and the Lord of lords—Matt. 2:2, 6; Rev. 19:16; 17:14:

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

Matt. 2:6 “And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel.”

Rev. 19:16 And He has on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

Rev. 17:14 These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them.

1. As the King, Christ is Jehovah God, and He is also a man—Psa. 24:8, 10.

Psa. 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!

Psa. 24:10 Who is this King of glory? / Jehovah of hosts - / He is the King of glory! Selah.

2. We need to realize that Christ is our King reigning in our hearts and recognize the kingship of Christ in the local churches, where we live under His kingship—Eph. 3:17; 1 Tim. 3:15; 6:15.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

1 Tim. 6:15 Which in its own times the blessed and only Sovereign will show, the King of those who reign as kings and Lord of those who rule as lords,

3. Christ will come as the King of glory—Jehovah of hosts, the

是终极完成的三一神具体化身在得胜且要来的基督里，祂将在神永远的国里掌权—诗二四 7 ~ 10。

诗 24:7 众城门哪，你们要抬起头来；永久的门户啊，你们要被举起，荣耀的王将要进来。

诗 24:8 那荣耀的王是谁呢？就是刚强大能的耶和华，在争战中有大能的耶和华！

诗 24:9 众城门哪，你们要抬起头来；永久的门户啊，你们要把头抬起；荣耀的王将要进来。

诗 24:10 那荣耀的王是谁呢？万军之耶和华—祂是荣耀的王！（细拉）

4 基督在大卫的宝座上治理祂的国，首先要在千年国，然后要在新天新地，直到永远—赛九 7，路一 33 注 1。

赛 9:7 祂的政权与平安必加增无穷，祂必在大卫的宝座上，治理祂的国，以公平公义使国坚定稳固，从今时直到永远。万军之耶和华的热心，必成就这事。

路 1:33 祂要作¹雅各家的王，直到永远，祂的国也没有穷尽。

路 1:33 注 1 耶稣要得着雅各家，即以色列国，作祂掌权的中心，（徒一 6，十五 16，）借此治理全世界作祂的国，（启十一 15，）首先在千年国，（启二十四，6，）然后在新天新地，直到永远。（启二二 3，5。）

5 “那时必有宝座因慈爱坚立，必有一位凭真实坐在其上，在大卫的帐幕中…”—赛十六 5：

赛 16:5 那时必有宝座因慈爱坚立，必有一位凭真实坐在其上，在大卫的帐幕中施行审判，寻求公平，速行公义。

a 基督在大卫的帐幕中掌权，表征安慰、鼓励和复兴。

b 基督的宝座必因慈爱（柔细的情爱）坚立，并且祂必凭真实（即真诚和信实）坐在其上—5 节。

赛 16:5 那时必有宝座因慈爱坚立，必有一位凭真实坐在其上，在大卫的帐幕中施行审判，寻求公平，速行公义。

c 我们若让基督在我们里面掌权，带进国度以及慈爱、真实、信实、公平和公义，我们也会象祂一样，有这些美德—5 节。

赛 16:5 那时必有宝座因慈爱坚立，必有一位凭真实坐在其上，在大卫的帐幕中施行审判，寻求公平，速行公义。

consummated Triune God embodied in the victorious and coming Christ, who will reign in God's eternal kingdom—Psa. 24:7-10.

Psa. 24:7 Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in.

Psa. 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!

Psa. 24:9 Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in.

Psa. 24:10 Who is this King of glory? / Jehovah of hosts - / He is the King of glory! Selah.

4. Christ's ruling on the throne of David over His kingdom will be first in the millennium and then in the new heaven and new earth for eternity—Isa. 9:7; Luke 1:33, footnote 1.

Isa. 9:7 To the increase of His government / And to His peace there is no end, / Upon the throne of David / And over His kingdom, / To establish it / And to uphold it / In justice and righteousness / From now to eternity. / The zeal of Jehovah of hosts / Will accomplish this.

Luke 1:33 And He will reign¹ over the house of Jacob forever, and of His kingdom there will be no end.

Luke 1:33 footnote 1 Jesus will have the house of Jacob—the nation of Israel—as the center of His reign (Acts 1:6; 15:16), through which He will rule over the entire world as His kingdom (Rev. 11:15), first in the millennium (Rev. 20:4, 6) and then in the new heaven and new earth for eternity (Rev. 22:3, 5).

5. “Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David”—Isa. 16:5:

Isa. 16:5 Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David, / Judging and pursuing justice / And hastening righteousness.

a. Christ's reigning in the tent of David signifies consolation, encouragement, and restoration.

b. Christ's throne will be established in lovingkindness, tender affection, and He will sit on His throne in truth, that is, in truthfulness and faithfulness—v. 5.

Isa. 16:5 Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David, / Judging and pursuing justice / And hastening righteousness.

c. If we allow Christ to reign in us, bringing in the kingdom with lovingkindness, truthfulness, faithfulness, justice, and righteousness, we will become the same as He is in these virtues—v. 5.

Isa. 16:5 Then will a throne be established in lovingkindness, / And upon it One will sit in truth / In the tent of David, / Judging and pursuing justice / And hastening righteousness.

肆 我们需要蒙拯救脱离不法，不作行不法的人，并借着顺从事奉神的原則，行神眼中看为正的事—多二 14，太七 21 ~ 23:

多 2:14 祂为我们舍了自己，要赎我们脱离一切的不法，并洁净我们，归祂自己成为独特的子民，作祂特有的产业，热心行善。

太 7:21 不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。

太 7:22 当那日，许多人要对我说，主啊，主啊，我们不是在你的名里预言过，在你的名里赶鬼过，并在你的名里行过许多异能么？

太 7:23 那时，我要向他们宣告：我从来不认识你们，你们这些行不法的人，离开我去罢。

一行自己眼中看为正的事乃是不法—士二一 25:

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。

1 “罪就是不法；”所以不法就是罪，或者反过来说，罪就是不法—约壹三 4:

约壹 3:4 凡犯罪的，也行不法；罪就是不法。

a 在约壹三章四节，“不法”（或，没有律法）是指没有或不在神管治人的原则之下。

约壹 3:4 凡犯罪的，也行不法；罪就是不法。

b 犯罪即没有律法，违犯律法。

c 在神面前，罪就是人任性、任意行事，随己意而行并背叛神的权柄。

d 不法就是不承认神的权柄，不服神的权柄。

e 行不法就是在神管治人的原则以外，不在这原则之下过生活；现今的时代，乃是充满不法，充满背叛。

f 不法不只是背叛权柄，也是行事如同没有律法。

2 基督要洁净我们，归祂自己成为独特的子民，作祂特有的产业，就为我们舍了自己，赎我们脱离一切的不法—多二 14。

IV. We need to be rescued from lawlessness and from being workers of lawlessness and to do what is right in the eyes of God by obeying the principle of serving God—Titus 2:14; Matt. 7:21-23:

Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

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

Matt. 7:22 Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power?

Matt. 7:23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

A. Doing what is right in our own eyes is lawlessness—Judg. 21:25:

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

1. “Sin is lawlessness”; hence, lawlessness is sin, or, reciprocally, sin is lawlessness—1 John 3:4:

1 John 3:4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.

a. In 1 John 3:4 “lawlessness,” or being without law, denotes being without, or not under, the principle of God’s ruling over man.

1 John 3:4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.

b. To sin is to be without law, to trespass against the law.

c. In God’s eyes, a person sins when he acts according to his own nature and deliberation, walking according to self-will and rebelling against God’s authority.

d. Lawlessness is not recognizing and submitting to God’s authority.

e. To practice lawlessness is to live a life outside of and not under God’s ruling principle over man; the present age is full of lawlessness and rebellion.

f. In lawlessness one not only rebels against authority but acts as if there were no law.

2. In order to purify to Himself a particular people as His peculiar possession, Christ gave Himself for us to redeem us from all lawlessness—Titus 2:14.

多 2:14 祂为我们舍了自己，要赎我们脱离一切的不法，并洁净我们，归祂自己成为独特的子民，作祂特有的产业，热心行善。

二 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去”——太七 21:

太 7:21 不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。

1 呼求主够叫我们得救，但要进诸天的国，还需要实行天父的旨意——罗十 13，十二 2，太十二 50，弗五 17，西一 9。

罗 10:13 因为“凡呼求主名的，就必得救。”

罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。

太 12:50 因为凡实行我在诸天之上父旨意的，就是我的弟兄、姊妹和母亲了。

弗 5:17 所以不要作愚昧人，却要明白什么是主的旨意。

西 1:9 所以，我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧 and 悟性上，充分认识神的旨意，

2 进诸天的国，既然还要实行天父的旨意，就显然与借着重生进神的国不同——约三 3，5:

约 3:3 耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。

约 3:5 耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。

a 进神的国是借着神圣生命的出生——12 ~ 13，三 5 ~ 6。

约 1:12 凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。

约 1:13 这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。

约 3:5 耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。

约 3:6 从肉体生的，就是肉体；从那灵生的，就是灵。

b 进诸天的国是借着神圣生命的生活——太七 21，十二 50。

太 7:21 不是每一个对我说，主啊，主啊的人，都能进诸天的国，

Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

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

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

1. To call on the Lord suffices for us to be saved, but to enter into the kingdom of the heavens, we also need to do the will of the heavenly Father——Rom. 10:13; 12:2; Matt. 12:50; Eph. 5:17; Col. 1:9.

Rom. 10:13 For “whoever calls upon the name of the Lord shall be saved.”

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Matt. 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

Eph. 5:17 Therefore do not be foolish, but understand what the will of the Lord is.

Col. 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,

2. Since entering into the kingdom of the heavens requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God through regeneration——John 3:3, 5:

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

a. The entrance into the kingdom of God is gained through being born of the divine life——1:12-13; 3:5-6.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

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

b. The entrance into the kingdom of the heavens is gained through the living of the divine life——Matt. 7:21; 12:50.

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

唯独实行我诸天之上父旨意的人，才能进去。

太 12:50 因为凡实行我在诸天之上父旨意的，就是我的弟兄、姊妹和母亲了。

三 主耶稣斥责那些在祂的名里预言过，赶鬼过，并行过许多异能的人，因为他们这些“行不法的人”作那些事，是出于他们自己，不是因顺服神的旨意而作——七 23:

太 7:23 那时，我要向他们宣告：我从来不认识你们，你们这些行不法的人，离开我去罢。

1 宇宙中有两个原则：一是神权柄的原则，一是撒但背叛的原则——徒一 7，赛十四 13 ~ 14：

徒 1:7 耶稣对他们说，父凭着自己的权柄所定的时候或时期，不是你们可以知道的。

赛 14:13 你心里曾说，我要升到天上；我要高举我的宝座在神众星以上。我要坐在聚会的山上，在北方的极处。

赛 14:14 我要升到高云之上；我要使自己与至高者一样。

a 我们不能一面事奉神，一面又走背叛的路；我们必须脱离不法的原则，不走背叛的路——太二八 18，犹 11。

太 28:18 耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。

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。

b 事奉神的对面就是权柄；权柄的问题若没有好好解决，就在事奉上，各种样的难处都会发生。

2 愿主保守我们的事奉，乃是在服从神的权柄与父的旨意的原则里——徒一 7，太七 21，十二 50。

徒 1:7 耶稣对他们说，父凭着自己的权柄所定的时候或时期，不是你们可以知道的。

太 7:21 不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。

太 12:50 因为凡实行我在诸天之上父旨意的，就是我的弟兄、姊妹和母亲了。

伍 士师记所记载行政、敬拜和道德的混乱，描绘在旧造里撒但的混乱——创三 1 ~ 5，启

who does the will of My Father who is in the heavens.

Matt. 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

C. The Lord Jesus rebuked those who prophesied, cast out demons, and did works of power in His name because, as “workers of lawlessness,” they did these things out of themselves, not out of obedience to God’s will—7:23:

Matt. 7:23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

1. There are two principles in the universe—the principle of God’s authority and the principle of Satan’s rebellion—Acts 1:7; Isa. 14:13-14:

Acts 1:7 But He said to them, It is not for you to know times or seasons which the Father has set by His own authority.

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

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

a. We cannot serve God on the one hand and take the way of rebellion on the other hand; we must turn away from the principle of lawlessness and reject the way of rebellion—Matt. 28:18; Jude 11.

Matt. 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

Jude 11 Woe to them! For they have gone in the way of Cain and have rushed out in the error of Balaam for reward and have perished in the rebellion of Korah.

b. Serving God is directly linked to His authority; if we do not settle the matter of authority, we will have problems in all areas of our service.

2. May the Lord preserve our service in the principle of submission to God’s authority and the Father’s will—Acts 1:7; Matt. 7:21; 12:50.

Acts 1:7 But He said to them, It is not for you to know times or seasons which the Father has set by His own authority.

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

Matt. 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

V. The chaos in government, worship, and morality recorded in the book of Judges portrays the satanic

二十 10 ~ 二一 4:

- 创 3:1 耶和華神所造的，唯有蛇比田野一切的活物更狡猾。蛇对女人说，神岂是真说，你们不可吃园中所有树上的果子么？
- 创 3:2 女人对蛇说，园中树上的果子，我们可以吃；
- 创 3:3 唯有园当中那棵树上的果子，神曾说，你们不可吃，也不可摸，免得你们死。
- 创 3:4 蛇对女人说，你们不一定死；
- 创 3:5 因为神知道，你们吃的日子眼睛就开了，你们便如神知道善恶。
- 启 20:10 那迷惑他们的魔鬼，被扔在硫磺火湖里，也就是兽和假申言者所在的地方；他们必昼夜受痛苦，直到永永远远。
- 启 20:11 我又看见一个白色的大宝座和那坐在上面的，从祂面前天地都逃遁，再无可见之处了。
- 启 20:12 我又看见死了的，无论大小，都站在宝座前。案卷展开了，并且另有一卷展开，就是生命册。死了的都凭着这些案卷所记载的，照他们所行的受审判。
- 启 20:13 于是海交出其中的死者，死亡和阴间也交出其中的死者，他们都各自照所行的受审判。
- 启 20:14 死亡和阴间也被扔在火湖里，这火湖就是第二次的死。
- 启 20:15 无论谁在生命册上不见是记着的，就被扔在火湖里。
- 启 21:1 我又看见一个新天新地；因为第一个天和第一个地已经过去了，海也不再有了。
- 启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。
- 启 21:3 我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。
- 启 21:4 神要从他们眼中擦去一切的眼泪，不再有死亡，也不再有悲哀、哭号、疼痛，因为先前的事都过去了。

一 宇宙在混乱中；这混乱就是今天世上苦难的由来；只要万物中一天有这混乱的存在，世上就一天必定有苦难—罗八 18 ~ 22。

- 罗 8:18 因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。
- 罗 8:19 受造之物正在专切期望着，热切等待神的众子显示出来。
- 罗 8:20 因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，
- 罗 8:21 指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。
- 罗 8:22 我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。

二 宇宙的历史乃是神的经纶与撒但的混乱的历史—创一 1 ~ 2, 26, 启二十 10 ~ 二一 4:

chaos in the old creation—Gen. 3:1-5; Rev. 20:10—21:4:

- Gen. 3:1 Now the serpent was more crafty than any other animal of the field that Jehovah God had made. And he said to the woman, Did God really say, You shall not eat of any tree of the garden?
- Gen. 3:2 And the woman said to the serpent, Of the fruit of the trees of the garden we may eat;
- Gen. 3:3 But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, nor shall you touch it, lest you die.
- Gen. 3:4 And the serpent said to the woman, You shall not surely die!
- Gen. 3:5 For God knows that in the day you eat of it your eyes will be opened, and you will become like God, knowing good and evil.
- Rev. 20:10 And the devil, who deceived them, was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they will be tormented day and night forever and ever.
- Rev. 20:11 And I saw a great white throne and Him who sat upon it, from whose face earth and heaven fled away, and no place was found for them.
- Rev. 20:12 And I saw the dead, the great and the small, standing before the throne, and scrolls were opened; and another scroll was opened, which is the book of life. And the dead were judged by the things which were written in the scrolls, according to their works.
- Rev. 20:13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, each of them, according to their works.
- Rev. 20:14 And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.
- Rev. 20:15 And if anyone was not found written in the book of life, he was cast into the lake of fire.
- Rev. 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.
- Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
- Rev. 21:4 And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away.

A. The universe is in a state of chaos; this chaos is the source of suffering in the world today, and as long as there is chaos in creation, there will be sufferings in the world—Rom. 8:18-22.

- Rom. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.
- Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
- Rom. 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
- Rom. 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.
- Rom. 8:22 For we know that the whole creation groans together and travails in pain together until now.

B. The history of the universe is a history of God's economy and Satan's chaos—Gen. 1:1-2, 26; Rev. 20:10—21:4:

创 1:1 起初神创造诸天与地，
创 1:2 而地变为荒废空虚，渊面黑暗。神的灵覆罩在水面上。
创 1:26 神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。
启 20:10 那迷惑他们的魔鬼，被扔在硫磺火湖里，也就是兽和假申言者所在的地方；他们必昼夜受痛苦，直到永永远远。
启 20:11 我又看见一个白色的大宝座和那坐在上面的，从祂面前天地都逃遁，再无可见之处了。
启 20:12 我又看见死了的，无论大小，都站在宝座前。案卷展开了，并且另有一卷展开，就是生命册。死了的都凭着这些案卷所记载的，照他们所行的受审判。
启 20:13 于是海交出其中的死者，死亡和阴间也交出其中的死者，他们都各自照所行的受审判。
启 20:14 死亡和阴间也被扔在火湖里，这火湖就是第二次的死。
启 20:15 无论谁在生命册上不见是记着的，就被扔在火湖里。
启 21:1 我又看见一个新天新地；因为第一个天和第一个地已经过去了，海也不再有了。
启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。
启 21:3 我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。
启 21:4 神要从他们眼中擦去一切的眼泪，不再有死亡，也不再有悲哀、哭号、疼痛，因为先前的事都过去了。

1 魔鬼撒但是邪恶之混乱的源头与元素—太十六 23， 启二 9～10，林后二 11，彼前五 8。

太 16:23 祂却转过来，对彼得说，撒但，退我后面去罢！你是绊跌我的，因为你不思念神的事，只思念人的事。
启 2:9 我知道你的患难和贫穷，其实你是富足的，也知道那自称是犹太人，却不是犹太人，乃是撒但会堂的人，所说毁谤的话。
启 2:10 你将要受的苦你不用怕。看哪，魔鬼将要把你们中间几个人下在监里，叫你们受试炼；你们必受患难十日。你务要至死忠信，我就赐给你那生命的冠冕。
林后 2:11 免得我们给撒但占了便宜，因我们并非不晓得他的阴谋。
彼前五 8 务要谨守、儆醒。你们的对头魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人；

2 神自己就是神圣的经纶，并且祂进到了我们里面， 作为一种行政、安排和计划，使一切都有次序— 弗一 10，三 10。

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；

Gen. 1:1 In the beginning God created the heavens and the earth.
Gen. 1:2 But the earth became waste and emptiness, and darkness was on the surface of the deep, and the Spirit of God was brooding upon the surface of the waters.
Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
Rev. 20:10 And the devil, who deceived them, was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they will be tormented day and night forever and ever.
Rev. 20:11 And I saw a great white throne and Him who sat upon it, from whose face earth and heaven fled away, and no place was found for them.
Rev. 20:12 And I saw the dead, the great and the small, standing before the throne, and scrolls were opened; and another scroll was opened, which is the book of life. And the dead were judged by the things which were written in the scrolls, according to their works.
Rev. 20:13 And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, each of them, according to their works.
Rev. 20:14 And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.
Rev. 20:15 And if anyone was not found written in the book of life, he was cast into the lake of fire.
Rev. 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.
Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
Rev. 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
Rev. 21:4 And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away.

1. Satan, the devil, is the source and element of the evil chaos—Matt. 16:23; Rev. 2:9-10; 2 Cor. 2:11; 1 Pet. 5:8.

Matt. 16:23 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.
Rev. 2:9 I know your tribulation and poverty (but you are rich) and the slander from those who call themselves Jews and are not, but are a synagogue of Satan.
Rev. 2:10 Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.
2 Cor. 2:11 That we may not be taken advantage of by Satan, for we are not ignorant of his schemes.
1 Pet. 5:8 Be sober; watch. Your adversary, the devil, as a roaring lion, walks about, seeking someone to devour.

2. God Himself is the divine economy, and He has come into us as an administration, arrangement, and plan to put everything in order— Eph. 1:10; 3:10.

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

弗 3:10 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，

3 在圣经里，并在我们的经历中，撒但的混乱总是与神圣的经纶并行的，并且实际上是帮助神的经纶—9 节。

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，

三 我们活在混乱、背叛与不法中的人，需要对神的经纶有清楚的异象—诗二 1~6，箴二九 18 上，弗三 9:

诗 2:1 外邦为什么吼闹，万民为什么谋算虚妄的事？

诗 2:2 地上的君王一齐起来，臣宰一同商议，要抵挡耶和華并祂的受膏者，

诗 2:3 说，我们要挣开他们的捆绑，摆脱他们的绳索。

诗 2:4 那坐在诸天之上的必发笑；主必嗤笑他们。

诗 2:5 那时祂要在怒中对他们说话，在烈怒中惊吓他们，

诗 2:6 说，我已经立我的王在锡安我的圣山上了。

箴 29:18 没有异象，民就放肆；唯遵守律法的，便为有福。

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，

1 我们需要被这异象管治、控制并指引—徒二六 19。

徒 26:19 亚基帕王啊，我故此没有违背那从天上来的异象，

2 我们必须在神的经纶，神永远的旨意这异象中刚强而不摇动—弗一 10，三 9，启四 11，林前五 58，来十二 28。

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，

启 4:11 我们的主，我们的神，你是配得荣耀、尊贵、能力的，因为你创造了万有，并且万有是因你的旨意存在并被创造的。

林前 15:58 所以我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。

来 12:28 所以我们既领受了不能震动的国，就当接受恩典，借此得以照神所喜悦的，以虔诚和畏惧事奉神；

四 得胜者征服在旧造里撒但的混乱，并且为着新造完成神圣的经纶—提前一 4，弗一 10，三 9~10，林后五 17，加六 15:

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

Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

3. In the Bible and in our experience, the satanic chaos always goes along with the divine economy and actually helps God's economy—v. 9.

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

C. As those who are living in the midst of chaos, rebellion, and lawlessness, we need to have a clear vision of God's economy—Psa. 2:1-6; Prov. 29:18a; Eph. 3:9:

Psa. 2:1 Why are the nations in an uproar, / And why do the peoples contemplate a vain thing?

Psa. 2:2 The kings of the earth take their stand, / And the rulers sit in counsel together, / Against Jehovah and against His Anointed:

Psa. 2:3 Let us break apart their bonds / And cast their ropes away from us.

Psa. 2:4 He who sits in the heavens laughs; / The Lord has them in derision.

Psa. 2:5 Then He will speak to them in His anger, / And in His burning wrath He will terrify them:

Psa. 2:6 But I have installed My King / Upon Zion, My holy mountain.

Prov. 29:18 Where there is no vision, the people cast off restraint; / But happy is he who keeps the law.

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

1. We need to be governed, controlled, and directed by this vision—Acts 26:19.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

2. We must be strong and unshakable in the vision of God's economy, God's eternal will—Eph. 1:10; 3:9; Rev. 4:11; 1 Cor. 15:58; Heb. 12:28.

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

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

Rev. 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

1 Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

Heb. 12:28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear;

D. The overcomers conquer the satanic chaos in the old creation and carry out the divine economy for the new creation—1 Tim. 1:4; Eph. 1:10; 3:9-10; 2 Cor. 5:17; Gal. 6:15:

1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than

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，
- 弗 3:10 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，
- 林后 5:17 因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。
- 加 6:15 受割礼不受割礼，都无关紧要，要紧的乃是作新造。

1 得胜者不是从撒但的混乱里被拯救出来，乃是胜过撒但毁坏的混乱，而在建造的神圣经纶里得胜—提前 3~4，19~20，四 1~2，多 3:10，提后 1:15，四 8。

- 提前 1:3 我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，
- 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。
- 提前 1:19 持守信心和和无亏的良心；有人丢弃这些，就在信仰上犹如船破，
- 提前 1:20 其中有许米乃和亚力山大，我已经把他们交给撒但，使他们受管教，不再谤讟。
- 提前 4:1 但那灵明说，在后来的时期，必有人离弃信仰，去注意迷惑人的灵和鬼的教训；
- 提前 4:2 这乃是借着说谎之人的假冒，他们自己的良心犹如给热铁烙过；
- 多 3:10 分门结党的人，警戒过一两次，就要拒绝；
- 提后 1:15 你知道所有在亚西亚的人都离弃了我，其中有腓吉路和黑摩其尼。
- 提后 4:8 从此以后，有公义的冠冕为我存留，就是主，那公义的审判者，在那日要赏赐我的；不但赏赐我，也赏赐凡爱祂显现的人。

2 当得胜者忍受混乱时，他们“在基督耶稣里的恩典上得着加力”，（二 1，）能够为着神圣的经纶站住，且活出神圣的经纶—1:10~15，三 14~17，四 2，5，7，18。

- 提后 2:1 所以，我的孩子，你要在基督耶稣里的恩典上得着加力，
- 提后 1:10 但如今借着我们的救主基督耶稣的显现，才显明出来。祂已经把死废掉，借着福音将生命和不朽坏照耀出来；
- 提后 1:11 我为这福音被派作传扬者，作使徒，作教师。
- 提后 1:12 为这缘故，我也受这些苦难；然而我不以为耻，因为知道我所信的是谁，也深信祂能保守我所托付的，直到那日。
- 提后 1:13 你从我听的那健康话语的规范，要用基督耶稣里的信和爱

God's economy, which is in faith.

- Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;
- Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- Eph. 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,
- 2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.
- Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

1. The overcomers are not delivered out of the satanic chaos; instead, they conquer the destructive satanic chaos and triumph in the constructive divine economy—1 Tim. 1:3-4, 19-20; 4:1-2; Titus 3:10; 2 Tim. 1:15; 4:8.

- 1 Tim. 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things
- 1 Tim. 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.
- 1 Tim. 1:19 Holding faith and a good conscience, concerning which some, thrusting these away, have become shipwrecked regarding the faith;
- 1 Tim. 1:20 Of whom are Hymenaeus and Alexander, whom I have delivered to Satan that they may be disciplined not to blaspheme.
- 1 Tim. 4:1 But the Spirit says expressly that in later times some will depart from the faith, giving heed to deceiving spirits and teachings of demons
- 1 Tim. 4:2 By means of the hypocrisy of men who speak lies, of men who are branded in their own conscience as with a hot iron,
- Titus 3:10 A factious man, after a first and second admonition, refuse,
- 2 Tim. 1:15 This you know, that all who are in Asia turned away from me, of whom are Phygelus and Hermogenes.
- 2 Tim. 4:8 Henceforth there is laid up for me the crown of righteousness, with which the Lord, the righteous Judge, will recompense me in that day, and not only me but also all those who have loved His appearing.

2. As the overcomers are suffering the chaos, they are “empowered in the grace which is in Christ Jesus” (2:1) and are able to stand for and live out the divine economy—1:10-15; 3:14-17; 4:2, 5, 7, 18.

- 2 Tim. 2:1 You therefore, my child, be empowered in the grace which is in Christ Jesus;
- 2 Tim. 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel,
- 2 Tim. 1:11 For which I was appointed a herald and an apostle and a teacher.
- 2 Tim. 1:12 For which cause also I suffer these things; but I am not ashamed, for I know whom I have believed, and I am persuaded that He is able to guard my deposit unto that day.
- 2 Tim. 1:13 Hold a pattern of the healthy words that you have heard from me, in the faith and love which

持守着。

提后 1:14 你要借着那住在我们里面的圣灵，保守那美好的托付。

提后 1:15 你知道所有在亚西亚的人都离弃了我，其中有腓吉路和黑摩其尼。

提后 3:14 但你所学习、所确信的，要活在其中，因为知道你是跟谁学的，

提后 3:15 并且知道你是从小明白圣经；这圣经能使你借着相信基督耶稣，有得救的智慧。

提后 3:16 圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的，

提后 3:17 叫属神的人得以完备，为着各样的善工，装备齐全。

提后 4:2 务要传道；无论得时不得时，都要预备好，用全般的恒忍和教训，叫人知罪自责，谴责人，劝勉人。

提后 4:5 你却要凡事谨慎自守，忍受苦难，作传福音者的工作，尽你的职事。

提后 4:7 那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了；

提后 4:18 主必救我脱离各样凶恶的事，也必救我进入祂属天的国。愿荣耀归与祂，直到永永远远。阿们。

are in Christ Jesus.

2 Tim. 1:14 Guard the good deposit through the Holy Spirit who dwells in us.

2 Tim. 1:15 This you know, that all who are in Asia turned away from me, of whom are Phygelus and Hermogenes.

2 Tim. 3:14 But you, continue in the things which you have learned and have been assured of, knowing from which ones you have learned them

2 Tim. 3:15 And that from a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus.

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

2 Tim. 3:17 That the man of God may be complete, fully equipped for every good work.

2 Tim. 4:2 Proclaim the word; be ready in season and out of season; convict, rebuke, exhort with all long-suffering and teaching.

2 Tim. 4:5 But you, be sober in all things, suffer evil, do the work of an evangelist, fully accomplish your ministry.

2 Tim. 4:7 I have fought the good fight; I have finished the course; I have kept the faith.

2 Tim. 4:18 The Lord will deliver me from every evil work and will save me into His heavenly kingdom, to whom be the glory forever and ever. Amen.